

Exploring High School Teachers' Philosophies of Colorblind Ideology and Critical Race

Theory as Their Philosophies Inform Their Classroom Teaching Pedagogy

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Approval Page

Exploring High School Teachers' Philosophies of Colorblind Ideology and Critical Race Theory as Their Philosophies Inform Their Classroom Teaching Pedagogy

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## Abstract

An enduring issue in this nation's education is the gap in academic achievement between majority and minority students that exists and seems to grow over time spent in school. Scholars have closely studied the respective roles of families, neighborhoods, and schools in dissolving the black-white achievement gap. The purpose of this phenomenological study was to investigate if high school teachers' teaching philosophies address colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. The purposive sample was to be 12 to 15, grade 9-12 high school teachers 4-5 teachers each from three different academically ranked (A, B/C, D/F) high schools, who teach English Language Arts (ELA), Mathematics, Science, or Social Studies. Due to data collection issues only eight teachers participated. The findings revealed that educators had several approaches related to their teaching philosophies, and all thought all students are capable of learning. The majority of teachers overlooked race as a persuasive factor in their classroom and none reported any specific trainings provided by the district referencing race and/or culture. One suggest for future research is for the district to survey teachers to implement programs on race and culture to develop a better understanding of how these philosophies may help teachers gain better insight into teaching interactions and strategies using culturally appropriate education and critical race theory.

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## Chapter 1: Introduction

An enduring issue in this nation's education is the gap in academic achievement between majority and minority students that exists and seems to grow over time spent in school (Gaddis, 2014). Scholars have closely studied the respective roles of families, neighborhoods, and schools in dissolving the black–white achievement gap (Gaddis, 2014). Examination over the last two decades has recognized the imperative role of schools in propagating these inequalities (Potter, 2017). Despite government involvement that includes grading schools partially based on their ability to reduce the achievement gap, ethnicity continues to play a vital role in the undue circumstances of poor school grades (Gilborn, 2017). The realization of this academic breach based on ethnicity continues despite focusing on grading schools to alleviate these achievement gaps. However, some schools are doing better than others without a true understanding of what has created their successes (Gilborn, 2017). Critical race theory and associated pedagogical practices have been proffered as important considerations for understanding the minority achievement gap and how to better address the gap in schools and classrooms.

Critical race theory (CRT) is a theoretical framework dedicated to provide a critical analysis of humanity and culture and the connection of race, law, and power. Critical race theorists support a systematic agenda established principally to promote social justice and address racial persecution in the United States (Thomas-Brown, 2016). As the country continues to become more and more diverse along ethnic and racial lines, inspecting and accepting the racial intricacies in the United States continues to be relevant (Potter, 2016). Critical race theory (CRT) studies have promoted examination of collective and different experiences of race, class, language, and sexuality in education (Thomas-Brown, 2016). Critical race theory is a

transformative conceptual, methodological, and theoretical framework that has assisted researchers in problematizing race in education (Potter, 2016). Critical race examination of schools and schooling has revealed instances of colorblind contexts with illustrations of how race and racism remain as prevalent barricades to impartial schooling for students of color.

Additionally, Critical Race Theory (CRT) has concentrated on the tenet of whiteness as property as a lens to afford a strong racial examination of the dispositions of educators (Chapman, 2013). Consequently, it is critical to study in what ways, if any, examination of CRT tenets and practices operating in schools can influence schooling and policy thereby improving the experience and achievement of students of color (Potter, 2016).

Inquiries have revealed that school climate plays a significant role in the societal, demonstrative, and academic growth of students. Within a school's climate, teachers' dispositions and practices are considered to be important in determining whether or not students are able to achieve and maintain academic proficiency and subsequent levels of achievement (Gaddis, 2014). Undeniably, the importance of both subject matter familiarity and quality pedagogical skills have been established; however, there are additional, yet much less calculable ways, that teachers influence how students in their classes learn and teacher dispositions often play a critical role. Most simply defined, dispositions denote educators' expectations and principles about teaching, learning, and students (Bialka, 2015), and implicit biases remain in the educational system to this very day (Rector-Aranda, 2016). As an example, the study of color-blind racial ideology has made a noteworthy impact on the understanding of modern racism (Doane, 2017). Current teacher dispositions can be used to conjecture and inspect the ways in which race and racism influence the assemblies, processes, and dialogues within critical race theory (Annamma, 2015); and without understanding the beliefs and philosophies of educators



within the profession, CRT will remain limited in its potential impact in diminishing the achievement gap in education. If suitable teaching dispositions are to be established, there must initially be a set of criteria outlining desirable dispositional attributes that can be profiled and evaluated to classify areas of concern and then address these areas but this has not yet been done with regard to CRT tenets and pedagogical practices (Serdyukov & Ferguson, 2011).

By focusing in-depth on teacher's dispositions, particularly those related to colorblind and whiteness as property ideologies most frequently targeted as problematic to achieve the goals of CRT, and how they associate them with their philosophy and pedagogy in the classroom, a better view of how and if critical race pedagogy can be successfully implemented could be achieved (Serdyukov & Ferguson, 2011). Given the different educational outcomes for students of color, inquiry into the potential influence of CRT on educators in schools is warranted (Potter, 2016). Profiling and unreasonable discipline of minority youth are personified in allegedly neutral zero tolerance policies that are, in reality, racially biased and open to interpretation by administrators (who are usually white) (Rector-Aranda, 2016). It is also unknown if colorblind ideology within teaching has gone unchallenged (Matias, Montoya, & Nishi, 2016). Too often schools maintain traditional and routine practices while placing diversity as an optimistic thought instead of an actuality (Matias, et al., 2016). CRT researchers surmise that white privilege includes verbalizing and conveying colorblind approaches for its conservation and go as far as to modernize the term “white supremacy” to include the cultural, emotional, and physical systems that not only safeguard white privilege, but nearly naturally maintain it (Rector-Aranda, 2016). Evidence for the demonstrative resistance to the philosophies of CRT suggests there is a necessity for critical emotional literacy around the speculation in Whiteness, both institutionally and individually (Matias, et al., 2016).

In the United States, academic achievement levels of ethnic minority groups continue to stand in contrast to those of the ethnic mainstream (Peterson, 2016). Not unpredictably, this performance gap is of disproportionate consideration to researchers, educators, and policy makers, thus presenting an existing need for theories that will target measures to produce better strategies for addressing these issues (Peterson, 2016). The central idea of critical race theory is not merely that minorities are being treated unethically, or even that individuals are being improperly treated, but that the minority scholar himself or herself hurts badly (Hatchfield, 2015). Students spend much of their time in school cooperating with their teachers, and teachers fundamentally regulate how and what students learn (Hatchfield, 2015). Colorblind or color-evasive ideologies at one time were aggressively promoted in public school classrooms; yet colorblindness, an ideology that presumably is encouraged by fairness, has been more recently identified as relating openly to the concept of colorblind racism (Beeman, 2012). This might include claiming to not see or be influenced by the racial culture of students or the presuming school policies are racially impartial (Allen, 2015). By accommodating colorblind methods, White teachers absolve themselves from the processes of racial hegemony and fail to comprehend how social and established racism infiltrates the lives of students of color both in and out of the school (Allen, 2015). Scholars have recommended that colorblindness might be an approach employed by members of majority group members to highlight the status quo that benefits their group (Beeman, 2012). Researchers have studied specific areas of race scholarship, most notably the social psychology of implicit bias through a lens that uses social science approaches to quantify these dynamics and critical race perspectives (Gomez, 2016). The implicit bias of resisting decolonization suggests how race and/or racism is often predominantly taken for granted and is a factor that sometimes unknowingly reproduces racism (Gomez, 2016).

Resisting decolonization is described as an unwillingness to contend with edifications that exist within the scopes of multiculturalism and equalities that undermine dominant ideologies about race and racism in schools and disrupt mainstream ideas regarding ethnic or racial identity (Hatchfield, 2015).

### **Statement of the Problem**

The problem addressed in this study was when discussing dispositions in educators' teaching philosophies and classroom pedagogy, a discourse that examines ethnicity in relationship to influence and academic opportunity rarely occurs (Bialka, 2015). Critical race theory provides a central message that minorities are being treated unfairly and racial injustice exists within organizations, but there is often a fear of addressing such matters explicitly (Beeman, 2012). The exact tools through which teachers' beliefs and actions might affect minority students' learning have not been fully investigated (Hatchfield, 2015). Teachers' awareness of colorblindness, whiteness as property and subsequent dispositions influenced by ideologies and philosophies are rarely explored; yet, these ideologies inform the teaching practices that teachers adopt. Teachers may need to be better equipped to teach in culturally diverse classrooms using critical race pedagogical principles (Hatchfield, 2015).

Aragon, Divido, & Graham (2017) investigated if colorblind ideology and critical race theory are being expressed by educators in their teaching philosophies and classroom pedagogy practices in the form of culturally responsive education. Critical race theory is limited in application of core tenets that first must be ascertained to understand the extent to which teachers are cognizant and able to adopt critical race pedagogical practices. Understanding educators' belief systems and presentations of teaching methods that align or do not align with critical race theory is an essential step toward understanding and initiating implementation efforts of critical

race pedagogy (Aragon, et al., 2017). Without careful evaluation of teacher dispositions with regard to CRT tenets and reported practices, it will not be possible to determine whether educators are currently engaging in critical race pedagogy or implementing new practices associated with CRP that could be beneficial to schools battling the achievement gap between minority students and white students (Beeman, 2012).

### **Purpose of the Study**

The purpose of this phenomenological study was to investigate the lived experiences of high school teachers' teaching philosophies addressing colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. Teachers' voiced philosophies and dispositions will offer a beneficial investigative aspect based on the subjectivity and awareness of their realities. While there are numerous tenets that exist within critical race theory, the focus of this study will be on educator's perspectives and understanding of the theory itself, most specifically with regard to colorblindness and the property of whiteness, which may serve to promote or hinder critical race pedagogy practices. The usefulness of a colorblind approach for teaching asserts that colorblind teachers may lack the essential cultural knowledge to teach in diverse settings (Hatchfield, 2015). Consequently, teachers' principles and their dispositions not only effect their own opinions and behaviors, they also sway those of the students (Hatchfield, 2015). The sample was to be 12 to 15 teachers total, 4-5 teachers from three different academically ranked (A, B/C, D/F) high schools in an urban school district in a southeastern state. Teachers from the four subjects of English Language Arts (ELA), Mathematics, Science, and Social Studies were invited to be study participants given that student achievement in these subjects most significantly contributes to school academic grade in the study site state. Data saturation often occurs around 12 participants in homogeneous groups,

therefore 12 as a minimum for most qualitative interview studies works well when participants are homogeneous (Latham, 2013). However, more than one study email invite, did not garner more than eight teachers who completed the questionnaire. The participants did not represent the three different high schools or the four different disciplines. Student performance on statewide standardized assessments, containing the comprehensive assessments and end-of-course (EOC) assessments in these subject areas are used in calculating school grades through a measure of the percentage of full-year enrolled students who achieved a passing score (Florida Department of Education, 2017). The study teacher participants were recruited from three different schools that have received the same school grade for the last three years, A, B/C, D/F, that have at least one third of their student body identified as minority students. Data collection consisted of an online qualitative questionnaire that asked participants their knowledge and understanding of colorblind ideology, critical race theory and culturally responsive education as it impacts their teaching philosophies that translates into their classroom teaching pedagogy. A fuller understanding of the current status of critical race ideologies is needed among high school teachers. This can serve to further inform critical race theory and critical race pedagogy with regard to the current status of how relevant ideologies, such as colorblindness and whiteness as property, are currently operating within schools with significant minority populations. This process could potentially lead to identification of concepts that may hinder or promote implementation of critical race pedagogy through professional development (Hatchfield, 2015).

### **Theoretical Framework**

Under a normative discussion, the mindset of considering all students as being created equally is reflected as being professional and unbiased, whereas advocating for any particular group is interpreted as unprofessional or practicing favoritism (Choi, 2008). Critical race

pedagogy, however, questions this level of normative behavior, disputing that treating all students in the same way and abandoning racial discrepancies ends up disregarding racial minorities who have only limited access to resources (Ladson, 2010). The perspectives of critical race theory grew out of these types of frustrations among scholars who had been traditionally oppressed concerning an inattention to racial power in critical theory and critical legal studies (Crenshaw, 1995). The theory's development can be traced back to the unwarranted legal studies movement of the 1970s to publicize past, social, economic and psychological results of legal decisions (Rose, 2017). Consequently, critical race theory was formed from critical legal studies due to the nation's inability to address the struggles that exist for minorities. The combination of these issues along with historical development of racial tension has led to critical race theory's increased relevancy in education today (Rose, 2017).

According to Winnant (2000), "The extent of the literature on the race concept alone, not to mention the mountains of empirical studies that focus on racial issues, presents difficulties for any attempt at theoretical overview and synthesis" (p. 172). Scholars who have covered the social sciences and humanities struggle with the multifaceted and often opposed meanings of race, racism, and discrimination (Winnant, 2000). Researchers have acknowledged the necessity for new approaches for addressing the numerous ways racism is manifested (Delgado & Gonzalez, 2017). Critical race theory was created to counteract and comprehend how White supremacy and its subjugation of minorities has been established and prolonged across societies. In doing so, race and racism are positioned as the focus of examination by concentrating on such concerns as affirmative action, racial districting, and the unbalanced sentencing of minorities in the U.S. criminal justice system (Delgado & Gonzalez, 2017).

Critical race theory is both a theoretical framework and methodological tool for interrupting racism and other forms of persecution towards minorities (Sleeter, 2017). In the context of education, its tenets have been outlined several ways. Kozol (1991) outlined the inequities that happen between the schooling experiences of white middle-class students and poor African-American and Latino students. While this explanation may prompt some to question how it is conceivable that we allow these disparities, critical race theorists suggest that these dissimilarities are a reasonable and predictable result of a racialized society in which thoughts of race and racism continue to be ostracized (Sleeter, 2017). There are many strengths of CRT and the movement is guided by an assortment of researchers interested in studying and changing the relationship among race, racism, and power (Delgado, 2001). The movement considers many of the same issues that conventional civil rights and ethnic studies discourses take up but places them in a broader perspective in order to seek a sense of equity among all (Delgado, 2001). Crenshaw (1995) noted the tendency of civil rights and ethnic studies was to respect race or identity awareness as a form of essentialism that exposed solidarity of critical movements. Conversely, because of this limitation, the proponents of CRT contended that even these precarious formations had misunderstood foundations in White identity concerns that forced its utility as a tool for investigating oppression (Parks, 2008). Additionally, scholars argued that whites did not and probably could not satisfactorily embody minorities in these discussions; they helped change the white civil rights association and stimulated a multitude of minority academics to enter the field (Parks, 2008). The research on critical race theory will be further outlined in chapter 2.

## Research Questions

**RQ1.** What are core subject teachers' lived experiences of their teaching philosophies from three different academically ranked high schools (A, B/C, and D/F) in regards to colorblind ideology and critical race theory?

**RQ2.** In what ways, if any, do core subject teachers conduct their classroom pedagogy to provide culturally responsive education for all students?

**RQ3.** What similarities and differences exist in teaching philosophies and classroom pedagogy, specific to colorblindness ideology, and critical race theory between core subject teachers from three different academically ranked high schools?

## Nature of the Study

The goal of this qualitative phenomenological research study was to examine high school teachers' dispositions to bring to the forefront insight and knowledge of their voiced philosophies and reported classroom practices that may indicate ideologies that would act as barriers or facilitators to critical race pedagogy in the form of culturally responsive education. The chief interest of qualitative researchers is to comprehend the importance of knowledge constructed by people (Yazan, 2015). The perspectives that guide qualitative researchers are the way people make sense of their world and their proficiencies in this world. Phenomenology is appropriate to answer the problem, purpose and research question of this study as phenomenological studies collect in-depth data from participants to get a full depiction of their involvement with the phenomenon (Moustakas, 1994).

An invite to fill out an online qualitative questionnaire on teaching philosophy and classroom pedagogy was sent to all teachers who teach English Language Arts (ELA), Mathematics, Science, and Social Studies at three different academically ranked (A, B/C, D/F)



high schools in an urban school district in a southeastern state. Core subject teachers were selected to be invited as study participants as student achievement in these subjects most significantly contributes to school academic grade in the study site state. The first 15 teachers, (5 from each of the three different school study sites) who submitted completed questionnaires were accepted as study participants. Data was manually analyzed to identify emergent themes. The data analysis steps involved (1) initial listing and grouping of data, (2) reducing data and eliminating redundant data, (3) final identification of themes (Moustakas, 1994).

### **Significance of the Study**

Educators understand the importance of being supportive of all students (Thomas-Brown, 2016), however it is undetermined if their current reported philosophies, methods, or strategies are ones that constitute clear knowledge and understanding as well as appropriate application of theories, philosophies, and practices aligned with critical race theory and critical race pedagogy. The significance of this study lies in examining if groups of educators teaching in schools with significant minority populations voice dispositions and beliefs that could serve to support or hinder the promotion of critical race pedagogy. Exploring educators' ideologies in the context of critical race theory will enhance insight into how critical race tenets may or may not be operating in high schools of varying school grades. Finding from this study will contribute to the research on critical race theory and should be of interest to struggling schools with diverse student populations.

### **Definition of Key Terms**

**Color-evasiveness.** Color evasiveness is an approach within education and society that insists that one doesn't see color and skin color has no meaning (Annamma, 2017).

**Colorblind ideology.** Color-blind racial ideology has traditionally been theorized as an ideology wherein race is immaterial (Annamma, 2017).

**Critical race pedagogy.** Critical race pedagogical approaches refer to techniques for confronting resistance and or providing the optimal context for teaching on race and other sensitive subjects (Brown-Jeffy & Cooper, 2011).

**Implicit bias.** Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner (Chang, 2013).

**Teacher dispositions.** Teacher dispositions are guided by beliefs and attitudes related to values such as caring, fairness, honesty, responsibility and social justice (Bialka, 2015).

**Teaching philosophy.** Teaching philosophy refers to a self-reflective statement of your beliefs about teaching and learning (Allen, 2015).

**Whiteness as property. Whiteness as property refers to the tenet of critical race theory that states** that being “White” in the United States makes accessible the right to own property and the benefits that come from its ownership (Harris, 1993).

The problem is that without a clear understanding of colorblind and whiteness property ideologies there is not insight into whether the ideologies are or are not functioning in high schools. Particularly concerning are the philosophies and practices of teachers, and how and if they operate differently across different school demographics, critical race theory is limited in application as it is these core tenets that must first be ascertained to understand the extent to which teachers are aware of and practicing critical race pedagogy (Aragon, et al., 2017). The purpose of this phenomenological study was to investigate if high school teachers’ teaching philosophies address colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. all with at least one third of the student

population identifying as an ethnic minority but who have received varying school grades. The collective study explored if these high school teachers present colorblind ideologies and if they voice philosophies and beliefs or report practices that would serve to promote or hinder critical race pedagogy. The sample was to be 12 to 15 teachers total, 4-5 teachers from three different academically ranked (A, B/C, D/F) high schools in an urban school district in a southeastern state. Teachers from the four subjects of English Language Arts (ELA), Mathematics, Science, and Social Studies were invited to be study participants given that student achievement in these subjects most significantly contributes to school academic grade in the study site state. The study teacher participants were recruited from three different schools that have received the same school grade for the last three years, A, B/C, D/F, and had at least one third of their student body identified as minority students. Data collection consisted of an online qualitative questionnaire that asked participants their knowledge and understanding of colorblind ideology, critical race theory and culturally responsive education as it impacts their teaching philosophies that inform their classroom teaching pedagogy. There is a need to first identify teachers' philosophies and ideologies that might lead to implicit bias and dispositions that can hinder critical race pedagogy. Without the implementation of professional development to teachers, expecting them to instrument such practices would be pointless due to the potential of presently-held ingrained ideologies.

## Chapter 2: Literature Review

Over the next 40 years it is projected that more than half of all Americans will be a part of the minority population system and by 2044, more than half of all Americans are projected to belong to a minority group (any group other than non-Hispanic White alone (Colby & Ortman, 2015) and the U.S. populace will be made up of people of African and Latino descent, with Latinos being the prime non- dominant group. The discussion of race has been a volatile subject for many years, however it is essential for future leaders in the public and private industry to recognize and correct racial bias. Equity and social justice are principles that are influential in supervision and supporting the diversity of the educational system. Consequently, irrespective of the configuration of the classrooms, public schools will need to address the issues surrounding race and diversity. Learning how to engage in conversations on race is a skill that in the twenty-first-century is likely to foster cross-race relationships in the workplace (Williams & Conyers, 2016).

### Documentation

Chapter 2 contains an expansion and understanding of critical race theory and critical race pedagogy in relationship to the dispositions of classroom teachers. The research on the ideologies of colorblindness, color evasiveness, whiteness as property, social justice, racial justice, culturally responsive teaching, and teacher training is also discussed. The demographics and climate of schools is also evaluated in order to better understand what is potentially working towards students gains/successes in respects to what is not working and theoretically why?

Search terms used included: Racial Bias, Race Ideology, Critical Race Theory, Whiteness as property, Influences of Race, Racial Identity, Critical Race Pedagogy, Influences of Government Control, Understanding of Minorities within the System of Education, Cultural Influences Race,

Color evasiveness, Racist policies, Colorblind Practices, Racial Improprieties, Color Coded Violence and Institutionalized Racism.

### **Theoretical Framework, Critical Race Theory**

Critical race theory (CRT) is a theoretical framework dedicated to providing a framework for a critical analysis of humanity and culture and the connection of race, law, and power (Simba, 2017). Key constructs of CRT are whiteness as property, ideologies of colorblindness and color evasiveness. The constructs are outlined and construct research is discussed in the following sections.

**Whiteness as property.** Whiteness as property has been evaluated by scholars to assess how whiteness is exactly just that, “property” sheltered by US law because property referred to not only physical things, but anything to which a person denoted as valuable (Annamma, 2015). Throughout eras of slavery and state discrimination by segregation, racial restrictions and legal rights were manipulated as the political economy required, such as through the setting up of rigid Jim Crow guidelines (Walker, 2013). Traditionally, whiteness was legitimized as property when being white was associated with acquiescence to pursue genocide over and violent subjugation of indigenous peoples of what are currently US and Mexico. This set of standards and beliefs towards people that had no access to legal reprieve when faced with the theft of land or murder of families. Whiteness became additionally shielded as property when it demarcated the legal position of a person as free, while blackness was defined through the actions of slavery. Over time, property has been informally created to cover a host of immaterial concepts connected with labor including time, originality, and benefits of education. The notions of examiners is that Whiteness progressed to become a racialized classification sustained by the ideology of property and deliberating material benefits to those owners of said property (Annamma, 2015).

Moreover, the investigation of “whiteness as property” prompts both abstract and literal connotations, instituting “property” as an authoritative method to probe whiteness (Gaffney, 2015). Similar to property, whiteness has palpable and impalpable significance that sustains the inherent to exclude. Individuals may possess property. Individuals may become property that in turn can be possessed. Additionally, individual’s area able to elect who acquires the possession to own it. Throughout American history, property worth is an integral part towards whiteness and has continuously progressed in order to conserve the status quo, imitating the socially created nature of whiteness. The law has been a central device in upholding and shielding the prosperity accompanying whiteness in the United States. The complexity of whiteness is branded by the degree in which it is deep rooted in society. It has been taken for granted in society and has often been considered as inconsequential and normal. An example of white privilege has fixed itself in society by the propensity to disregard the racialization of whiteness. This summary replicates the long-held inclination as race as a digital source that white people do not have, and power is inherent based on this wavering status. The aforementioned process of White skin by itself does not convey a particular message, but is infused with meaning through classifications professed as impartial but fundamentally categorized. There isn’t anything intrinsic, expected, or biological about whiteness. However, there is a necessity to declare whiteness as an organization, where the laws and its power structures are noticeable (Gaffney, 2015).

The proceeding years succeeding Brown vs. Education were determined as form of substantially White opposition that was undergirded by a deficiency of federal protocols and procedures in relation to how and when integration would occur (Aggarwal, 2015). However, considerable White opposition was met with the constant forming of desegregation to help minorities establish a sense of full citizenship rights. The conceptual design of whiteness as

property grounded in a social-psychological impression of maltreatment and supported by social science examination, explains that regardless of the resources there is an inaccessibility for minorities that are economically poor. Concurrently, the difficulty of insufficient income and resources remains to be a pivotal point within the deciding factors of educational standards. Educational Strategy structures the high theoretical achievement stages associated with the White norm within testing, governmental assistance, and administrative guidelines. Instead of changing this normative behavior, which remains a baseline for all, the system continues to perpetuate and promote the capabilities of economically poor minorities (Aggarwal, 2015).

Whiteness and opportunity are not contained by most people's normal conceptions of property. Whiteness and opportunity are not real estate or possessions retailed on the open market, but human characteristics. Although they are not actual possessions many researchers have detailed that there is nothing principally intrinsic about race (Walker, 2013). However, in education, whiteness as property has become a signifier of who acquired the benefits of education through the importance of property possessed. Successively, societies with more valued property subsidized schools at higher rates affording substantially more resources and providing admission to enhanced intellectual property. This occurs in the context of high-quality curriculum providing more academic benefits and applied power over public education impacting policy and law. One of the paramount assets of whiteness as property was the capacity to reject others from the welfares of whiteness to sustain inequitable allocations of resources. Whites basically do not have to consider impartial dissemination of property and the freedoms associated with that property (Annamma, 2015).

Whiteness as property continues to function as an instrument to with regards to social benefits, from the immaterial to the material, for those who enjoy it and to penalize those who do

not. Researchers have documented that blamelessness was and is an insubstantial benefit of whiteness. Critical race theory scholars contended that the legal system has under no circumstances ever been race neutral (Annamma, 2015). Whiteness is not only connected with skin color but also designates social practices that are dynamic (Bondi, 2012). When White people assess only one level of whiteness such as the level of individuality, they may feel a sense of powerlessness, yet have more comparative influence than racial minorities (Bondi, 2012). Furthermore, the racial corruption of children of color has subjugated criminalized acts that highlight innocence as an imperceptible benefit of whiteness as property, even for adolescence. It is distinct that whiteness as property has delivered the defense of the intangible advantage of innocence. Unfortunately, those that are deprived of the safeguard of innocence are subject to distrust, investigation, and imprisonment (Annamma, 2015).

When teachers fail to recognize the social structure of race, they are also not recognizing the benefits and hindrances accompanying one's racial identity (Walker, 2013). This is principally common with White students who do not see White as a race because White standards are the traditional customary (Annamma, 2015). White students could react with antagonism and offense when their race is informally fashioned as the privileged group (Williams & Conyers, 2016). New millennials have fallen casualty to colorblind racism and, therefore, often disregard the concept of racism, and most decisively that they themselves may be considered as racist (Williams & Conyers, 2016).

**Ideologies of colorblindness.** Ideologies of colorblindness is a prevalent diversity ideology encouraged as a means to understand and develop ethnically challenged situations (Harmann, Croll, Larson, Gerteis, & Manning, 2017). While some research proposes that colorblindness diminishes intergroup bias, other explanations determine that colorblindness



actually escalates the problems. For example, endorsing a colorblind method to intergroup interactions has been shown to lead to more disparaging interracial interactions than when no such strategy was followed. At least in low-conflict circumstances, common group members' endorsement of colorblindness has anticipated to increase outgroup prejudice (Harmann, et al., 2017). The indication on the impact of colorblindness on outgroup approaches is, consequently extremely unclear according to the research. In some circumstances, colorblindness forecasts more negative intergroup relations, while in other circumstances, it expects positive intergroup experiences (Yogeeswaran, Kumar, Thomas, & Sibley, 2017). Sanctioning a colorblind ideology that asks one to overlook group connection and distinguish the uniformity of all individuals may lead these people to feel adversely about minority outgroups, since such colorblind beliefs may encourage them to disregard the role of operational influences underlying social inequalities and the liability of minority groups for their position in society. (Yogeeswaran, et al., 2017).

As a noticeable and dominant contribution, colorblindness has concentrated almost entirely on ideologies and beliefs and their acknowledged effects in legitimizing or concealing current racial tendencies (Harmann, et al., 2017). While customary and explicit practices of discrimination such as racial insults and visible hate crimes may be known and addressed by a person who takes a colorblind standpoint, indicating colorblind sameness permits other less obvious, but still a substantial usage of prejudice and discrimination to remain unaddressed (Smith, Geroski, Tyler, 2014). It is these types of indirect methods of discrimination, such as modern racism and aversive discrimination that are covered through the practice of colorblindness (Smith, et al., 2014). It is apparent that much of the research on colorblind ideologies fail to discuss language, claims, and policies that are clearly understood by subjects to be colorblind. In the literature colorblindness is presented as an investigative category and/or

theoretical construct rather than a social development. This emphasis is important given how evident the explicit language of colorblindness, post-racialism, and race impartiality has shown as prevalent due to the previous election of Barack Obama (Harmann, et al., 2017). By the end of 2014, most Americans were acquainted with the Ferguson, Missouri shooting of an unarmed black teen where the Grand Jury acquitted the police officer for his actions (Vess, 2016). The shooting and succeeding deaths of many other black males at the hands of various police departments based on various forms of police brutality led to black consciousness through —Black Lives Matter (Vess, 2016). The result steered various protests and forms of public discourse on race, opportunity, and discrimination that controlled the headlines which appeared to bring needed attention to the concepts of institutional racism. The magnitude of public awareness brought concerned citizens to long overdue conversations on race relations and racial disconnect in U.S. society (Vess, 2016). Criticisms of colorblindness and the concept of colorblind racism itself have materialized as principal frameworks for understanding race relations and insistent racial inequalities based on the necessity towards societal changes (Harmann, et al., 2017). Colorblindness, in this setting, debates over whether many Americans consider if they live in a post-racial society or if individual determination is more significant than race in defining social conclusions (Harmann, et al., 2017). As critical race researchers discuss colorblind ideals they often conceal or renounce the effects of racism by displacing organizational inequalities as being solely congruent with the person's choice and aptitude (Harmann, et al., 2017). If individuals state that they are colorblind they typically do so, with not wanting to be viewed or proclaimed to having racial biases. They additionally do so with a lack of understanding and/or knowledge of what it actually means.

In the development of academics and activism, colorblindness has been considered to be related to colorblind racism, grounded in a set of fundamental ideologies that are atypically but not parenthetically connected with ideals of liberal democratic social theory (Harmann, et al., 2017). People of color have been understudied in aforementioned studies of colorblind ideologies and dialogues, and that they are often distorted into one classification, disregarding the dissimilarities in the ways that Blacks, Latinos, Asians, and other ethnic groups interact with one another (Burke, 2016). In a majority of schools large Black/Latino populations are constantly discovered to be operating under egregious inequalities that point to what has been called an opportunity gap. It is acknowledged that Black children are overrepresented in the particular special education categories and diminished in gifted and talented areas (Burke, 2016)

Current research on colorblindness and colorblind racism has been placed into two principal categories (Harmann, Croll, Larson, Gerteis, & Manning, 2017). Qualitative, quantitative, and ethnographic examiners have documented the organization, purpose, and intricacy of ideologies, principles, and practices hypothesized as colorblind in detailed social circumstances which have included the school system. Individuals who racially avoid are not considered to be colorblind, but reasonably color-averse, implying that one can see and diagnose race, but only on an artificial level, which typically avoids discussions surrounding racism occurring at an institutional or individual level (Harmann, et al., 2017).

Racial ideology appears as commonsense. It tends to expedite the facade of neutrality around the influences that replicate United States racial improprieties (Jayakumar & Adamian, 2017). Activists and researchers similarly have maintained that poor relationships between students of color and school adults are a core cause of racial discipline gaps, and mention that educators should rise their concentration on the affecting scopes of schooling (Anyon, Zhang,

Hazel, 2016). Research specifies that there are considerable variances between students of color and their White peers in their practice of care, provision, and reassurance from teachers and administrators (Anyon, et al., 2016). There are years of research on racism and racial ideology with approaches towards how racism is displayed by people who detach themselves from overt racism (Jayakumar & Adamian, 2017). Comedians can even be directly linked to these types of behaviors. They defend racist humor by using colorblind principles such as being one and the same (Burke, 2017). Subsequently, in a culture where chances are profoundly unequal, racist humor shapes community and a sense of racial authority within groups, especially among whites, by isolating and mocking people of an out-group, stereotypically people of color (Burke, 2017). This is typically as a result of desensitizing the aims of racial derision and racial violence. Based on this logic, joke-telling conveys racism from the rear to center stage.

Researchers have recognized that the abolishment of openly racist policies has led to the existing era of hidden racist policies (Jayakumar & Adamian, 2017). More specifically, the examination of institutional racism in schools raises inquiries in respect to methods of inclusion and exclusion (Gutiérrez-Rodríguez, 2016). These methods function on the foundation of a power matrix, originating from a colonial outline of thinking, generating social orders through racialization. Ever since colonial times, this form of racialization has been transformed through particular historical local incidents. The racial arrangements into different groups in society is not openly enforced by an administration or jurisdiction in present-day society. Nevertheless, it is refashioned through elusive institutional processes favoring the access of the White affluent people which leads to economic positions as well as governmental and cultural representation. Additionally, in concern to the operation of migration control policies in schools, while not noticeably functioning within a racial matrix, the reason of discrepancy that they institute

replicates social hierarchies imitating and strengthening developments of racialization (Gutiérrez-Rodríguez, 2016).

Numerous researchers have discussed how racial ideology changes over time and pushes the interrelationship between policies and race consciousness. The prevailing racial ideology and color-coded violence remain, and this narrates to the fluctuating nature of colorblindness and the defense of white economic expansion based on the socio-economics that been passed on from generation to generation (Jayakumar & Adamian, 2017). For example, one large national survey discovered that as income improved, the pervasiveness of youth observing violence or being actually sexually abused/assaulted considerably decreased (Ayer, Setodji, Schultz, Jaycox, Kofner, 2017). Dissimilarities were also detected by race and ethnicity, where Black and Hispanic youth were more probable to have been exposed to violence compared to their White non-Hispanic peers (Ayer, et al., 2017).

Additionally, the underhandedness of criminalization and institutionalized racism in current policies depend on colorblindness, without which they would be exposed as being blatant (Jayakumar & Adamian, 2017). Variations in education and punitive policy have met to increase the probabilities that students who do not prosper in school become entangled in the criminal justice system (Rocque & Snellings, 2017). The fundamental connection amongst the two systems is less clear, but an emphasis on risk is existing in both areas. Conversely, inequalities within racial disproportions, similar to those instituted in the criminal justice system occur within the school discipline regularly and have yet to be sufficiently clarified (Rocque & Snellings, 2017).

The rational understanding of pre-civil privileges towards racism being evident is conceivable because of the present-day scholarship regarding racial awareness (Jayakumar &

Adamian, 2017). Several researchers have distinguished a pattern of constant racial disproportion between white and black students in discipline, not limited to office referrals, corporal punishment, suspensions and expulsions (Rocque & Snellings, 2017). Furthermore, black students have more disciplinary punishments when they commit the same offenses as white students, signifying that racial bias may influence other issues with school discipline. These disconcerting systems arise as early as elementary school and implies there is a prevailing appearance of black males as criminals and prisoners destined for jail (Rocque & Snellings, 2017).

The previous ideals associated with factors of open racism post-civil rights was at one point deemed not hidden and established on the racial ideology and rational thinking of the time (Jayakumar & Adamian, 2017). Current guidelines function in crafty ways that are affiliated with coherent, standardized ways of thinking, reinforced by racial structures. For instance, zero-tolerance policies rose to distinction as a procedure to deal with prospective crime in the 1980s and 1990s (Rocque & Snellings, 2017). By 1993, zero-tolerance procedures had been implemented across the country. Further new methods of discourse embraced the idea of “no child left behind” which was supported by prevalent standardized testing, and the intimidation of government assessments that influence school’s climate (Rocque & Snellings, 2017).

Researchers have examined how colorblind ideologies may support whites’ affirmative self-image and advocates for their personal sense of success and status guarding them from feeling unworthy of their rights (Jayakumar & Adamian, 2017). These perceptions of intentionality develop often in infancy and represent one of the quickest and most basic social inferences people make (Apfelbaum, et al., 2017). Racial grooming principally progresses in the home and in isolated spaces, including public schools, where white children are accustomed to

engage in color-conscious racialized actions while their self-perception and assertions of colorblindness go unopposed. These structures are reinforced in adulthood, predominantly within white habitus (Jayakumar & Adamian, 2017). For instance, both in administrative and conventional social conditions, whites who have bias contrary to blacks tend to sit further away, show less eye contact, and position their bodies away from them (Willard, Isaac, Carney, 2015). At times the person conveying racial bias is not cognizant they're communicating the bias type mannerism, or they're acting bias in the first place (Willard, et al., 2015).

The deliberation over discrimination seems to now circulate less about whether it exists, and more around why, and in what method, it exists. Discrimination occurs in many aspects of life, but why? and in what contexts? The development and understanding of discrimination may stem from racial bigotry or from unawareness concerning the prospective for racial variances to contribute to unequal treatment (Apfelbaum, et al., 2017). Subsequently, there lacks a true understanding and development on whether colorblindness or multiculturalism is best-suited to progress race relations. For example, if colorblindness is used in a cultural diverse setting with a multitude of ethnicity, it would gravely ignore the factions in those that identify to particular behaviors generated from their upbringings. An excess of researcher's suggestions has led to support a confident connection amongst adolescents' culture identification and a variety of adjustment processes (Abu-Rayya, Walker, White, 2016). An example sees that young Muslims mostly identify with their religion equated to identification with their cultural heritage, and that Muslims' religious distinctiveness remains steady across generations (Abu-Rayya, et al., 2016).

The discernment of intentionality of engagements is often exceedingly subsequent in the shaping views of morality regarding the concepts of responsibility (Walker, et al., 2011).

Advocates of colorblindness would contend that certain conditions ascend due merely to natural

conditions or the cultural behaviors of certain groups (Fergus, 2017). For example, colorblindness complements residential segregation, in which the individual's affordability may come into question because of the subtle practices and methods of realtors restricting home or apartment views or banks referring to higher interest rates on loans based on lower socio-economics of minority groups (Fergus, 2017). This holds true even in the cases of duplicate actions, where expecting behaviors will escalate perceptions of mistreatment and culpability (Apfelbaum, et al., 2017). Colorblindness causes justifications of inadequate diversity in employment hiring and differential treatment based on race association to a name (Fergus, 2017).

Though racial classification does not cause discrimination, it is an essential sign to such actions, and therefore the consideration of peoples understanding towards the basis for intentional acts of discrimination. Furthermore, scholars postulate that such principles may be correct, past research has found colorblindness to be comparatively valuable in high-conflict intergroup circumstances (Apfelbaum, et al., 2017). Blacks, Hispanics, and Whites with higher levels of education are more probable to cast-off undesirable stereotypes, but these effects are less reliable among Asians (Bailey & Williams, 2016). Explicitly, for white respondents, those with a higher education are suggestively less likely to account negative views about the work ethic or intellect of all racial groups. Yet, it has been distinguished that although education has an encouraging effect on attentiveness of discrimination alongside minorities, a progressive education is not related with better support for racial preferences between any respondent groups. Therefore, education disproportionately encourages dissimilar fundamentals of the dominant racial ideology among nonwhite minorities, depending on their position in the racial hierarchy. Assessing such racism is a problematic issue. The customary way of evaluating racist approaches in political science was to use "symbolic racism" questionnaires. Studies suggest that symbolic,



or current, racism is essentially evaluating what it proposes to measure (Bailey & Williams, 2016). Even with the assurance of colorblindness towards social equality, researchers have contended that colorblindness may also be used to substantiate the status quo, based on the belief that ethnic minority groups are seen as accountable for their own predicament (Yogeeswaran, Davies, Sibley, 2017). By disregarding group entities and considering each person as primarily the same, colorblindness neglects ethnic cultures histories that reflect disparities that may have effects to this day. Interpreting colorblindness as a means to treat persons in such a way that ethnicity is not taken into thought influences' past injustices and present inequalities (Yogeeswaran, et al., 2017). Based on enquiry, an essential element of colorblindness is comprehending the means in which it precariously sustains a white cultural frame for considering everything (Fergus, 2017). More explicitly this cultural setting is grounded on social identity capabilities in which discrimination or downgrading are non-elements of ordinary life and allows deducing the world as such.

Scholars have discovered that colorblindness can occasionally proliferate prejudice and discrimination (Yogeeswaran, et al., 2017). An example frames how certain teachers may view a disagreement between a white and black student in the hallway or when reprimanding Mexican-American students for talking Spanish in the hallway or when incessantly pinpointing black students for wearing matching clothes and not appropriately considering their academic performance (Fergus, 2017). In those illustrations, a white cultural setting overlooks actual social realities and concentrates specifically on white social identity. Additionally, in low-conflict circumstances, widely held group endorsement of colorblindness has been established to forecast increased outgroup bias (Yogeeswaran, et al., 2017). Colorblindness belief prohibits an individual from considering how the historical concepts of discrimination, politics, policy, and

economics have marginalized racial and ethnic minorities and subsequently created limited access to opportunity (Fergus, 2017). Furthermore, such beliefs prevent educators from truly understanding how minority student's misbehaviors are sometimes reactions borne out of anguish, irritation, and anxiety of from constant marginalization. Confirmation on the influence of colorblindness on outgroup approaches is, consequently, far from clear in the literature. In many situations, colorblindness predicts destructive intergroup relations, while in other circumstances, it forecasts positive intergroup results through the aspects of racial discussion (Yogeeswaran, et al., 2017). Colorblindness is an intricate belief structure. For instance, those who embrace colorblindness do so with constructive objectives, considering that they are moving away from race to see persons as simply themselves and not as agents of a race or culture (Fergus, 2017). However, repudiating race means that minorities, cannot be completely understood since a substantial portion of their experience is being unnoticed. In a wider notion, denying race presents a risk because that rejection sanctions people to overlook the existence of institutional racism or discrimination and place sole accountability on individuals (Fergus, 2017).

**Color evasiveness.** Color evasiveness is a term of racism that focuses on more openly towards the conflict of people's understandings towards race. This development centers around not only the avoidance factors of when people say they do not see color, but when the influences of power and stature is overlooked based on racial influences. It is noted that objectors are eager to deliberate over power agreeably with respect to class, but are limited to discussing the dispositions of people regarding their potential racial disparities (Beeman, 2015). In distinction with race awareness, color evasiveness asserts to be blind to race and function as a form of civil race talk and discourse utilized to distance people from any perceived bigotry. A fundamental supposition from within this standard was that to see race is to be racist, therefore depraved and

equally to not notice or discuss race is considered respectable. This indiscriminating plea to uniformity posits whites as blameless to racial relations and successively merges into power evasiveness by failing to recognize influential inequality and the dissimilarities that race makes. As a public dialogue, power and color evasiveness and are not inadequate, rather they are implied throughout the culture (McDonald, 2012).

The demographic actuality in the U.S. is that whites epitomize nearly 90% of all public-school teachers, while 40% of their students are minorities (Shim, 2018). Since there are correspondingly dissimilar white teaching services in many other countries, the analysis proposes that most white teachers lack mindfulness towards how racism functions, additionally deficient with regards to related familiarity and outlooks to efficiently work with students from different circumstances. Various scholars have discovered that educators often embrace inappropriate perceptions about ethnically diverse students. These negative insights/attitudes about diverse students incorporates lower educational expectations, in turn leading to lower student academic accomplishment (Shim, 2018).

Because race remains as a central role in the social engagements of schools and individual thoughts, research has comprehensively studied the effects of teachers' racial philosophies on their pedagogical practices and teacher expectancy (Shim, 2018). Although being educated by same-race teachers does not automatically result in better student accomplishment, it is irrefutable that white teachers should identify and become thoughtful about their racial principles. This assessment encouraged several teacher education examiners to gain understanding of white teachers' opinions, detailing their race-evasiveness and color-blindness. Although these inquiries are dissimilar in their attention, their researchers are committed to gaining a better perspective towards antiracist pedagogical engagements.

A supposition that is thought by many, is that white teachers' acknowledgement of their racial bias and white privilege will exploit antiracist sentiment and action. However, white teacher identity academics contend that to develop the antiracist effort in teacher education that leads to action. In order to progress racialized awareness among educators for the advancement of minorities, there is a necessity for nuanced, multifarious, understandings of white teachers' individuality without generating discourse towards race-evasiveness. It has been contended that whiteness and race should be hypothesized as a traditionally social variable and educational scholars must look more closely to the intricacies surrounded by white racial characteristics. Moreover, if educators want applicants to assess K-12 students as dynamic students who transfer resources to their erudition, there should be a prerequisite for teacher candidates to become active learners within a multicultural environment (Amos, 2015).

White educators are customarily depicted in the studies of whiteness as race evasive and in need of an intermediation. Furthermore, although interpreted as race evasiveness on the part of the white educators, it may essentially be an opposing position designed towards changing them. In order to afford the opportunity of change and antiracist praxis, researchers concerning the individuality of white teachers underline the significance of honoring educators and empathizing with their concerns as a way to enhance the race talks. Life-history practices are acknowledged to prepare scholars to interpret appropriate influences that create white identity and interpret the methods in which they state racial identifications in the framework of their familiarity. A similar disagreement suggests that whites claim to be blind to race and that race does not matter, is tense with ambiguity. Whereas seemingly proposing a moral call to impartiality in considering all people the same, this understanding actually functions to define race as a proscribed issue for discussion. From the time when race is believed to be unrelated, anyone discussing race is

assumed to be complaining or seeking distinct treatment for people of color. Opinions for fundamental reparation by people of color are accordingly demarcated as illegitimate. Significant discussions and changes are furthermore muted in that whites characteristically embrace individualism and don't see themselves as contested or relishing privileges (McDonald, 2012).

Essentially, in order to elude the dominance of race and power, the principles of niceness are utilized to perpetuate the meaning of whiteness (Amos, 2015). In the principles of niceness, whites compel themselves to evade hostility and preserve agreeable relationships regardless of circumstance. An example, established that white educators and students deliberately avoided matters of race, racism, and white supremacy in ways that support the status quo, even after they felt their opinion was different. Conflicts concerning whites' objectives and actions are a consequence of discerning engagement with dissimilarity. The niceness viewpoint embraces transformation, but avoids change that suggests inquiries of power, which inevitably fails to alter the racial hierarchy. This ironic influence of whiteness among white educators has kept deracialized discussions of diversity concerns and failed to test the challenging proclamations of race. The influences of these educators diminish the concepts associated with the language of cultural proficiency, because it is not openly racially bias, and everyone feels content (Amos, 2015). In the philosophy of niceness, it is central for whites to show themselves as open-minded and non-discriminatory. Numerous liberal-minded whites are exceedingly driven to preserve an appearance of democratic people who neither discriminate against others on the foundation of race nor are intolerant. Hence, white mentor's deracialized pleas for diversity and multiculturalism epitomize self-evidence of their nature and equality. This meaning demonstrates the assertion of many whites attentiveness in other people's cultures and can be disheveled with

their aspiration for a positive self-image. Yet, appeals to multiculturalism and diversity, are an approach to avoid the inadequate power associations induced by the language of race. While whites continue to pronounce their appeals to diversity and multiculturalism without inspecting how their appeals cover-up their racial privilege, they function to shield whiteness's prevailing position (Amos, 2015).

The consideration towards whiteness lacks a comprehensive contextualization of how whiteness and potential racism lies in the beliefs, insolences, and motivations of those with white skin. Such empathies in turn convey the ideas of individualism and liberal humanism by mistakenly depicting identities as isolated classifications of identification and investigation. This construes a message of inequitably interdependent to the racialization of others through unfair social and historical processes. It is consequently central to underscore that participants and administrators may be unaware to the effects of whiteness and may be inscribed in the racist practices, discourses, and histories of their organizations and culture (McDonald, 2012).

Researchers have established that teachers often hold dissimilar perspectives about racially diverse students (Beeman, 2015). As adverse perceptions about diverse students lead to lesser educational expectations, this in turn leads to subordinate student academic accomplishment. Oddly enough, there is limited research in regards to the relationship between white teachers' potential discriminatory attitudes concerning racial minority students and their expectations of academic achievement of those students. However, research has discovered that there is an implied degree of teacher-prejudice showing that teachers commonly hold differential expectations of students of different ethnic backgrounds. These researchers further conveyed that lesser teacher expectations and lower math test scores of ethnic minority students were correlated. Subsequently, it was determined that teachers' prejudiced attitudes at least moderately

explicated conflicting achievement gap sizes across diverse groups of students. Similarly, researchers established that black students achieved constantly better in external exams matched to both teacher assessments and internal tests. Therefore, it was argued that teachers' potential racist principles, in which they perceive black students as less gifted compared to their white peers, has an adversarial influence on black students' academic performance (Beeman, 2015).

As race rests as an important factor in the societal structures of schools and individuals, this necessitates the need for additional research on the effects of teachers' racial beliefs on their pedagogical practices and teacher expectation. While being educated by same-race teachers does not inevitably result in superior student accomplishment, it is irrefutable that white educators need to identify and become insightful about their racial beliefs. This need for development has impelled teacher education examiners to explore white teachers' beliefs, verifying their race-evasiveness and color-blindness. Although these scholarships fluctuate in their emphasis, they share the same sense of obligation to move closer towards antiracist pedagogical arrangements (Beeman, 2015).

### **Racial Bias**

Racial bias has been hypothesized as a multifaceted classification in which members of racially fortunate groups preserve principles and ideologies that serve to impede, exclude, and/or disregard racially minorities (Greer & Spalding, 2017). The general familiarity of racism is composed of race-based stereotypes, principles, predisposition, and discernment that serves to marginalize persons of color from societal inspirations and civil liberties. Furthermore, individual racism ensues at the individual level through social relations such as derogatory comments, while cultural racism occurs when the cultural ideals and customs of the racially privileged are held in greater approval equaled to those of persons of color. These stages of

exposure often interconnect in daily life, thus contributing to the deceptive nature of racism and its overall damaging influences (Greer & Spalding, 2017). Racism has a long standing in the United States (Karmali, Kawakami, Page-Gould, 2017). From the imposing colonial era until the Civil War its principal indicator was based on the establishment of slavery. American History has shown a close association concerning the preservation of slavery and the second amendment to the Constitution. Proslavery representatives at the Constitutional Agreement were strong supporters for the Second Amendment, subsequently it assured that the federal government would not impede the states from preserving their slave patrols, whose foremost resolution was to capture and kill slave rebellions. Hence, the conception of the well-arranged militia clause. The same militia went west in order to kill or oust Native Americans, Spaniards, Mexicans, or any person in their path through the first part of the 19th century (Karmali, et al., 2017).

The socio-economic standings within this country are perhaps the most significant indicator of racial inequality and accustomed to forms of unreasonable destitution and enrichment (Mueller, 2013). On average, minorities own only 10 percent of every dollar of wealth held by whites. Wealth is related to other life opportunities, related to one's capacity to survive economic emergencies or generate chances for upward mobility. Though the income gap has tapered, racial wealth inequalities have increased in the post-Civil Rights era, imitating intergenerational consistencies of wealth along with the undercurrents of wealth growth. Throughout slavery, whites seized the asset-building prospective of minorities, expediting asset procurement for slaveholders. The period of southern legal and northern de facto segregation replicated comparable arrangements, as minorities' encountered discrimination in employment, business ownership, accommodation, education, and investment. Concurrently, government agendas, like the New Deal labor programs and the GI Bill of Rights, functioned as chief asset



building mechanisms for whites, intensifying wealth inequalities further by methodically rejecting minorities. These types of agendas were often not racially categorized even though being exclusive in practice, concealing the clear racial privilege of white principal growth. These instances forced the transfer of Native Americans from affluent property onto reservations, the coercive embezzlement of Mexican land from the treaty of Guadalupe Hidalgo, and the unjust labor practices, preventive nationality rules, and alien land laws that obstructed Asian-descent groups (Mueller, 2013).

These preceding arrangements are not merely historically noteworthy, but the association replicates continuing inequalities. A chief noted example was demonstrated with the existing impact of one late nineteenth-century federal land grant program known as the Homestead Act of 1862. This act gave over 1 million virtually white Americans 160 acres of land which generated instant upward mobility to those families involved. Even though the act would have stimulated the transition from slavery to freedom for blacks after the Civil War, most were deprived acceptance. Besides these processes that formulate wealth, scholars also make a distinction on the role of other impressions that mimic stratified systems. The access groups have social and cultural influences to gain control/power over people, which is highly influential for change (Mueller, 2013). Inquiries support the notion that money is multi-faceted and commonly interconvertible from one form to another. For example, it was discovered that white families even with modest resources are able to use them to control advantages, such as relocating to areas with superior educational selections and better career options. Others have recognized whites' unequaled availability to key employment networks, educational, and other projections, illuminating a critical relationship with social and cultural capital (Mueller, 2013).

A present-day relevant example can be seen in the understanding of the reactions to racism as the campaign of Donald Trump grew and he ultimately became the leading candidate for the Republican nominee for President (Karmali, et al., 2017). In spite the rhetoric of openly demeaning a range of minorities, religious groups, and social classifications during the primaries. In his presidential campaign, he continued to use racial slurs and undesirable stereotypes to enthuse his base and eventually become President. This illustration proposes that in spite of existing social standards that denounce disparity, people who promote racism may not be castigated for their engagements. Historically, research on the influence of racism advocates that such acts may have negative consequences on impressions of those being targeted versus those actually perpetuating the biases (Karmali, et al., 2017).

### **Social Justice**

Social justice is a social undertaking philosophy that has an institute of literature that has concentrated a great deal of consideration on how the people regard social movement strategies, and how the approaches progress overtime (Johnson-Ahorl, 2017). Civil rights contain individual freedoms to the rights of people to governmental, lawful, social equality and essential safeguards of human rights (Bent-Goodley & Hopps, 2017). Numerous immigrants in our country are confronted with bias and discernment every day. Concurrently, the Voting Rights Act, which was approved in 1965 to deliver securities and eliminate race-based obstacles to voting, has not been reinstated, which has permitted continuous voter discrimination and alienation. The well-known issue of mass incarceration of minorities and the succeeding removal of voting as a consequence towards felony convictions has led to the disqualification of over 6 million Americans, regardless of having served their sentence. There have been mass demonstrations due to concerns of police unfairness, judgement, and the murder of African

Americans and police officers around the country. Muslim families and communities are suffering from predisposition and unfair treatment because of their religion. Therefore, although there have been remarkable developments with respect to civil rights and social justice, many conflicts continue concerning what is impartial and politically correct in a civilization of systematic law (Bent et al., 2017).

There is a variety of planned adoptions towards the aspects of social movements that advocates can employ (Johnson-Ahorl, 2017). Social engagements of the preceding have engaged in strategies of civil disobedience, media campaigns, voting campaigns, boycotts, litigation, and political lobbying. This necessitates the question: what approaches are most effective in accomplishing the objectives of social movements, chiefly for those that pursue to address issues of race? It is uncertain as to which of the many approaches that people have the opportunity to employ as the most effective in accomplishing social movement aims. Similar to Critical Race Theory (CRT) Theorists Social Movement Theorists have functioned to recognize and categorize which policies within specific frameworks are the most effective but have failed to gain unanimity in the field. CRT examination can support advocates in generating strategies that they distinguish to be the most valuable for their work toward social justice. CRT scholars in Education suggest that race and racism saturate the US education system, producing unequal educational consequences. Therefore, CRT in Education inquiries is intended to disclose the ways in which education laws, guidelines, practices, and situations work to uphold a racial hierarchy (Johnson-Ahorl, 2017).

Many educators claim to have standards that lie within social justice, however have an inadequate understanding of its full understanding (Patton & Bondi, 2015). This must be taken into consideration, because even within higher institutes of education there is indefinable

discourses around difference. If institutions lack clear distinction of diversity and equity, educators within these locations correspondingly maybe unclear about their roles. For white people, one intricacy encompasses decentering whiteness, while remaining cognizant of racism and white supremacy. Conversely, it is problematic to evade using prevailing standards that likely result in capturing ideologies of whiteness. For many the desire to be and be recognized as a good white person branches from the acknowledgement that whiteness is problematic. An acknowledgment that people will try to escape by being noticeably different from other racist whites. Collectively, these matters preclude them from centering more attentively on making differences within the field of social justice (Patton & Bondi, 2015).

Generally, education has long been perceived as an avenue to a means to attainments of social justice (Schulze, Winter, Woods, Tyldesley, 2017). People who have typically achieved higher levels of education incline to receive more money, have inferior stages of unemployment and deficiency, account for improved health, are less likely to be arrested and more likely to partake in civic arrangements. Regardless of general education, the socioeconomic status of individuals are one of the highest predictors of educational fulfilment. Students of a subordinate socioeconomic standing are paralleled to peers from socially profitable experiences. Consequently, in comparison they have inferior cognitive skills, exhibit developmental problems, and extricate from learning. However, timely interposition is a method of decreasing social inequality through supporting students and families before the educational achievement gap between economically well rich and poor children become impossible (Schulze, et al., 2017).

Analysis into the social justice of educational leaders show diverse filters of experience than their peers, rendering their leadership practice qualitatively dissimilar (Santamaria, 2014). Shared relegated educational familiarities might result in these leaders augmented multicultural

considerations, different awareness, and practices of applied leadership. This maybe an increased consequence for leadership practices encouraging multiculturalism or social justice and equity. Minority educational leaders in the United States have navigated, transferred, and often changed innumerable injustices in education. Their contribution to leadership theory and practice is fundamentally unidentified in normal leadership standards. Diverse educational leaders bring different essential qualitatively applicable understanding to the table. Their involvements advise how they respond and approach challenges such as student achievement, enthusiasm, and engagement (Santamaria, 2014). Minority educational leaders as a result of past and often shared subjugations tend to ask questions about ways in which schools manage teaching and learning in diverse societies.

### **School Climate**

School climate is assessed in numerous ways, with the concern for the connection of student involvement and administration, teachers, and staff (Oyedeji, 2017). Climate examination is appraised on the direction of climate devices interrelated to school climate outside the realm of the school population, classroom size, and learning materials. In addition to this are the pathways in which students are educated within the confounds of the educational system. There is a broad range of research where examiners demonstrate how school climate has a reflective influence on student psychological and physical health. The approaches of school climate fluctuate within the educational system. Conservative norms are basic in schools, however, no educations of school racial climate have measured the degree to which students identify typical values, as fundamental home school conflict research infrequently processes the two differing cultures openly. Some consider racial climate as an inclusive representation of relations and engagement. Others do not discuss the theories of diversity, encompassing race

and culture. However, there appears to be an ample amount of literature where researchers discuss school climate from various parts of the world that claim a positive school climate has an influential amount on the motivation to learn. An illustration can be seen within the positive influences that contribute towards these behaviors through the moderation of the negative influences of socioeconomic framework on academic success and the contributing factors of diminished aggression and violence.

In addition to these parts, educations from around the world have also specified that the value of the school climate is also accountable for academic results of personal development and the well-being of students. Investigators within school racial socialization discuss the climate associated with race and culture linked to the school. This extent assesses the parental racial socialization and multicultural education literatures that are utilized within the formal curriculum. Several of these elections have established to be related with the effects of African American students, but have uncommonly been considered for students of dissimilar racial upbringings (Oyedeki, 2017).

Scholars have acknowledged that the school principal is the fundamental component capable of transforming a school's climate (Kelly, 2018). In order to obtain the proper climate, the principal is expected to collaborate and obtain support with all participants. Scholars have realized that further examination is needed to collaborate and create successful partnerships in order to create a positive school community and culture. Principals have a vital duty to support, inspire, and identify the stage in which the school climate exists in their building. Principals should persistently strive to increase the learning and teaching atmosphere. The guidance of principals and their actions are explicitly related to school climate in the areas of effective communication, provision, and teacher advocacy. Provision with respect towards handling the

discipline of students in confidence and impartially, by not observing ethnicity or wealth as a determining factor of punishment. The communication of principals with staff and students throughout the day is recognized as an essential component. The professional development of teachers also produces a significant role in supporting school climate. Professional development opportunities provide appropriate training for teachers to acquire new plans to advance their teaching practices. Occasions to develop professional growth will yield improved job satisfaction to encourage the climate of the school (Kelly, 2018).

The administrative climate, in the perspective of schools, discusses the standards and definitions of purpose that differentiates one school from another (Jeske Van, Van Veldhoven, Nijendijk, & Van De Voorde, 2017). Within school climate literature, there are two prevailing notions that schooling predominate: a climate underscoring performed based and a climate underlining the school as a community. Examiners may assess the climate related to performance, which specifically is concerned with the principles and norms of high academic standards and objectives. Students are valued by other students and by their teachers for their educational achievement and try to achieve as best as they can. In the more customary perception of the school as a community, the school purposes to have students construct shared understandings of ideals, views, and impending behaviors as learners and future citizens. Schools want to generate an experience related to a school connection with an emphasis towards caring social relationships, both among classmates and between teachers and students. In comparison to the climate of performance based, this type of climate is intended to the developments of socialization and education (Jeske Van, et al., 2017). Numerous climates frequently exist in an organization, as diverse climates can be shaped in an organization at the same time, contingent on the emphases of the school. School climate can function to the shape the values and goals

consistently, by interconnecting the organizations apparent systems. Subsequently, a school's climate for performance and/or the climate for socialization affords opportunities to experience a sense of familiarizing and regulating teachers' own impersonal values coincide with the schools (Jeske Van, et al., 2017). The consideration of *cultural competence allows the* understanding and development into interpretations and experiences of cultures. Cultural competence confirms positive exchanges with a variety of people outside the usual characteristics of comfort with outgroup affiliates, knowledge about outgroups, and an aptitude to network positively with a wide range of people. Knowledge about diverse racial and cultural groups can range from restricted contact during multicultural fairs to the in-depth study of various minority populations (Jeske Van, et al., 2017).

### **Critical Race Pedagogy**

Critical race pedagogy seeks to form critical race methodologies to education that highlight the longevity of racism and the conception and preservation of organizational inequalities experienced by minorities throughout the educational system (Jain, Lucero, Bernal, Herrera, Santiago, 2017). Critical race pedagogy correspondingly discovers its back ground in preceding teaching agendas that center race in culturally relevant pedagogy and culturally responsive teaching. Critical race pedagogy articulates that culturally responsive pedagogy works both ways. It is vital to understand students from minority cultures, it is also indispensable for educators to comprehend students from majority cultures. Unambiguously, it is necessary for educators of race to engage with students at their level of attentiveness. Such as the recognition of a white student's restricted knowledge of a minorities struggle is influential in facilitating a positive classroom atmosphere. The idea of understanding one's listener's is not a novel thought.



Additionally, it is important for educators of race to recognize how these matters are deliberated or hushed in dominant communities (Jain, et al., 2017).

Critical race scholars contend that racism is a preparatory, universal, and perpetual characteristic of U.S. society that organizes the interests of all institutions. This principal tenet of race-critical erudition is determined to have white privileges and minority disadvantages based on patterns of unfair enrichment and destitution. Unjust enrichment discusses unwarranted resources and privileges that whites enjoy due to a racially domineering system. The consequence of this magnitude are impoverished groups racialized as non-white do not have the same civil liberties through such systems. These recurring patterns replicate the physical reality of disproportions that serve to informally construct "race", hence systemically repeating racialized structures over time (Jain, et al., 2017).

The organizations of colorblind socialization influences students to ignore the significance of race. Educational researchers have expansively acknowledged the risks of overlooking the real-life implication of racial group difference in approval of reducing race or imagining that group-based inequities do not exist. Colorblindness is connected with isolation and lower engagement for minorities and can be counterproductive in school settings. An example would be in relation to increasing White students' bias and regulating their aptitude to understand racial inequality. Nonetheless, limited studies have measured students' insights into the degree to which those around them and the curriculum have colorblind opinions. Finally, as opposed to colorblind socialization, *critical consciousness socialization* demonstrates the ability to identify and address dissimilarities between racial groups in power and privilege. This form of teaching is not typical in conventional schools but is a substance for social justice pedagogy and

prejudice decline. This concept is discussed as a training for predisposition in the parental racial socialization literature (Jeske Van, et al., 2017).

### **Culturally Responsive Teaching**

Culturally responsive teaching is demarcated as an understanding of cultural knowledge from prior experiences and routine related to ethnically diverse students to make education pertinent and effective for them (Walter, 2018) It additionally offers opportunities for all students and teachers to interpret the cultural traditions of themselves and others, while utilizing multicultural curriculum to associate culture to music content, academic improvement, and outlooks (Walter, 2018). Primarily, teachers must develop cultural competency (Depeua, 2016). This involves developing a more profound acceptance towards culture. Educators should move towards a wide-ranging attitude to culture that explores fundamental principles, philosophies, and customs that impact behaviors, opportunities, and ways of thinking. Culturally diverse learners have multifaceted upbringing and individualities that should not be overlooked or degraded. Educators must analyze the influence culture has on students' perspectives throughout the world. Considering much of culture is involuntary, cultural dissimilarities may develop when cultural misunderstandings occur.

Culturally responsive teaching is a complete methodology to validating who students are, and how? and why? they function in the world (Walter, 2018). Through careful consideration, assessing differences permits consideration into the essential explanations for cultural misinterpretations that effect teacher's inability to interpret potential misunderstandings. As educators examine students' cultures, they must also elude critical and oversimplifying culture that pertains to the stereotypical viewpoints of the much of the world. Therefore, recognizing students are people with their own distinctive distinguishing personal histories, life experiences,

and objectives (Depcua, 2016). For instance, getting to know students well is one collective way to involve culturally responsive teaching. There is an increasingly growing diverse student population and sufficiently teaching and coaching all student demographic groups is a valid educational concern (Farinde-Wu, Glover, Williams, 2017). Regrettably, many educators face the burdensome tasks of handling student behavior and producing a classroom atmosphere favorable to learning, which is regularly seen as a concern. Furthermore, the encumbrance of high stakes standardized testing is correspondingly challenging for many educators. In public schools throughout the nation, educators work in a structure of culpability that connects good teaching with high standardized test scores. Due to this, there has been a subsequent requirement for educators to cultivate familiarity, temperaments, and pedagogical skills that are indispensable in teaching students from diverse backgrounds (Farinde-Wu, et al., 2017).

Given the disapproving academic realization of many U.S. public school students, culturally responsive teaching may contribute in diminishing the achievement gaps. The benefits of culturally responsive teaching on students' academic performance and life opportunities are highly documented and accepted in educational research studies through frequent content areas. Descriptions of research related to unpredictable segments of the teaching population such as, race, gender, tenure, education, and expertise have advocated for the use of culturally responsive teaching and other impartial pedagogies as an instrument for encouraging student success. There is agreement on the requirement for, and necessity thereof, to interchange obsolete traditional methodologies to teaching and learning with culturally responsive teaching that more precisely depicts the academic educational stakeholders seek to reach (Farinde-Wu, et al., 2017).

Moreover, in spite of formal education and the marginal or no literacy of many *Students with Limited or Interrupted Formal Education (SLIFE)*, they enter U.S. classrooms with

considerable awareness and have been proficient and dynamic members of their families and society (DeCapua, 2016). Much of their potential is undervalued and reflected as inconsequential in the U.S. system, because it is not school understanding and not centered on literacy. In culturally responsive teaching, in particularity, teachers assess their prior proficiencies and prevailing knowledge of SLIFE as resources for constructing culturally applicable curriculum. Students are seen as improving educational values with cultural capital that must be taken into account in order to progress curriculum and pedagogy that promotes developing language, expressive literacy, and content knowledge (DeCapua, 2016).

Previous educations shared with students' culture and instruction have created an impression of cultural disparity amongst school and home (Mueller, 2013). The expressions chosen to label the cultural disparity was culturally appropriate and/or culturally compatible. These terminologies are valuable; but conversely can suggest that the students' culture should follow that of conservative culture. Students have a set of principles and morals learned from their family and community cultures that may supplement or disregard the school culture and legitimize the social, administrative, and cultural hegemonic ideals of the governing system. Therefore, other languages such as culturally responsive teaching, culturally responsive instruction, and culturally relevant pedagogy stimulate social justice through a concentration of parity.

Despite the fact each of these positions have detailed implications and differences, the term culturally responsive teaching is engaged to highlight the scopes of culturally responsive teaching. Cultural applicability and pedagogy is linked to the cultural experiences of communities of a student's informally construct familiarity, which is comprehensive of all students. Culturally responsive teaching imitates a social justice viewpoint and contests the

traditional standards of normative behaviors. While educators have been prosperous at facilitating instructors training in culturally responsive methods, the growth of culturally responsive educators can present numerous stages of difficulty. Teacher educators are essential in assisting teachers to recognize their own socio-cultural background and help teacher's understand their own cultural individuality. This instigates the examination of the conception of culture and culture groups. For many educators conferring and analyzing one's own socio-cultural history, standards, and sharing cultural individuality can be uncomfortable and for many regarded as pointless (Mueller, 2013).

In addition, adhering to culturally responsive practices enables teachers to build a comprehensive structure of knowledge that shifts students, frameworks, and curriculum. This may furthermore obscure the fact that students come to the classroom with cultural uniqueness. Instead of providing nonspecific approaches for teaching for diversity, teacher educators must help teachers find a means to recognize the standards and principles of families and cultures that are unlike from their own. However, in many teacher education programs, teachers take a class on multiculturalism as an extra course instead as a norm included within the curriculum. This is an issue, since teacher education should incorporate culture and learning in healthy and applicable methods. Though teachers and teacher educators are regularly well intended teachers and teacher educators may inadvertently present one-dimensional concepts or belittle the content of cultural learning. Simply giving access to material may offer a posturing view of culture that proliferates students' mindfulness of cultural dissimilarities and diversity but additionally creates the possibility of underpinning undesirable stereotypes. It is noted, that culturally responsive teaching and social justice is not regularly happening in many public schools (Farinde wu, et al., 2017). Teacher preparation agendas are often influenced by the privilege of Whiteness in

teacher training. Nevertheless, rather than discuss the issues concerned by race, many dispute the disengagement amongst culturally responsive pedagogy's expressed assurances and tangible procedures. These illustrations that implicate disagreement give false impressions between culturally responsive pedagogy's theoretical viewpoints and undermine the application of each praxis. There necessitates a resolve to interpret teacher anxieties between tangible applications of conjectural ideas about race and ordinary undertakings which disrupt inequality. The dissimilarities between pronounced and authentic procedures function as added stresses for educators' in the field. These influences unmistakably stress the mutual tasks that teachers and teacher educators have towards the betterment of cultural and linguistic relevance with the hopes to create communities of learners and functioning social justice (Farinde wu, et al., 2017).

### **Teacher Training and Pedagogy**

Teacher training and pedagogy has remained somewhat stagnant over the past three decades, however several academic plans have sought to address the damaging effects of the demographic division concerning the mainly White teaching force and the increasing percentage of minority students in US schools (Smith, 2015). To be receptive to a diverse student population, white educators must comprehend the prevailing obstructions to learning that students and youth from low-income and racial/ethnic minority circumstances constantly encounter in school (Amos, 2015). As an outcome, teacher education curriculums have instituted teacher candidates to take a multicultural education class. Conversely, it has been regularly recognized that white teacher candidates exhibit opposition to multicultural education. There is an importance for preservice teachers' to become familiar with multicultural diverse students. They tend to be unexperienced about the matters of race and hold stereotypical behaviors about minorities, and based on their lack of prior knowledge have little awareness of

discrimination, principally towards that of racism (Amos, 2015). In order to organize educators for culturally diverse schools based on the research and the vast presence of whiteness, there is a need to become familiar with multicultural studies in order create successful relationships with minorities. If the collaboration with white students within teacher education classes give an adverse effect on minorities, it is practical to accept that the undesirable impression could increase in a multicultural education class where white students incline to become confrontational. It was discovered that Chinese American teachers in a multicultural education class were offended, infuriated, and troubled by commentaries made by white students and finally became hushed under the stress of majority discontentment (Amos, 2015).

Researchers of multicultural education, critical race theory, and culturally relevant pedagogy have anticipated modifications in education policy, curriculum, teaching procedures, and teacher approaches as they communicate to the school familiarities of minorities. Critical Whiteness Studies (CWS), also focuses on unsettling racist school procedures. Research in CWS pursues to ascertain the obvious and concealed customs in which White skin affords certain privileges denied to minorities. This determination to develop greater race awareness in teachers and disrupt institutional racism within US schools is at the forefront of the strategy. Though much erudition discusses the influence of Whiteness on education there is still a need for more practical work that examines the familiarities of White teachers as they begin to cross-examine their own racial individualities. Though Whites' organizational position is contingent upon a profoundly apparent clutch of history and development, this point does not exclude Whites from evolving an attentiveness of that privilege (Smith, 2015).

There are various perspectives that lead to the notions that contain White identity, within these concepts that are fundamental contradictions (Smith, 2015). An evaluation of White

opposition to antiracist pedagogy delivers such an illustration. It has been contended that a declaration of never owning slaves may essentially convey an interpretation of broad circumstance. Even though the expression seems to exculpate oneself from accountability in the racial hierarchy, it additionally as seen as a form of expression and racial solidarity providing a suggestive meaning no potential discourse. The expression shows a plea for racial solidarity through an apparently overwhelming socio-historical division. The key factor from this parochial understanding of the issue actually creates a starting point from which to construct more critical racial knowledge. This examination prompts the need to remain open within the interpretation and discussion of information. Teacher education strives for pedagogies to receive the relative dynamics that shape preservice teachers and the influences that apply to their teacher training. The propensity to standardize White teachers and assess their racial knowledge only from an insufficient viewpoint. To change this form of thinking, research recommends to look closer at specific characterizations of identity, as doing so reveals the hegemonic systems of privilege (Smith, 2015).

Racism implicates a structure of both advantageous and detrimental along color lines (Brown, Bloome, Morris, 2017). Though the definitions of race and racism differentiate amongst most preservice teachers, it is regarded as an avenue towards learning about the reflective, transformative, and integrative nature of these theories. Scholars utilize various theoretical frameworks, methodologies, and research designs to outline and create familiarity for students to comprehend race. The rationality of inquiry for a study is not impartial with concern to awareness, existence, and ideology. Unambiguously and indirectly, the rationality of inquiry towards a study summarizes what may be considered as knowledge and how information can be



understood. The injustices are additionally defined both socially and pedagogically in order to reveal classroom conversations on race (Brown, et al., 2017).

Race is not a natural classification but a social creation that is given significance and implication in specific historical, dogmatic, and social environments with long-term and permanent effects on people, communities, and inquiries. Language acts a central role in the social classification of race. As people cooperate with each other, the language they use and how they respond to each other reveals existent affairs of race. Language also indicates importance openly through the principles of words, the way in which they're spoken, and other subtle ways that are knowingly thought of. As a result, the social principles of race through an individual's use of language ensue both implicitly and explicitly. It is also important to identify the challenging nature of the term "race" because in spite of the present acceptance, it is a known social construction castoff for political advantage and economic influence that circumnavigates the Black/White divide (Brown, et al., 2017). Considering societal, historical, and governmental perspectives of race in the United States, a disagreement can easily be made, that race is pervasive and exchanges transversely through social traditions into the classroom. In particular to the classroom, discussions of race in public education have promoted fairness, impartiality, social mobility, and autonomous society. Nevertheless, it is also essential to identify whether U.S. law and the legal practices of educational policies and procedures ever proposed to allocate an equitable opportunity for cultivating and liberating all the nation because of race. A versatile component than becomes how and/if the school discusses race and the inequities that lie both on and under the surface of content.

If educators and students are to engage in classroom conversations on race in ways that disrupt inequalities, teacher education would be a favorable place to promote such inquiries. The

supposition is that training can offer opportunities for teachers to study how to create classroom discussions on race that change disparities in their classrooms. Considering teachers potential of having to deal with issues of race and diversity, the large amount of studies on arranging preservice teachers for multicultural/multiethnic, subgroups, and racial diversity, some may presume a correspondingly vigorous set of standards; this is not the case (Brown, et al., 2017). Preservice teacher education classrooms are comparable to the standardized norm in they may have large class sizes, a curriculum prearranged by state mandate, and an assessment centered on the acquirement of prearranged learning. The main difference pre service teachers have the propensity to be English-dominant, middle-class, and White. Consequently, they are educated and intermediated by their experiences in their practicum experiences in schools, which may differ from their actual classroom. Moreover, their past and present history with minorities is not indicative of positive or negative experiences that substantiate prior race conversations in or out of the classrooms (Brown, et al., 2017).

Teacher educators propose that preservice teachers should observe race as part of a grander theory of multicultural education within curriculum. The agenda should be central to the consideration of all aspects of instructions and learning both in the teacher education program and in the school. Scholars have noted that teacher education affords a developed location for instruction regarding race, containing Whiteness, in education and society. Most importantly, by not investigating the existence and purpose of race in teacher education or eluding such exchanges, teacher educators will support the myth of colorblindness. Other academics have reverberated the influence of not observing race in teacher education, accentuating the significance of generating everyday trainings with race and other modules of diversity in teacher education.

Researchers contend that teacher education courses should initially begin by examining preservice teachers abilities to question racial reality and to discuss their beliefs about race. They should then proceed to well-crafted experiences on race within the coursework to eventually discuss how it interrelates to their daily and future activities. However, critical race scholars have constantly acknowledged that discussions about race lack proper involvement or critical thinking based on educator's mindset and problem-posing potential that teacher educators have in mind. As a consequence, some academics recommend detailed approaches for accomplishing such considerations. Prior scholars that have formed course experiences where preservice teachers studied race have used written thoughts, documentaries, urban field placements, and controlled deliberations. Normally, individual written thoughts and collective discussions were acknowledged as approaches for examining race in teacher education. Although providing preservice teachers opportunities to study race in teacher education is necessary, discrepancies to the idea have been recognized. For instance, many agendas do not seem to offer a tangible concentration on race, and when such involvements are applied, they are regularly secluded involvements for one course rather than a series of courses. However, when race was discussed for study within a course, teacher mentors and preservice educators pronounced either apathy or awkwardness with the matter of race. Additionally, assertions of colorblindness seem to further harm efforts to place the study of race in teacher education. Preservice teachers' aforementioned experiences and attitudes regarding race seem to influence how they approach race. Discussing race can be problematic in situations where one race is dominant, which may lead to both evasion and minimization (Brown, et al., 2017).

### **Summary**

The significance of understanding of race varies in different institutions and with different people depending upon how race is used, who it is referring to, and to who uses it. Researchers of Whiteness as property have pronounced that from the onset of slavery power and privilege have sustained to exist because of how other races are perceived if they do not fall under the influence of being white. Educators remain to be educated in customs that disregard universal racial inequities and their own role in preserving those injustices (Annamma, 2015). Whiteness as property remains to function as a mechanism that influences all aspects of social benefits. The theoretic methods to issues of race in teacher education have situated the arena to contribute to assumed norms of whiteness.

While some research recommends that colorblindness moderates intergroup bias, other clarifications conclude that colorblindness essentially escalates the difficulties. Based on the principles of colorblindness numerous legal historians and constitutional researchers seem to reach the agreement that the equal protection clause, as initially unstated, did not exclude segregation, because assimilation containing unified schools contained a social right, not a civil right, and thus fell external from the domain of that clause. Although philosophy of diversity presumes that race shapes a persons' world views and cultural standing the collaboration across racial lines can be positive and is vital for human growth (Burke, 2017). However, it has been utilized in the provision of unending racial exclusion. Consequently, the dogma of diversity has permitted whites to support values of inclusion even though they decide not to support policies that endorse these ideologies. In the long run, this ensues when the dynamics of power are unrecognized and the methodologies favor practices that make whites feel better or to improve their lives (Burke, 2017).

People's experiences and impressions of racism have acknowledged increased empirical consideration over the years (Greer & Spalding, 2017). Current empirical outcomes have led many researchers to determine that enduring racism is a contrivance through which many minorities will even result in having health issues. Racism has been theorized as an intricate organization in which members of racially privileged groups sustain morals and ideologies that serve to hinder, disregard, and/or ostracize minorities. It has been contended that whiteness and race should be theorized as a traditional social variable and educational scholars must look more closely to the workings identified by white racial characteristics (Amos, 2015). Based on the movement towards social justice, CRT investigation can support advocates in producing strategies that they distinguish to be the most valuable for their work toward social justice (Johnson-Ahorl, 2017). The overall concerns with racism involves race-based stereotypes, opinions, prejudice, and discrimination that eventually function to disenfranchise minorities from societal resources, prestige, and civil freedoms. However, personal racism materializes with the individual's personality or through their social engagements, while cultural racism arises when the cultural values and traditions of racially privileged groups are held in greater regard equated to minorities (Greer & Spalding, 2017).

Conversely, current work in critical theory and philosophy must push us to develop these accustomed accents in the contemporary context (De Lissovoy, 2016). If racism at the stage of epistemology commands determinations of knowledge that will be indorsed, racism that exists in the heart of the reasonable works to solidify the thoughts and engagements of minorities at the center of everyday encounters. Critical race pedagogy monitors forms of thought and schools often disregard minorities they ostensibly oblige. Parents and societies are being compelled to leave their neighborhoods due to neoliberal urbanism that pursues to reshape the urban core in

the attentiveness of White elites. Education is both a directory and a mechanism of this progression of gentrification, as elites cover up community schools and propose new selective schools as temptations to potential homebuyers. The ideology that categorizes the experiences of minorities in schools and social life are commonly racially disproportionate. In order to regulate this concept, research suggest evaluating specific categorizations of identity, as doing so reveals the hegemonic systems of opportunity (Smith, 2015). Although social scientists advance the ambiguity between this disproportionality and the ideal of social equality, for many Whites it could be said to substantiate the proper functioning of the education and criminal justice systems presenting the need for substantial learning opportunities (De Lissovoy, 2016).

### Chapter 3: Research Method

Beeman (2012) posits in critical race theory the central message that minorities are being treated unfairly and racial injustice exists within organizations, but there is a fear of addressing such matters explicitly. The ideologies of teachers with regard to colorblindness and whiteness as property and subsequent dispositions that are influenced by ideologies and philosophies are rarely explored (Aleman, 2017). The problem addressed in this study was when discussing dispositions in educators' teaching philosophies and classroom pedagogy, a discourse that examined ethnicity in relationship to influence and academic opportunity rarely occurred. (Bialka, 2015). The purpose of this phenomenological study was to investigate if high school teachers' teaching philosophies address colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. These research questions guided the study.

**RQ1.** What are core subject teachers' teaching philosophies from three different academically ranked high schools (A, B/C, and D/F) in regard to colorblind ideology and critical race theory?

**RQ2.** In what ways, if any, do core subject teachers conduct their classroom pedagogy to provide culturally responsive education for all students?

**RQ3.** What similarities and differences exist in teaching philosophies and classroom pedagogy, specific to colorblindness ideology, and critical race theory between core subject teachers from three different academically ranked high schools?

#### Research Methods and Design

A qualitative phenomenological research design was used in this study to discover educator's dispositions and understanding related to critical race pedagogy, color-blindness, and

Whiteness as property. A phenomenological qualitative method was projected for this study because in this style of scholarship, knowledge is assembled by systematically gathered and examining the contributors' attitudes and practices, developing significances through dissertation (Roberts, 2013). Phenomenology was an outcome from philosophy and offered a framework for a system of investigation. It was constructed within the humanistic examination model that shadowed a qualitative methodology. The objective of phenomenological analysis was to completely describe a lived experience. It exemplified singularities in which the outside world interconnected with the involvements in which only the person had experienced, and consequently answers inquiries of significance with consideration towards the actual experience. The examiner was crucial to this methodology in the transference of data, in order to distinguish and identify significance to the experiences of the contributors (Roberts, 2013). Quantitative research would not be suitable for this study, because practices rely on probabilities that are used to guide inductive inference which recapitulate how demonstrations and the world bring to mind broad views of a population (Zyphur & Pierides, 2017). Equally, heuristic research did not work because it initiates with a personal question or task that has a social or universal significance. It is envisioned on the encounter of self-inquiry and discussion. The life involvement of the heuristic researcher and the research contributors is not a text to be inferred but a full story that is represented and further explicated through personal records (Moustakas, 1994).

### **Population**

In a Southeastern state where the study took place there are 74 school districts with various school structures present throughout the state. The state student population is approximately 1.7 million students where all public schools receive A-F grades, based on student assessment scores. Student performance on statewide standardized assessments, containing the



comprehensive assessments and end-of-course (EOC) assessments (Florida Department of Education, 2017) in these subject areas are used in calculating school grades from A to F through a measure of the percentage of full-year enrolled students who achieved a passing score (Florida Department of Education, 2017). The ethnicity and race breakouts of the K-12 student population in Florida is 2,791,287 with approximately 32% Hispanic/Latino, 39% Caucasian, 23% African-American, 3% Asian, 3% two or more races (Public School Review, 2018).

### **Sample**

The purposive sample for this study was 12 to 15, grade 9-12 high school teachers total, 4-5 teachers each from three different academically ranked (A, B/C, D/F) high schools, who teach English Language Arts (ELA), Mathematics, Science, or Social Studies. Data saturation often occurs around 12 participants in homogeneous groups (Latham, 2013). Therefore, 12 as a minimum for most qualitative interview studies works well when participants are homogeneous (Latham, 2013). Teachers from these four course subjects are being purposefully sampled because student assessment scores in these subjects contribute most significantly to the school grades given in the study site state. Purposive sampling is suitable when a particular population is to be considered and the sampling technique allows the researcher to rely on his or her own judgment when choosing members of population to participate in the study (Palys, 2008).

Inclusions for participation are that teachers must teach in one of four subject areas (English Language Arts (ELA), Mathematics, Science or Social Studies) in the 2017-2018 school year. After receiving study site and IRB approvals, an invitation for participation was sent via email to all teachers in the three schools who teach in the four subject areas. The first fifteen teachers who submitted completed online questionnaires were accepted as study participants.

## **Materials/Instruments**

The instrument for this study was researcher created online qualitative questionnaire based on previous research. Questions centered on teachers' teaching philosophies, classroom pedagogy, understanding of colorblindness ideology and critical race theory and their teaching of culturally responsive education. A field test was conducted on the questionnaire. The questions were sent to three teachers who would not be study participants. They reviewed the questions to ensure alignment with the research questions of the study and to optimize questionnaire design (Esposito, 2009). Based on the field test feedback, questions were modified as needed.

## **Data Collection, Processing, and Analysis**

After receiving the school district's and building principal's and NCU IRB approvals to conduct the study, an invitation email was sent to all teachers in the three high school study sites who teach in the four subject areas. The school district where the study took place makes the teachers' email addresses available to the public online. This information was utilized when emailing the participants for the study. The email invitation was included in the title of the study, purpose and information of data collection with a link to the online consent form, and a notice that teachers may choose to receive a \$5 Starbucks e-gift card for study participation. Persons who agreed to participate clicked at link at the end of the online consent form that took them to the online questionnaire. The first 15 persons who submitted the completed online questionnaire via Qualtrics were accepted as study participants, however after repeated recruitment attempts only eight teachers submitted completed questionnaires. The data analysis process was completed by me, the researcher, manually. A data sheet previously developed was applied to gather the answers from the interview questions aligned to the research question. Analysis of data were identified themes that emerged from the data to answer the research

questions. If saturation occurred at 10 or 12 teachers, the remaining teachers' data were not be included in the data analyses for the study.

### **Assumptions**

There were four assumptions connected with this study. A primary assumption for this study was that contributors have the obligatory experience and familiarity to afford accurate and valued data to the research. It was assumed that the contributors answered questions honorably and without any pressure. It was also assumed that the contributors effectively represented the instructional population of the school and was predisposed by the administration or other staff members not participating in the study. A final assumption was that the outcomes of this study may be of importance to other teachers' knowledge for future cultural awareness and pedagogy.

### **Limitations**

There were three limitations connected with this study. Even though a lesser sample size is reflected as adequate in a phenomenological study it can affect the standards of the results. (Moustakas, 1994). An additional limitation was the contributors wrote responses based upon a politically correct viewpoint, rather than how they really feel about critical race pedagogy. Finally, an important limitation of this study was that I work in one of the study site schools, which could have hindered the sincerity of responses by the participants. To mitigate this limitation the recruitment email and informed consent form stated that I teach in the district, but I am conducting this study as an independent researcher. Further all study answers were anonymous as no contact information was asked for in the online questionnaire. Finally, all emails for the thank you e-gift card on a separate web page not connected to the study was permanently deleted from the web page and my email address book once the e-gift cards were distributed.

### **Delimitations**

There were delimitations to the study. Three high schools, rated A, B/C and D/F were purposely selected as study sites to document teachers' philosophies and classroom pedagogies from their differently graded high schools in the study sites state. Another delimitation was that each of the study sites were purposefully selected in that the student body of each study site have at least one third of their student body identified as minority students. Further, the online questionnaire gave participants the opportunity to thoughtfully answer the questions in their own time frame, and all questions were asked in the same order.

### **Ethical Assurances**

The guidelines of the Belmont Report when conducting this study was followed which included respect for persons, beneficence, and justice. In addition, the study shadowed all ethical criteria verbalized by Northcentral University. Approval from Northcentral IRB and the study sites were attained prior to the start of this study. Focus was placed on protection of participants, confidentiality, and justice for the reason that results of this research study could influence instructional methods and student achievement. To ensure beneficence, each participant received an informed consent form. Allowing all participants to feel safe and understand the basis for the study was essential to the guidelines for this research.

The online consent form stated the aims and objectives of the study, participants voluntarily participation, and their right to decline to answer any questions that they do not feel comfortable with. None of the designated schools or the identities of the participants were revealed in any way. Succeeding the investigation, data collected will be kept for seven years as required by NCU and then destroyed. These approaches and values will safeguard the integrity

of research progress as well as the ethical values delineated by the Belmont Report (The Belmont Report, 1979).

### **Summary**

The purpose of this phenomenological study was to investigate if high school teachers' teaching philosophies addressed colorblind ideology and critical race theory to the point that their classroom pedagogy was centered in culturally responsive education. These research questions guided the study. The purposive sample for this study was 12 to 15, grade 9-12 high school teachers total, 4-5 teachers each from three different academically ranked (A, B/C, D/F) high schools, who teach English Language Arts (ELA), Mathematics, Science, or Social Studies. Teachers from these four course subjects were being purposefully sampled because student assessment scores in these subjects contributed most significantly to the school grades given in the study site state. After receiving study site and IRB approvals, an invitation for participation was sent via email to all teachers in the three schools who teach in the four subject areas. The first fifteen teachers who submitted completed online questionnaires were accepted as study participants. The responses were gathered and evaluated for mutual configurations to answer the research questions.

## Chapter 4: Findings

The purpose of this phenomenological study was to investigate if high school teachers' teaching philosophies address colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. The sample was eight teachers from three different academically ranked (A, B/C, D/F) high schools in an urban school district in a southeastern state. Student performance on statewide standardized assessments, containing the comprehensive assessments and end-of-course (EOC) assessments in these subject areas are used in calculating school grades through a measure of the percentage of full-year enrolled students who achieved a passing score (Florida Department of Education, 2017). The teacher participants were recruited from three different schools that received the same school grade for the last three years, A, B/C, D/F, and that had at least one third of their student body identified as minority students.

Teachers from the four subjects of English Language Arts (ELA), Mathematics, Science, and Social Studies were invited to be study participants given that student achievement in these subjects most significantly contributes to school academic grade in the study site state. Data collection consisted of an online qualitative questionnaire that asked participants their knowledge and understanding of colorblind ideology, critical race theory and culturally responsive education as it impacts their teaching philosophies that translates into their classroom teaching pedagogy. This chapter contains the results of the data analysis in answering the respective research questions, an evaluation of findings, and concludes with a summary of the chapter.

### Results

Emails were sent to 147 ELA, Math, Science, or Social Studies in three high schools. Twenty teachers returned questionnaires, but only eight teachers completed the questionnaires.

The eight study participants completed an email questionnaire (see Appendix C) via a Qualtrics link containing seven demographic questions and nine semi-structured open-ended questions with definitions. Participants spent from 34-260 minutes answering the questions (as reported through Qualtrics). It appears some participants left their surveys open and completed them throughout the day based on their availability. Demographics of participants are shown in Table 1.

Table 1

*Demographics for High School Teachers*

Participant	Subject Taught	High School A, B, or C	Gender	Ethnicity/Race	Age Range	Years Teaching Experience	Highest Education Achieved
P1	Science	C	Male	Caucasian	45-55	15	Bachelor's
P2	Other	A	Female	Caucasian	40-50	2	Bachelor's
P3	Science	C	Female	Caucasian	20-30	3	Master's
P4	Science	B	Male	Caucasian	40-50	14	Bachelor's
P5	Science	C	Female	Other	50-60	15	Bachelor's
P6	Social Studies	C	Male	Caucasian	30-40	1	Bachelor's
P7	Science	C	Female	Caucasian	60-70	32	Bachelor's
P8	Science	A	Female	African-American	30-40	11	Master's

A summary of demographics shows five female and three male teachers and 6 of the 8 participants self-identified as science teachers, rather than the sample consisting of two teachers from each content area as original intended. Out of the eight participants who completed the questionnaire two participants held master's degrees and six held a bachelor's degree. A total of nine questions were asked on the Qualtrics questionnaire to answer the research questions.

**RQ1. What are core subject teachers' teaching philosophies from three different academically ranked high schools (A, B/C, and D/F) in regards to colorblind ideology and critical race theory?** This section includes the results of the data analysis that answered research

question one. Three questions were presented on the questionnaire directed towards answering research question number one, and five themes emerged from the analyses of the data, as shown in Table 2.

Table 2

*Primary Themes Deduced From the Data to Answer Research Question #1*

Theme	P1	P2	P3	P4	P5	P6	P7	P8	n
1. All students are capable of learning.	Y	Y	Y	Y	Y	Y	Y	Y	8
2. Teachers stated they are colorblind; race is not a factor in the classroom.	Y	-	Y	Y	Y	Y	Y	Y	8
3. Teachers perceived critical race theory per their experience, history, and environment, with limited impact.	Y	Y	Y	Y	Y	Y	-	Y	7

A hyphen in the table represents the participants' lack of answering the question that would support the respective theme.

**Theme 1: All students are capable of learning.** The educators had various strategies related to their teaching philosophies, which all drew on the theme that all students are capable of learning. Participants 2, 4, 7, and 8 had similar responses. P1 recognized that utilizing humor and personal interest in the kids helps to develop great relations to make it easy to teach and for the students to learn. P2 stated, "Each class is a living social mosaic that changes over time and in ways that are not always measurable with standardized tools." P2 believes education serves several functions in society and that every student serves an important and specific purpose within a learning environment. In addition, all students are capable of reaching their full potential with the right support and preparation. P3 stated that teachers should have a growth mindset in regards to their teaching and students' learning. P4 noted that every student could learn the material. He further stated, "It is a matter of the work and attitude of both the student and the teacher. The teacher must be aware of the needs of the student and be willing to work to create



lessons that will work for the student.” P5 stated, “Everyone is different and will absorb what they feel to be important. What they feel is important is derived from their needs and wants.” P6 uses his teaching and learning environment as a vehicle to create change and growth in the individual, both at the micro and macro level. P7 believe every student can learn but may need different delivery methods and activities to reach their potential. P8 wrote, “Every child is capable of learning regardless of outside factors but they must want to and be willing to learn.”

The majority of teachers also disregarded race as an influential factor in their classrooms. P1 said, “I understand that students from different races exist, but in my classroom it is not an issue, it isn't really a factor in my subject.” P2 felt that it [race] removes several pieces of a complete group of people and culture that could otherwise enhance learning. P2 further stated, “To say race doesn't exist is to say it's wrong, if we are going to advance as a society, however it will not aid us in doing so.” P3 indicated that race, gender, and religion are useful in regards to data but should not affect the way a teacher interacts with students. P3 further specified, “Understanding the cultural upbringing of students can help a teacher connect with their students,” P4 stated that race should not be a factor whatsoever in the classroom. “Every student is equal and has the same opportunity to learn. This means that every student learns the material at the same rate or in the same manner.” P5 stated, “I don't care what race you are or are not,” and P6 echoed that race should not be a factor whatsoever in the classroom. Every student is equal and has the same opportunity to learn. This does not mean that every student learns the material at the same rate or in the same manner. P7 noted that it [race] should not even be noticed and only regards the human race. “Race is a man-made idea, humans are all the same race.” P8 specified there is no way to discount race in schools or in society as a whole, adding

“People of color are consistently judged either purposefully or not just because of their skin color.” She would know.

***Theme 2: Teachers stated they are colorblind; race is not a factor in the classroom.*** All 8 educators gave statements. P3, P4, P5, P6, and P7 acknowledged a philosophy of colorblindness as a factor in their philosophy. P1 does not factor in the ideology. P2 stated, “I celebrate every student and what makes them who they are. It is important to me that my students know and deeply understand who they are, where their traditions stem from, historical and current events.” P3 referenced herself as colorblind, but makes an effort to understand culture to better impact her students. P4 saw all the students having the same opportunities and stated, “My lessons are differentiated based on learning style, not on some made up race distinction.” P4 said race should not be a factor whatsoever in the classroom. P5 stated, “Every student is equal and has the same opportunity to learn. P5 indicated that all the students have the same opportunities. P6 does not believe in race. P6 stated, “I don't even acknowledge it.” P7 did not factor race and stated, “I don't think it is as much about race as it is exposure to reading, writing, and questioning at a young age.” P8 makes an effort to acknowledge the battles that students face concerning race and attempts to not allow them to enable themselves.

***Theme 3: Teachers perceived critical race theory per their experience, history, and environment, with limited impact.*** P1 understood the thinking behind critical race theory. P1 stated, “The strain of teaching in the environment due to behavioral and discipline problems inherent in low socio-economic schools drives teachers out of teaching or to seek employment at other schools.” P2 indicated that people of color and women have historically made less money, which has created a systemic problem due to the acts of segregation. P2 stated, “This in turn led to separate school districts or zones, divided between those with resources, power and wealth and

those without resources, power and wealth, funded completely or in part by property taxes or some other unfair process.” P3 said that she had studied critical race theory extensively and stated, “I believe we are still dealing with long term institutional remnants of intentional education inequity, and continue to struggle with often unintentional inequity that permeates our system, even though school systems are by and large lead by moral, intelligent individuals who seek to do the right thing.” P4 indicated that the public school system has racial inequalities that stem from segregation and have sustained these inequities due to the policy makers not making appropriate changes. P5 specified that the issues are related to human behavior, noting that things are being done wrong so the wrong result follows. P5 further stated, “I don't think it's intentional, it's just poor management.” P6 specified it as an issue related to home life, stating, “The students who are not prepared for school are characteristically the ones whose parents do little at home to build routines, respect, and cooperation.” P7 disagreed with the theory, but did not explain the reasons. P8 had never heard of the theory before and adamantly disagreed with it. P8 stated, “Race is not even addressed when discussing our students.”

P5, P6, P7, and P8 did not factor or consider critical race theory in relationship to their teaching. P1 stated, “I do not think it [CRT] impacts my teaching philosophy directly in the classroom.” P2 stated, “I am the minority in my classroom and work to have my students view me as an ally.” P3 chooses to cover topics of racial inequality for reasons of empowerment and activism, in hopes of inspiring future change makers. P3 stated, “It [CRT] has a significant impact on my teaching philosophy. I have discussions with students so they become prepared for the world beyond this campus as much as possible. The systems that are in place often don't favor students of color.” P4 said that critical race theory has played a role in his choice to stay at current school for the last 13 years. P5 doesn't consider it [CRT] at all. P5 indicated, “I'm here

and I've never taught anywhere but low income/high minority schools.” P6 did not consider [CRT] as an influence, noting that there is assistance through the overall school system. P7 saw it as a non-factor P8 stated, “I do not accept it [CRT].” “It is irrelevant.”

**RQ2. In what ways, if any, do core subject teachers conduct their classroom pedagogy to provide culturally responsive education for all students?** This section includes the results of the data analysis that answered research question two. Three questions were presented on the questionnaire directed towards answering research question number two, and three themes emerged from the analyses of the data, as shown in Table 3. A hyphen in the table represents the participants’ lack of answering the question that would support the respective theme.

Table 3

*Primary Themes Deduced From the Data to Answer Research Question #2*

Theme	P1	P2	P3	P4	P5	P6	P7	P8	n
4. Teachers are limited in their knowledge and/or understanding of culturally responsive education	Y	Y	Y	Y	-	Y	N	Y	7
5. Teachers have mixed reviews regarding culturally responsive education.	Y	Y	Y	Y	Y	N	Y	Y	7
6. Teachers use a variety of teaching strategies in the classroom.	Y	-	-	Y	Y	-	Y	Y	8

**Theme 4. Teachers are limited in their knowledge and/or understanding of culturally responsive education.** Seven out of 8 participants provided a statement. P1, P2, and P3 wrote that this was their first time learning about CRE. P1 before reading the definition had never heard of culturally responsive education, noting that “At the school there is a huge difference in diversity between regular, honors, pre-IB and IB classes. Pre-IB and IB are almost entirely white students, while regular classes are almost entirely students of color (black or Hispanic). P2 saw it

as a new concept, but feels it aligns with her classroom methods. P3 said this is the first time hearing of CRE. Understanding it was to make sure that students know that people will judge them on their looks and how they speak. P3 indicated that her culture was not the students' culture and she celebrates her culture at home and students should do the same. P4 stated, "Personally, I get the idea of making sure that kids know that people will judge them on their looks and how they speak but I have limited time in my day." P5 noted that culturally responsive education is an approach to understand who people are in this world, based on cultural and social norms and expectations that have been established. CRE is identified as providing students with the opportunity to see the challenges in front of them based on the cultural and social roles they fill, whether those roles are given to them or they develop the roles themselves. P6 felt that responding to achievements and not the education process of learning seemed one sided, stating, "I feel that students should be aware of their culture and background. This enables students to appreciate where they have come from and celebrate their inheritance." P8 proclaimed, "I believe in incorporating the knowledge I have of other cultures into my teaching to make it more relevant to the students."

***Theme 5. Teachers have mixed reviews regarding culturally responsive education.***

Seven out of 8 participants gave statements. P1, P4, P5, P8 either disagreed or did not factor CRE in their teaching philosophy. P1 said he did not factor it. P2 saw CRE as a new scholastic concept but felt it aligned with her teaching in a small way. P3 stated, "Recognizing achievement is necessary in education. It builds a ladder to success when integrated with higher order thinking skills and confidence." P4 disagreed and thought CRE was a form of tribalism. Specified as something that pulls people apart and the more tribal you get the less you will accept others. P5 does not use culturally responsive education in an overt manner. P5 feels it is

very important to incorporate culture in the classroom. P5 stated, “Attempts to create an environment that is culturally responsive to each student.” P6 did not respond. P7 sees CRE as a necessary product in order to additionally recognize achievement. He relates it to building a ladder to success when integrated with higher order thinking skills and confidence. P8 wished she could answer but felt as if she was not adept. P8 stated, “Speaks with individual students about these topics, but as a whole it is always something handled on a case by case basis and almost entirely one on one.”

**Theme 6. Teachers use a variety of teaching strategies in the classroom.** When asked if there were specific teaching strategies that helped them in the classroom, P1, P4, P5, P7, and P8 all mentioned they used Advancement Via Individual Determination (AVID) in their teaching methods. P1 specified that teachers are fortunate that the school spends a lot of time and effort in training them in strategies to use in the classroom. P1 stated that, “Some of my favorite strategies to use are the AVID and Writing Inquiry Collaboration Organization Reading (WICOR) strategies.” In addition to using AVID, other teachers also used other strategies in the classroom. P2 makes an effort to hold students accountable and constantly communicate with parents. P3 uses small groups to learn materials through experience and prior knowledge. P3 “[I use] learning centers and activities that both confirm what they know and challenge them to go farther with problem solving and making observations to find connections between all disciplines that students can identify and understand.”

P4 uses the district required Kagan and AVID strategies in the classroom. P4 indicated, “We are trained in these techniques and I feel that it works for the majority of students who have similar reading abilities.” P5 specified as being Montessori and AVID trained. P5 sees her as a kind of a force of nature, stating, “I will have those talks and I will control the kids by

controlling the classroom environment.” P6 utilizes guided Cornell notes and reading strategies. P6 stated, “I use both traditional and non-traditional sources of materials, and go about finding non-traditional elements of U.S. History that can further represent the diversity of students in my room.” “I try to examine both the typical/traditional narrative as well as the narrative that more fully represents all of my students in our lessons.” P7 uses AVID and KAGAN strategies. P8 indicated, “I believe in AVID strategies and am currently at an AVID demo school so I receive the training I need.”

**RQ3. What similarities and differences exist in teaching philosophies and classroom pedagogy, specific to colorblindness ideology, and critical race theory between core subject teachers from three different academically ranked high schools?** This RQ had no corresponding questionnaire question as the RQ was presented so any similarities and differences in teachers’ answers per the subject they taught could be analyzed. However, 6 of the 8 participants self-identified as science teachers, rather than the sample consisting of two teachers from each content area as original intended. For this reason, RQ3 was not able to be answered from the data gathered.

### **Evaluation of Findings**

The evaluation of findings are based on the analysis of data. The findings are compared to previous literature to determine if findings concur with or are refuted by previous literature. The evaluation of findings are organized by each research question turned into a statement.

**Core subject teachers’ teaching philosophies from three different academically ranked high schools (A, B/C, and D/F) in regards to colorblind ideology and critical race theory.** The findings from this study for research question one showed that all eight participants believed that students could learn regardless of race. Race was not a key part when factoring

teacher's philosophies and in several cases even completely disregarded. Several participants noted issues related to history, home life, and the short falls of the education. The results from this study supported the findings of racism evasiveness. Beeman (2015) noted that the term colorblind ideology highlights the conflict of people's understandings towards race. This term additionally centers around not only the avoidance factors of when people say they do not see color, but when the influences of power and stature is overlooked based on racial influences (Beeman, 2015). Colorblindness, in this setting, debates the fact that many Americans consider that they live in a post-racial society and that individual determination and will are more significant than race in defining social conclusions (Harmann, Croll, Larson, Gerteis, & Manning, 2017). As critical race researchers discuss these colorblind ideals they often conceal or repudiate the effects of racism by displacing organizational inequalities as concerns of the person's choice and aptitude. In the development of academics and activism, colorblindness has been considered to be related to colorblind racism, grounded in a set of fundamental ideologies that are atypically but not parenthetically connected with ideals of liberal democratic social theory (Harmann, et al., 2017). Individuals who racially avoid are not considered to be colorblind, but reasonably color-averse, implying that one can see and diagnose race, but only on an artificial level, which typically avoids discussions surrounding racism occurring at an institutional or individual level. The outcomes pertaining to core subject teachers' teaching philosophies from three different academically ranked high schools (A, B/C, and D/F) in regards to colorblind ideology and critical race theory have shown that the majority of teachers have not received any formal training or regarded race as an important factor within the areas in which they teach.



**Core subject teachers are limited in providing culturally responsive education for all students.** The findings from this study for research question two showed that many teachers were unaware of the existence of culturally responsive education. The results from this study support the findings of Amos (2015) who indicated that in order to progress racialized awareness among educators for the advancement of minorities, there is a necessity for nuanced, multifarious, understandings of white teachers' individuality without generating discourse towards race-evasiveness. It has been contended that whiteness and race should be hypothesized as a traditionally social variable and educational scholars must look more closely to the intricacies surrounded by white racial characteristics. Moreover, if educators want applicants to assess K-12 students as dynamic students who transfer resources to their erudition, there should be a prerequisite for teacher candidates to become active learners within a multicultural environment (Amos, 2015).

In order to afford the opportunity of change and antiracist praxis, researchers concerning the individuality of white teachers underline the significance of honoring educators and empathizing with their concerns as a way to enhance the race talks. Life-history practices are acknowledged to prepare scholars to interpret appropriate influences that create white identity and interpret the methods in which they state racial identifications in the framework of their familiarity. A similar disagreement suggests that whites claim to be blind to race and that race does not matter, is tense with ambiguity. Whereas seemingly proposing a moral call to impartiality in considering all people the same, this understanding actually functions to define race as a proscribed issue for discussion (McDonald, 2012).

**Similarities and differences exist in teaching philosophies and classroom pedagogy, specific to colorblindness ideology, and critical race theory between core subject teachers**

**from three different academically ranked high schools.** Regarding the similarities and differences in teaching philosophies between core subject teachers, data to answer this RQ was too limited to produce a theme, because 6 of the 8 participants self-identified as science teachers, rather than the sample consisting of two teachers from each content area as original intended. However on the subject of classroom pedagogy, study participants did note what pedagogy and strategies they used in the classroom.

The majority of teachers utilized a district based program, AVID, in their classroom pedagogy. This is a college readiness program intended to help students advance the skills they need to be successful in college. The platform places distinctive emphasis on growing writing, critical thinking, teamwork, organization and reading skills (Swanson, 2019). The findings showed that when the district mandates specific requirements teachers are likely to introduce and implement the structures into their daily routine. However, agendas do not seem to offer a tangible concentration on race, and when such involvements are applied, they are regularly secluded involvements for one course rather than a series of courses (Brown, 2017). As race remains an important role in the societal structures of schools and individuals, this necessitates the need for additional extensive studies regarding the effects of teachers' racial beliefs on their pedagogical practices and teacher expectation (Beeman, 2015).

### **Summary**

The interview data provided by the participants answered the 2 of the 3 research questions posed in this study. The first research question asked what are core subject teachers' teaching philosophies from three different academically ranked high schools (A, B/C, and D/F) in regards to colorblind ideology and critical race theory? The findings revealed that educators had several approaches related to their teaching philosophies, and all thought all students are

capable of learning. The majority of teachers overlooked race as a persuasive factor in their classroom and none reported any specific trainings provided by the district referencing race and/or culture. The data showed most of the culturally responsible literacy acquired by participants came from some forms of professional education, while other teachers based their teaching pedagogy on their own concepts. Several participants noted current issues that were still a factor related to historical conditions of race. All teachers appeared to value education and held philosophies that were related to wanting students to be successful.

The second research question asked, “In what ways, if any, do core subject teachers conduct their classroom pedagogy to provide culturally responsive education for all students?” The outcomes revealed that educators do not typically use this as a methodology within their classrooms. The answered varied where some educators believed in culture but no specific pedagogy was provided to the students. No teachers discussed a specific agenda related to cultural responsive education.

The last research question asked, “What similarities and differences exist in teaching philosophies and classroom pedagogy, specific to colorblindness ideology, and critical race theory between core subject teachers from three different academically ranked high schools? But, because 6 of the 8 participants self-identified as science teachers, rather than the sample consisting of two teachers from each content area as originally intended, the data produced no theme to answer this RQ. However, regarding classroom pedagogy, the majority of educators noted the program, AVID, as being a key teaching strategy used into their classrooms. The program was influenced by the district providing specific training and several participants indicated it was mandatory.

In conclusion, the data analysis revealed all 8 of 8 participants in this study believed students are capable of learning regardless of race. When educators were guided by policies, they appeared to induce these strategies into their pedagogy. However, discussing race can be problematic in situations where one race is dominant, which may lead to both evasion and minimization (Brown et al., 2017). If the school district provided culturally responsive education and training it appears educators would become at least familiar with new concepts that could potentially benefit all students.

## Chapter 5: Implications, Recommendations, and Conclusions

The purpose of this phenomenological study was to investigate if high school teachers' teaching philosophies address colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. The sample was eight teachers from three different academically ranked (A, B/C, D/F) high schools in an urban school district in a southeastern state whose schools had at least one third of their student body identified as minority students. The findings revealed that educators had several approaches related to their teaching philosophies, and all thought all students are capable of learning. The majority of teachers overlooked race as a persuasive factor in their classroom and none reported any specific trainings provided by the district referencing race and/or culture.

The data also showed most of the culturally responsible literacy acquired by participants came from some form of professional education, while other teachers based their teaching pedagogy on their own concepts. Several participants noted current issues that were still a factor related to historical conditions of race. All teachers appeared to value education and held philosophies that were related to wanting students to be successful.

Because 5 of the 8 participants self-identified as science teachers, rather than the sample consisting of two teachers from each content area as originally intended, the data produced no theme to answer RQ3. However, regarding classroom pedagogy, the majority of educators noted the program, AVID, as being a key teaching strategy used into their classrooms. The program was influenced by the district providing specific training and several participants indicated it was mandatory.

There were limitations in this study that may have impacted the findings. One limitation of the study was a lack of participation from teachers in School A and School B. Five teacher

participants were employed at School C, with two and one employed at School A and B, respectively. School C is a C ranked school. If there had been equal participation of teachers from each school, one could posit that results may have been different. However, the data provided by the teachers at Schools A and B did align with the data collected from the teachers at School C.

A second limitation was that 6 of the 8 educators taught Science versus the study design of receiving data from a minimum of two teachers from each core subject: English Language Arts (ELA), Mathematics, Science, and Social Studies. Although the majority of the participants responded to every question, teachers in other disciplines may have had additional training or education based on their subject matter. A third limitation was there was only one minority participant.

A fourth limitation was the smaller sample size used in this study. While saturation was achieved with eight participants, a larger sample size and wider research settings would allow the findings to be generalizable. The outcomes obtained in this study, with only eight participants, are limited in respects to other schools with the potential equivalent problem and similar demographics. A final limitation was the reliability of teachers self-reporting their experiences related to their personal educational training and principles. Even with these limitations, saturation proved that the participants provided enough data to support a valid qualitative analysis and development of themes that addressed the research questions.

Included in this chapter are the implications and conclusions of the findings as they relate to the three research questions posed in this study. Reasonable deductions will also be conferred, along with any effects potential limitations may have on the findings. In addition,

recommendations for practical application and future research based on the findings are presented.

### **Implications**

Implications are drawn from the data provided by the participants after being analyzed for themes. The implications discussed here will drive the recommendations for further research. The themes that were derived from this study in regard to the research questions came from asking participants their knowledge and understanding of colorblind ideology, critical race theory and culturally responsive education as it impacts their teaching philosophies that translates into their classroom teaching pedagogy. Questions that were asked included: in what ways, if any, do teachers conduct their classroom pedagogy to provide culturally responsive education for all students, and what similarities and differences exist in teaching philosophies and classroom pedagogy, specific to colorblindness ideology, and critical race theory?

According to Thomas-Brown (2016), critical race theory (CRT) is a theoretical framework dedicated to provide a critical analysis of humanity and culture and the connection of race, law, and power. Critical race theorists support a systematic agenda established principally to promote social justice and address racial persecution in the United States. However, in this study, 5 out of 8 participants either did not factor or utilize critical race theory as a strategic basis in their classrooms. One implication of study findings is that without adequate promotion and educational training of critical race theory, the lack of understanding and usage of critical race theory to inform teachers' pedagogies will continue to remain the same. A significant finding was that teachers in the school district use AVID, a program which enabled various trainings and opportunities throughout the year for teachers to gain new perspectives into their teaching philosophies and standards.

Another significant finding was the lack of knowledge and diversified reviews regarding culturally responsive education. Participants were either in agreeance, dis-agreeance, or had no insight into factoring culturally responsive education into their teaching pedagogy. Critical race pedagogy correspondingly discovers its back ground in preceding teaching agendas that center race in culturally relevant pedagogy and culturally responsive teaching (Jain, et al., 2017). Critical race pedagogy articulates that culturally responsive pedagogy works both ways. It is vital to understand students from minority cultures, it is also indispensable for educators to comprehend students from majority cultures. The implication of this finding is that more direction and training in culturally responsive education is needed to realize the benefits of using culturally responsive education in the classroom

The answers to research question three produced no corresponding questionnaire question as the RQ was presented so any similarities and differences in teachers' answers per the subject they taught could be analyzed. However, 6 of the 8 participants self-identified as science teachers, rather than the sample consisting of two teachers from each content area as original intended. For this reason, RQ3 was not able to be answered from the data gathered. The implication of this finding is that the required sample size needs to be fulfilled in order to obtain the proper data for this question.

### **Recommendations for Practical Application**

For a majority of participants, race was not factored or considered to be an important strategy in teacher's pedagogy. A first recommendation is that more in-depth professional development and training is needed to influence teacher's philosophies with the education of minorities. Educators understand the importance of being supportive of all students (Thomas-Brown, 2016). However, the teachers in this study's reported teaching philosophies and



classroom methods and strategies did not constitute a clear knowledge, understanding and appropriate application of theories, philosophies, and practices aligned with critical race theory and critical race pedagogy. The district would do well to survey teachers to implement programs on race and culture to develop a better understanding of how these philosophies may help teachers gain better insight into teaching interactions and strategies using culturally appropriate education and critical race theory.

A second recommendation for practical application is to establish *critical consciousness socialization* through teacher trainings (Jayakumar & Adamian, 2017). Critical consciousness socialization teaches teachers the ability to identify and address dissimilarities between racial groups in power and privilege. This form of teaching is not taught in conventional universities but is utilized for the purposes of promoting social justice pedagogy and prejudice decline. This concept is discussed as a training for predisposition in the parental racial socialization literature (Jeske Van, et al., 2017). Critical race pedagogy questions normative behavior, disputing that treating all students in the same way and abandoning racial discrepancies ends up disregarding racial minorities who have only limited access to resources (Ladson, 2010). A final recommendation is to create a practical awareness for teachers of the importance of culturally responsive teaching. The study proved teachers were either unaware, did not factor, and/or did not readily see the value of culturally responsive education.

Culturally responsive teaching is demarcated as an understanding of cultural knowledge from prior experiences and is routinely related to ethnically diverse students to make education pertinent and effective for them (Walter, 2018). It additionally offers opportunities for all students and teachers to interpret the cultural traditions of themselves and others, while utilizing

multicultural curriculum to associate culture to music content, academic improvement, and outlooks. Primarily, teachers must develop cultural competency (Depcua, 2016).

### **Recommendations for Future Research**

The first recommendation is to create a practical awareness of the importance of culturally responsive education in pre-service teacher curriculums. It would be of benefit to research colleges and universities to see how this action empowers students, and then continue that research to K-12 classrooms to see how culturally responsive education impacts student and teachers alike.

A second recommendation would be to expand the sample size specific to the above noted recommendation. Create a comparison with educators who utilize CRT, to those who are beginning to implement it, to those that have no training or insight. The research could be narrowed down to a specific educational standard that affects student learning and teacher stress, such as behavior. Narrowing down a specific standard may reveal more differing philosophies on culturally responsive teaching with concerns to not only, minorities, but also all students.

Additionally, involvement in the research could be extended to include administrative leadership insights into their experiences dealing with minority students. Following this recommendation would allow the findings to be less broad, whereas this study is limited to the due to the small sample size based on completed surveys.

### **Conclusions**

The purpose of this phenomenological study was to investigate if high school teachers' teaching philosophies address colorblind ideology and critical race theory to the point that their classroom pedagogy is centered in culturally responsive education. While there are numerous tenets that exist within critical race theory, the focus of this study was on educator's perspectives

and understanding of the theory itself, most specifically with regard to colorblindness and the property of whiteness, which may serve to promote or hinder critical race pedagogy practices. The usefulness of a colorblind approach for teaching asserts that colorblind teachers may lack the essential cultural knowledge to teach in diverse settings (Hatchfield, 2015). Consequently, teachers' principles and their dispositions not only effect their own opinions and behaviors, but they also sway those of the students (Hatchfield, 2015). Teachers' voiced philosophies and dispositions offer a beneficial investigative aspect based on the subjectivity and awareness of their realities.

An analysis of the findings in this study suggests that critical race theory with regards to educator's perspectives and understanding specific to colorblindness and the property of whiteness was limited or not factored into the educators' pedagogy and practices. The most prevalent development was most teachers aligned with a colorblind ideology. An inference consequential from these outcomes is that without sufficient trainings related to critical race theory the normative standards will continue to exist and many minority students will not be effectively educationally influenced. Critical race pedagogy, however, questions this level of normative behavior, disputing that treating all students in the same way and abandoning racial discrepancies ends up disregarding racial minorities who have only limited access to resources (Ladson, 2010). The perspectives of critical race theory grew out of these types of frustrations among scholars who had been traditionally oppressed concerning an inattention to racial power in critical theory and critical legal studies (Crenshaw, 1995).

Lastly, an analysis of the findings also suggested that when the district mandates specific requirements teachers are likely to introduce and implement the structures into their daily routine. However, agendas do not seem to offer a tangible concentration on race, and when such

involvements are applied, they are regularly secluded involvements for one course rather than a series of courses (Brown, 2017). . A fuller understanding of the current status of critical race ideologies is needed among high school teachers. This can serve to further inform critical race theory and critical race pedagogy with regard to the current status of how relevant ideologies, such as colorblindness and whiteness as a property, are currently operating within schools with significant minority populations. This process could potentially lead to identification of concepts that could promote implementation of critical race pedagogy through professional development (Hatchfield, 2015).

Findings from the phenomenological study will be useful for providing district awareness as to the dispositions of educators in regard to critical race theory principles. The recommendations for practical application that have been presented are research-based and are viable means for improving educator's pedagogy towards the minority population at the school district study site. The results of this study will be presented to the school superintendent and principals of each school

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