

PREPARING ANTI-RACIST EDUCATORS THROUGH CRITICAL TRANSFORMATIVE EMOTIONAL PRACTICE: A THEORY OF CHANGE

TONJE M. MOLYNEUX
University of British Columbia

Abstract

In settler-colonial countries like Canada, Whiteness—the customs, beliefs, values, and so on that comprise White culture—is the standard to which all others are compared. Whiteness is woven into the very fabric of our society, working to uphold White supremacy and systemic racism. Education, as part of this system, is also fraught with Whiteness, and its deleterious effects are evident in the persistent inequities experienced by students of Colour. Dismantling Whiteness in education is a daunting task, but one promising solution is to develop anti-racist educators capable of embodying and enacting culturally responsive and sustaining pedagogies. However, this requires directly addressing Whiteness in teacher education programs, an endeavour that has proven challenging. As an entry into this topic, this paper explores Whiteness writ large including how it is studied both broadly and within the field of education. Then, approaches to addressing Whiteness in teacher education are reviewed, including what is and is not working. Next, other approaches to teacher education that could ameliorate current efforts to develop anti-racist educators are introduced: transformative learning and critical emotional praxis. Finally, these are woven together in a theory of change to address Whiteness in teacher education and support preservice teachers' anti-racist development.

Keywords: Anti-racism, Whiteness, teacher education, transformative learning, critical emotional praxis

Introduction

In the preface to the sixth edition of sociologist Bonilla-Silva's (2021) widely read and acclaimed book *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America* he speaks directly to his White¹ readers:

If you are a White reader, you belong—and please know this is mostly beyond your control—to the White team. You were born into that team, raised as a member of that team, and...[m]ost things in your life (e.g., your friends, neighborhood where you reside, school you attend, things you watch and read) help configure your cognitive, aesthetic, and even emotional Whiteness. How can you deeply empathize with people of color when everything in your life revolves around Whiteness? (p. xviii)

Following this logic into the field of education, the question becomes: how can White educators empathize with students of Colour and enact anti-racist pedagogies when they themselves are imbued in and a product of Whiteness? Going further, just as recapitulation theory contends that ontogeny recapitulates phylogeny (Haeckel, 1866), one might argue that the hegemony of Whiteness in education recapitulates White supremacy and systemic racism more broadly. The pervasive and seemingly intractable problem of Whiteness in education has garnered much scholarly interest in recent decades (see Leonardo, 2009; McIntyre, 1997; Picower, 2021; White, 2012) with efforts working towards dismantling its effects occurring predominantly on two fronts: preservice teacher education (Cochran-Smith, 1995a, 2000; Picower, 2021; Sleeter, 1995) and classroom pedagogy (Gay, 2018; Ladson-Billings, 1995; Paris, 2012). All efforts are needed to tackle the problems wrought by Whiteness in education. This paper focuses on how Whiteness is and can be addressed during the critical period of educator ontogenesis that occurs in teacher education programs.

Underpinned by my positionality as a White, female educator (see Appendix), I present this treatment of Whiteness in teacher education and how it can be addressed to support the development of anti-racist educators in four parts. In part one, I explore Whiteness more broadly, including its impact on society and approaches to its study, including in the field of education. In part two, I define the problem of Whiteness in education and argue that teacher education programs are key contexts for addressing Whiteness as part of broader efforts to develop anti-racist educators. I review empirical research investigating the development and implementation of teacher education programs designed to address Whiteness in education, noting both their promise and pitfalls. In the third part of this paper, I describe approaches to adult education in general, and teacher education in particular, that can address the barriers faced by existing teacher education programs aimed at addressing Whiteness and developing anti-racist educators: transformative learning and critical emotional praxis. Finally, to conclude, I weave these two approaches together and propose a theory of change for preparing anti-racist educators.

¹ Per Appiah (2020), I capitalize labels that denote race (for example, Black, White, Whiteness) to call attention to the unnatural, socially constructed nature of these terms compared to common nouns which are not capitalized. Capitalization used in this way does not denote an elevated status; rather, it emphasizes that these racial identities were created and are not neutral categories. In direct quotations, I maintain the original capitalization choices of the authors.

Whiteness in education: What is Whiteness?

Understanding Whiteness requires first understanding how race and racism operate in Western society. Race as a social construct originated during the European colonization of the Americas to help assign labourers differentiated rights and privileges based on their skin tone (Leonardo, 2009). Greater status, rights, and privileges were awarded to people with lighter skin tones who were deemed more human than those with darker skin tones. Thus, without any biological basis, the race labels of “Black”, “White”, and so on were created and a hierarchy of humanity was established. Bonilla-Silva (2021) contended that structuring society around race is what produced the systemic racism that pervades every aspect of Western settler-colonial society today. He described the relationship thusly:

This means that racism is about the practices and behaviors that produce a racial structure—a *network of social relations at the social, political, economic, and ideological levels that shapes the life chances of the various races*. This structure is responsible for the production and reproduction of systemic racial advantages for some (the dominant racial group) and disadvantages for others (the subordinated races). (Bonilla-Silva, 2021, p. 21)

In Canada and other settler-colonial nations, the dominant racial group is White people, and it is Black, Indigenous, and People of Colour (BIPOC) who are disadvantaged due to the presence of their racialized bodies within a racist, White supremacist society.

Not all scholars agree that we exist in a racialized society replete with structural racism. Those who subscribe to humanist ideology deny race and racialized experiences and instead advocate a universal human experience (Leonardo, 2009). Importantly, it is in this denial of racialized experience that Whiteness rears its ugly head. For what humanists deem “human” and in common for all is in fact the White experience because in a racist society steeped in Whiteness “‘human’ equates with ‘White,’” (Leonardo, 2009, p. 36). Indeed, this implicit Whiteness provides the ontological and ideological basis that upholds White supremacy and systemic racism (Picower, 2021). Picower (2021) explained Whiteness as follows:

[Whiteness] is the way in which people—generally White people—enact racism in ways that consciously and unconsciously maintain this broader system of White supremacy. While individual people of Color may also enact Whiteness, they do not benefit from the broader system of White supremacy in the ways that White people do. White supremacy is the *what*. White people are typically the *who*, and Whiteness is the *how*. (pp. 6-7)

Therefore, a key factor underlying the success of Whiteness in upholding White supremacy is that it operates undetected yet sanctioned and performed by the White people who stand to benefit. Indeed, Whiteness clearly grants White people “ownership of the earth forever and ever” (Du Bois, 1920/1999, p. 30).

Studying Whiteness

Critical Whiteness studies

Understanding Whiteness and White racial identity is a scholarly undertaking that spans decades and intersects many disciplines (Casey, 2021). Critical inquiries into Whiteness first emerged in early to mid-twentieth century works of eminent Black scholars including W.E.B. Du Bois (1903/2015), Ralph Ellison (1952/1992), and James Baldwin (1965/1998), and in the later twentieth century works of contemporary Black scholars including bell hooks (1988), Derrick Bell (1992), and Thandeka (1999). In recent decades, White scholars have joined the field of study (see Allen, 1994; Frankenberg, 1993; Ignatiev, 1995; Roediger, 1991) and this has been met with significant criticism. Most notably, White scholars are derided for ignoring the original contributions to critical Whiteness studies (CWS) made by Black scholars (Carter & Jocson, 2022; Jupp et al., 2019; Matias & Boucher, 2021). Further, critics argue that when White scholars engage with CWS, it decenters the emphasis on the struggles of BIPOC and instead provides a venue for White confessional scholarship that detracts from the abolitionist and decolonizing aims of critical social justice research and activism (Carter & Jocson, 2022; Leonardo, 2013; Matias & Boucher, 2021). However, some scholars suggest that it is possible to study Whiteness without centring it (Leonardo, 2013). For example, Matias and Boucher (2021) asserted that avoiding White epistemological framing and broadening the focus beyond helping Whites achieve racial consciousness will help move CWS towards dismantling Whiteness instead of centring White people. Importantly, Leonardo (2009) emphasized that “delving into Whiteness is central to antiracism” (p. 81); thus, the critical study of Whiteness is integral to the broader aims of equity and social justice.

Waves of Whiteness studies in education

Despite its many critics and critiques, CWS has become part of the scholarly universe in educational research (Casey, 2021; Jupp et al., 2019; Leonardo, 2009). Indeed, Matias (2022) contended that CWS is a necessary framing for educational research because it can help identify how Whiteness functions within education thereby eradicating its hegemonic power. Educational research framed through a CWS lens, also referred to as White teacher identity studies (WTIS), is widely understood to have occurred in two waves (Casey, 2021; Jupp et al., 2019; Jupp, 2021; Matias, 2022). Occurring from the late 1980s to early 2000s, first-wave research inquired into White privilege and its enactment in White preservice and practicing teachers (Casey, 2021; Jupp et al., 2019; Jupp, 2021). Scholarship generated in the first wave is recognized as helping construct knowledge regarding White teachers’ identities in relation to White privilege and color-blind racism, and how this impacted their teaching (Cabrera et al., 2022; Jupp et al., 2019; Jupp, 2021). Peggy McIntosh’s (1988) widely read essay on White privilege and male privilege is credited with awakening White teachers to their privilege (Leonardo, 2009), and ushering in an era of teacher education courses with content that addressed this privilege (Levine-Rasky, 2000).

Although first-wave CWS/WTIS in education raised awareness about White privilege and how it is operationalized in the classroom by White educators, it also garnered criticism due to its simplistic and essentialist view of White teacher identity, and its limited ability to inform practical, pedagogical initiatives to address the impact of Whiteness in education (Cabrera et al., 2022; Casey, 2021; Jupp et al., 2019; Jupp, 2021). However, the second wave of CWS/WTIS in education has been able to build on the first wave’s foundation and introduce a more complex,

nuanced understanding of racism and White teachers' racial identities that enables the development of approaches to teacher education that promote anti-racist practices (Casey, 2021; Reyes & Aronson, 2022). As Jupp (2021) explained, second-wave scholars seek to move beyond documenting the effect of race and racism in education "to reflexively understand and work through White teachers' racialized experiences and discourses in order to better conduct affective, cognitive, and pedagogical interventions for learning and teaching about race, Whiteness, and White identity" (p. 727). Therefore, in this new era of second-wave CWS, new approaches to teacher education and professional development that aim to tackle the deleterious effects of Whiteness in education and help develop teachers prepared to engage in anti-racist praxis are being developed (Jupp & Lensmire, 2016).

Whiteness and teacher education

First- and second-wave CWS/WTIS in education helped define the issues and concerns related to Whiteness in education and prompted changes to how people are prepared for the teaching profession, in particular White people. These changes, and the problems they address, are broadly aimed at advancing the goals of social justice and equity in education. More specifically, Jupp (2021) noted three primary problems that undergird the motivation for WTIS in education: the demographic imperative, the White problem in education, and majority White teacher preparation programs. First, the demographic imperative signifies a disproportionately White teaching population in comparison to the majority BIPOC student population. This issue has and continues to receive considerable attention, often serving as an entry into the topic of Whiteness in education in the extant literature (see Deutschman, 2022; Galman et al., 2010; Hill-Jackson, 2007; Jupp et al. 2019; Picower, 2009; Ryan et al., 2009; Sleeter, 1995, 2001, 2008, 2016; Smith & Ladner, 2012; Wozolek & Atif, 2022). Second, the White problem in education acknowledges that systemic racism and White supremacy operate in schools in ways that disadvantage and dehumanize students of Colour, with Whiteness (for example, as evident in curricula, standards, and staff) positioned as a key operant in continuing their hegemony (Jupp, 2021; Leonardo, 2009; Picower, 2021). The third problem is evident in teacher education programs that are categorically White, from the students they enrol, to the faculty they employ, as well as the theories and pedagogies they promote (Jupp, 2021; Picower, 2021). Efforts to address all three problems that contribute to the larger problem of Whiteness in education are underway, but changing the demographics of teachers and teacher educators is a slow process yielding little to no shift in recent decades despite efforts to recruit more education students and faculty of Colour (Burns Thomas, 2020; Sleeter, 2001; Sleeter et al., 2015). More urgent, then, is to change White teachers themselves during their ontogenesis in teacher education programs. It is to this topic that I turn in the next section, with a review of programs and approaches that have been developed in recent decades.

Teacher education is evolving

Over 50 years ago, the American Association of Colleges for Teacher Education published *Teachers for the Real World* (Smith, 1969), in which three problems in preparing teachers to teach "poor" students (treated synonymously with "diverse" students) were identified: (a) teachers were unfamiliar with the backgrounds of poor students and the communities where they lived; (b) teacher education programs ordinarily did little to sensitize

teachers to their own prejudices and values; and (c) teachers lacked preparation in the skills needed to perform effectively in the classroom. Today, teacher education programs continue to evolve as they grapple with identifying the knowledge, skills, and attitudes necessary to prepare effective educators for diverse classrooms (Varghese et al., 2019). In recent decades, calls for social justice have expanded this knowledge base to include learning that prepares educators to embody and enact anti-racist and culturally sustaining pedagogies (Giroux, 1992; Paris, 2012). Preparing educators in this way can help create an equitable education system and, more broadly, achieve the abolitionist and decolonizing aims of social justice (Tuck & Yang, 2018). Based on their review of the literature, Varghese and colleagues (2019) identified the following as typical foci for university-based teacher education programs with equity and social justice aims: building pedagogical content knowledge and skill for teaching diverse students; developing general knowledge about diverse students through immersion or exposure to their communities; and exploring and understanding one's own identity and racialized self. For White teacher education students, the third approach is particularly important for it is this identity work that can bear fruit in awakening students to their racialized White selves and how they contribute to upholding White supremacy (Taylor, 2012). However, no one avenue to this awakening and subsequent enactment of anti-racist pedagogies has surfaced as most effective. In some cases, well-designed, years-long programs have failed (see Buehler et al., 2009).

Addressing Whiteness through teacher education

Preparing culturally competent educators

Multicultural education and ethnic studies expert, Dr. Christine E. Sleeter has long focused her teaching, research, and scholarship on preparing teachers for culturally diverse classrooms. Sleeter is credited with developing the terminology used to analyze how Whiteness operates through White teachers including race resistance, race evasion, and silence, and for calling attention to the “overwhelming presence of Whiteness” (Sleeter, 2001, p. 94) in teacher education (Jupp, 2021). In 2001, Sleeter published an extensive review of the literature examining strategies for preparing teachers for diverse schools. Of the 80 studies she reviewed, few offered guidance for developing culturally responsive teachers; rather, the strategies tested centered on remedying White preservice teachers' attitudes and lack of multicultural knowledge. Sleeter pronounced the extant research “very piecemeal, [and] predominated by small-scale action research studies that...together produce a disjointed and somewhat repetitious knowledge base” (p. 102). Notably, Sleeter concluded by calling for more research that focuses on what happens in the classroom suggesting an emphasis on practice rather than theory and knowledge. This emphasis on practice is evident in the research-based framework Sleeter (2008) offered some years later that positioned preparation in the classroom as one of three key parts to teacher education programming aimed at improving White teacher quality and ability to teach diverse students.

In the decades since Sleeter (2001) published her review of strategies for preparing culturally responsive teachers, efforts have been made to strengthen the research base by further testing the recommended strategies in practice, but the studies have remained predominantly small-scale, local efforts. Positioning themselves as White teacher educators, Galman and colleagues (2010) described their self-study of various attempts at integrating anti-racist content

informed by Sleeter (2001) into a teacher education program. These attempts included spiraling content across existing teaching methods courses; offering a stand-alone but required social justice course; adding action research projects to the social studies curriculum; and delivering single-event seminars on topics such as social justice and critical pedagogy. The researchers explored data from focus groups conducted with teacher education students and their own self-study data (for example, transcripts, emails, conversations, syllabi, correspondence, notes, and journals). Through a process of modified grounded theory, the researchers found that their own beliefs and practices served to reinforce White racial knowledge, affirm White non-participation, and silence race talk. Reinforcing White racial knowledge was accomplished by perceiving White education students as lacking the readiness and maturity to engage with Whiteness and by privileging White comfort when difficult topics arose. The practice of privileging White comfort was related to silencing race talk as the teacher educators demonstrated confusion about how to talk about race and found that they tended to allow the “glossing over” of race talk through their own or others’ sanitized language. Importantly, Galman et al.’s (2010) findings exemplify Sleeter’s (2001) contention that the “overwhelming presence of Whiteness can be silencing” (p. 101). The findings also highlight the need for White teacher educators to interrogate their own Whiteness to be prepared to model and facilitate this work with others (Chinnery, 2008).

Approaches to address Whiteness through teacher education in service of wider social justice goals are often found within well-designed, specialized teacher education programs or courses that aim to develop teachers’ cultural competence, but with variable success. For example, Buehler and colleagues (2009) offered a detailed account of the challenges faced by a beginning teacher when trying to demonstrate the cultural competence she aimed to build during the two-year Teachers for Tomorrow program. Despite coursework in culturally relevant pedagogy and developing culturally responsive dispositions, the beginning teacher was unable to enact cultural competence when required due to challenges that arose from her emotional responses to racialized situations, her struggles with her own Whiteness, and the racially diverse school context. Importantly, the researchers suggested that while she learned about cultural competence in theory during her teacher education program, she was not adequately prepared to handle the struggle required to enact it in reality. Similarly, Hill-Jackson (2007) administered pre- and post-multicultural course surveys to nearly 100 White preservice teachers and found that the experience of one course was not enough to shift their cultural competence to levels that support social action and anti-racist teaching. Findings from both Buehler et al. (2009) and Hill-Jackson (2007) suggest that whether the content is infused in a lengthy program or delivered in a stand-alone course, focusing on knowledge, skills, and attitudes is not enough to prepare White teachers to enact anti-racist pedagogies in the classroom. Indeed, this theory-to-practice disconnect is not new to teaching or teacher education, but in this critical realm of equity and social justice, the stakes are too high to accept this as inevitable or the status quo.

Addressing educators’ emotions

Levine-Rasky (2000) submitted a pointed critique of White privilege pedagogy evident in knowledge-based approaches to developing anti-racist educators: “If the work consists only of individual whites examining their white-skin privileges, the effect on social change and rectifying unjust social relations is vague” (p. 276). She contended that the lack of attention to affect—in particular the shame, fear, and hopelessness White teachers experience when

confronting the privilege of Whiteness—is part of what makes White privilege pedagogy both appealing and ineffective. It is appealing in that it checks a box that allows teacher education programs to proclaim they are addressing social justice aims by graduating teachers prepared to meet the challenges of teaching in diverse classrooms; however, it is ineffective in that this approach fails to develop teachers who have adopted an anti-racist stance (Mujawamariya & Mahrouse, 2004; Picower, 2021). Indeed, studies have found that White beginning teachers resist, discount, or entirely forget what they learned about teaching diverse students in their teacher education program (Causey et al., 2000; Smith, 2000) which demonstrates the power of their socialization in Whiteness (Sleeter, 2008).

Addressing the affective component of learning about Whiteness and helping White preservice teachers do the emotional work required is an area of inquiry that is gaining research attention. Dr. Cheryl Matias stands at the forefront of this movement to elucidate and address White teacher emotionality in teacher education. Based on her experience as a teacher educator of Colour in urban teacher education programs, Matias' contributions to the literature have revealed the extent to which White students' resistance to learning about Whiteness affects their ability to adopt anti-racist pedagogies, and how this resistance is rooted in the emotionalities of Whiteness (Matias, 2013; Matias, 2014; Matias, 2016; Matias & Zembylas, 2014; Matias et al., 2016; Matias et al., 2017a). Matias and colleagues (2017b) asserted: “[I]f teacher education truly seeks to be racially equitable, then it should not only focus on the prevalence of whiteness, it should also recognize how the emotionalities of whiteness are being strategically used to keep whiteness at the center” (p. 11). Although she has been the target of overt racism and microaggressions from White teacher education students (Matias, 2013; 2016; Matias et al., 2017b), Matias has persevered in her work and, with colleagues, generated several recommendations to tackle Whiteness and White emotionalities in teacher education (Matias et al., 2017b). Paramount among these are calls to explicitly address and weave Whiteness, race, and racial justice throughout teacher education programs, and to directly teach about the emotionalities of Whiteness; however, this emerging area has received little empirical attention, and studies examining the implementation of these recommendations are lacking.

Picower (2021) described several examples of specialized teacher education programs that include content and pedagogy aimed at addressing Whiteness in teacher preparation and the classroom, including the emotional component. Known together as Racial Justice Programs (RJPs), Picower, who also co-directs an RJP, explained how these programs seek to disrupt Whiteness by centring race in every aspect of their programming through direct and explicit instruction about race, White supremacy, and Whiteness, and how they impact the classroom through curricular tools of Whiteness (Picower, 2021). Moreover, by design, Picower (2021) asserted that RJPs ensure there is “nowhere for Whiteness to hide” (p. 125). When Whiteness exerts its influence, whether in White students' comments during class or instruction during teaching practicums, RJP faculty and staff do not shy away from addressing it directly. Furthermore, they do not silence or stop racial conflict in the classroom. Rather, they encourage productive emotions and differentiate between White tears that take up space versus tears that help usher in growth. RJP faculty and staff recognize and encourage the emotional work required of students to dismantle their own Whiteness, but this comes at a cost borne primarily by teacher educators of Colour. Picower described how this emotional work affects faculty:

[H]olding these emotions takes a toll on them, particularly on faculty of Color, who are navigating the unexamined racism of their White students and supporting the internalized racial trauma of their students of Color. For faculty of Color, navigating the balance of protecting themselves from the racism of their White students while also simultaneously using the program to push students' anti-racist development places them in their own space of vulnerability. (p. 152)

Similar to sentiments expressed by Matias (2013) regarding the impact her work with White preservice teachers has on her own mental health and well-being, this begs the question whether it is just or fair to ask people of Colour to do this work with White educators at all.

Reducing the burden on people of Colour

Racial affinity groups, also known as identity caucusing, have emerged as one way to address the problem of overburdening people of Colour with supporting White preservice teachers' anti-racist development. In Race-Based Caucuses (RBCs), White students and students of Colour meet separately to explore the relation between their racialized selves and developing teacher identities (Varghese et al., 2019). RBCs create safe spaces for teacher education students to speak frankly, make mistakes, and discuss race while minimizing harm to people of Colour (Picower, 2021). In their description of RBCs conducted in an elementary teacher education program in the Northwestern United States, Varghese and colleagues (2019) highlighted their overwhelmingly disruptive and chaotic nature. However, they also emphasized that within RBCs, White students can "articulate uncritical, ignorant, and racist sentiments without directly inflicting violence on candidates or faculty of Color" (Varghese et al., 2019, p. 11). Therefore, RBCs have potential to reduce harm towards people of Colour while still providing a context that can help White students process their own Whiteness and its relation to perpetuating White supremacy in education. However, although RBCs conducted by Varghese and colleagues (2019) did provoke critical introspection and reflection, some White teacher candidates grew in their resistance to analyzing racism and Whiteness. Indeed, while the authors identified emotions as a prominent part of the process, there was inadequate attention paid to working with and through these emotions leaving "a few White teacher candidates ...so angered by the RBC process and so resistant to acknowledging their own racialized identity that they cultivated a profound resentment toward the teacher education program itself" (Varghese et al., 2019, p. 22). Thus, while a promising approach to supporting teacher candidates' anti-racist development, RBCs may be improved by evolving from the albeit challenging critical praxis they entail to a more comprehensive critical emotional praxis (Zembylas, 2008, 2012).

Key takeaways for teacher education program design

Although piecemeal and fragmented (Sleeter, 2001; 2008), the extant literature investigating approaches for addressing Whiteness in teacher education and supporting White preservice teachers' anti-racist development does yield some tentative advice for designing programs to help meet this end. For example, the literature reviewed above suggests that approaches to teacher education which solely address White privilege or stand informed by first-wave CWS/WTIS will likely be inadequate in moving White preservice teachers away from espousing colour-blind ideologies in the classroom (Hill-Jackson, 2007; Levine-Rasky, 2000).

Especially ineffective is when this White privilege pedagogy is delivered as a stand-alone course or topic within a course (Picower, 2009). Thus, teacher education programs aimed at dismantling Whiteness in education should integrate content throughout their courses and practicum experiences that explicitly promotes a thorough understanding of Whiteness and its impact on students of Colour. Moreover, the coursework should intentionally provoke critical reflection and introspection regarding the role White preservice teachers can play in upholding White supremacy (DeLuca, 2012; Picower, 2009; White, 2012). The extant literature also suggests that addressing the emotionalities of Whiteness is integral to moving teacher education students through and beyond their resistance to learning about Whiteness, racism, and White supremacy (Matias & Mackey, 2016; Matias et al., 2017b). Importantly, to reduce harm towards students and faculty of Colour, the research also suggests that there needs to be dedicated spaces for White students and faculty to do this work separately from their peers and colleagues of Colour (Chinnery, 2008; Picower, 2021; Varghese et al., 2019). Moreover, White faculty need to have done their own intensive work before engaging in similar work with their students to ensure that they are not condoning White fragility and preserving White comfort (DiAngelo, 2011; Galman et al., 2010; Helms, 1990). Finally, preparing anti-racist educators must also entail sufficient time to practice their skills and test their cultural competence in the classroom (Lambeth & Smith, 2016; Sleeter, 2001; 2008). Supporting beginning teachers in doing so requires that teacher education programs stretch beyond their typical one- or two-year length to include continued support and mentoring during the first years of teaching and beyond (Picower, 2021).

Transforming White teacher education students

Current approaches to preparing teachers to embody and enact anti-racist pedagogies in diverse classrooms are falling short (Howard, 2006; Ladson-Billings, 1999; McGregor et al., 2015; Mujawamariya & Mahrouse, 2004; Sleeter, 2016). Research findings suggest that White teacher education students are particularly fatigued by anti-racist course content (Flynn, 2015). They may either resist anti-racist course content (Crowley & Smith, 2015) or avoid teacher education programs with social justice aims altogether (Sleeter, 2016). In a field dominated by “nice white ladies” (Wozolek & Atif, 2022, p. 756), more impactful and transformative pedagogies are needed to ensure that teacher education programs cease reproducing White (women) teachers who, while espousing an ethic of care, continue to view students of Colour through a deficit lens (Dyce & Owusu-Ansah, 2016; Sleeter, 2016; Wozolek & Atif, 2022). Leonardo (2009) argued that to break free from Whiteness, white people need to “be transformed or experience a transformative education” (p. 96). Thus, teacher education program content and pedagogy aimed at developing anti-racist educators must support not only knowledge acquisition, but also transformative change accomplished through transformative learning experiences (Addleman et al., 2014; Dyce & Owusu-Ansah, 2016; Mezirow, 1978, 1981; Resch, 2022; Ukpokodu, 2009). Moreover, within the learning process, White teacher education students need a means to critically examine the emotions that arise in response to this work and develop a practice that allows them to work through these emotions in support of their anti-racist development (Matias & Zemblyas, 2014). It is to these two areas I turn in the next section to build the case that integrating transformative learning and critical emotional praxis in service of White preservice teachers’ anti-racist development is what will propel the aim of disrupting Whiteness in education forward and carve a new path towards developing anti-racist educators.

Transformative learning

In the 1970s, American sociologist Jack Mezirow began to recognize adulthood as a period in human development uniquely suited to learning that went beyond the mastery of basic skills. He posited: “[A] crucial dimension of adult development involves a structural reorganization in the way a person looks at himself and his relationships” (Mezirow, 1978, p. 108). Furthermore, he suggested that this change occurs through perspective transformation and is connected to the capacity for social action (Mezirow, 1978, 1981). Influenced by the works of philosopher Thomas Kuhn, educator and philosopher, Paulo Freire, sociologist and philosopher, Jurgen Habermas, and psychologist, Jerome Bruner, Mezirow developed his ideas into transformative learning theory (Calleja, 2014) which, at its core, asks adult learners to inspect “how we are caught in our own history and reliving it” (Mezirow, 1978, p. 101). He argued that the process of perspective transformation supported by transformative learning permits significant, meaningful behaviour change otherwise not possible through typical approaches to adult learning and called for a redefinition of adult learning—also known as andragogy—through this lens (Mezirow, 1978).

In transformative learning theory, Mezirow (1981) proposed a process of learning and development that moves through ten phases:

- 1) Disorienting dilemma; 2) self examination; 3) a critical assessment of personally internalized role assumptions and a sense of alienation from traditional social expectations; 4) relating one’s discontent to similar experiences of others or to public issues—recognizing that one’s problem is shared and not exclusively a private matter; 5) exploring options or new ways of acting; 6) building competence and self-confidence in new roles; 7) planning a course of action; 8) acquiring knowledge and skills for implementing one’s plans; 9) provisional efforts to try new roles and to assess feedback; and 10) a reintegration into society on the basis of conditions dictated by the new perspective. (p. 7)

Although initially proposed as a linear ten-phase process, subsequent research suggested the phases occur in a looping or recursive pattern (Calleja, 2014) and that there are, for example, seven rather than ten phases (Cranton, 2002). Regardless, researchers agreed with Mezirow that the process is typically triggered by the disorienting dilemma, the severity of which Mezirow (1981) proposed was related to the potential for perspective transformation. Importantly, all ten phases provide the opportunity for critical self-reflection that can help move learners towards conscientization and change the socially and culturally constructed habits of mind and points of view, together known as frames of reference (Mezirow, 1997), through which they filter their experiences (Cajella, 2014; Mezirow, 1981, 1997). Through this process learners can achieve critical consciousness which allows them to “identify real problems involving reified power relationships rooted in institutionalized ideologies which one has internalized in one’s psychological history” (Mezirow, 1981, p. 18). Indeed, Dyce and Owusu-Ansah (2016) noted: “In the education literature, transformative learning is closely tied to critical pedagogies, such as social justice education, critical race theory, critical multicultural education, and diversity” (p. 334). Thus, given that transformative learning can prompt preservice teachers to examine their hegemonic frames of reference, and through critical self-reflection transform them, this learning

theory has relevance for teacher education programs with social justice aims (Cajella, 2014; Dyce & Owusu-Ansah, 2016).

Using transformative learning to develop anti-racist educators

Despite the natural alignment between transformative learning theory and teacher education aimed at developing critically conscious teachers, the research examining its application in teacher education is relatively sparse. Moreover, the learning goals vary considerably from broad aims such as developing social change agents (Woodrow & Caruana, 2017) or promoting social justice perspectives (Baily et al., 2014) to more narrow targets such as fostering diversity skills (Resch, 2022) or promoting multicultural education (Ukpokodu, 2009). Further, transformative learning theory is often applied as a theoretical framework to analyze teacher education course outcomes and student perceptions of learning (see Addleman et al., 2014; Baily et al., 2014; Riley & Solic, 2017; Rudge, 2015; Ukpokodu, 2009; Woodrow & Caruana, 2017) rather than as the theory translated into course or program design and pedagogy.

Research that has identified content and pedagogical practices that promote transformative learning among White teacher education students who are preparing to teach diverse students can inform more intentional course design with aims to disrupt Whiteness and develop anti-racist educators (McGregor et al., 2015). For example, Dyce and Owusu-Ansah (2016) theorized that emphasizing social change, identity development, and conscientization in a diversity-focused teacher education course would yield transformative learning for their predominantly White teacher education students. They infused these aspects into their course design via exposure to diversity studies literature, field trips to schools that serve newcomer children, and a cultural immersion experience. Transformative learning was intentionally activated through several critical reflection assignments aimed at helping students internalize their learning. The researchers found evidence of increased knowledge and awareness about diversity among their students, with the critical reflection assignment emerging as the key driver for these changes. Focus group data surfaced additional evidence suggesting that the experience changed White preservice teachers into social justice advocates; however, whether this shift remained evident when they became practicing teachers is unknown.

Similar to Dyce and Owusu-Ansah (2016), Resch (2022) sought to evaluate the effectiveness of a diversity course aimed at transforming predominantly White preservice teachers in Austria. Resch's course included readings and critical self-reflections as in the previous example, but more in line with elements of Mezirow's transformative learning theory, Resch had learners identify disorienting dilemmas in response to course materials, and to analyze and reflect on their frames of reference through small-group social learning activities. Resch found that her students did experience shifts in their cultural frames of reference, but they became stalled when encountering difficult emotions. Notably, Resch (2022) observed that "actual transformative learning took place...when emotions changed" (p. 9); however, her course design featured no explicit tools to help learners critically examine or process their emotions in ways that could reliably effect this change.

Research by Ukpokodu (2009) and Woodrow and Caruana (2017) provide further evidence that, as in the above examples, critical reflection and social learning are related to

transformative learning for majority White teacher education students. In both of their studies, learners identified these practices as contributing most to their transformations. However, Ukpokodu (2009) found that students' emotional experience was unsettling enough that they either resisted learning or left the program altogether. Significantly, as a teacher educator of Colour, Ukpokodu found the experience emotionally challenging herself.

A sampling of the scant research, the studies reviewed above suggest that critical self-reflection, social learning, and disorienting dilemma analysis in response to diversity-related content are key components of transformative learning experiences in teacher education courses aimed at developing anti-racist teachers. Importantly, these align with the dimensions of transformative learning emphasized by Mezirow (1990): critical reflection, engagement in discourse, and reflecting on transformed frames of reference. However, these approaches neglected to provide teacher education students with the tools to critically examine their emotional experiences which limited their effectiveness (Resch, 2022) and resulted in both resistance to learning or program attrition (Ukpokodu, 2009). Thus, exploring ways to incorporate critical emotional praxis into the transformative learning process is warranted.

Addressing White emotionality through critical emotional praxis

Teaching is recognized as an emotionally taxing profession, with the emotional labour involved a well-traversed topic in educational research (see Hargreaves, 1998, 2000; Horner et al., 2020; Isenbarger & Zembylas, 2006; Molyneux, 2021; Schutz, 2014; Schutz & Lee, 2014; Schutz & Zembylas, 2009; Wang et al., 2019; Yin et al., 2019). Thus, it is troubling that, as Sutton and Wheatley (2003) noted, “[r]esearchers know surprisingly little about the role of emotions in learning to teach, how emotional experiences relate to their teaching practices,...how the sociocultural context of teaching interacts with teachers’ emotions,...and how integral emotional experiences are in teacher development” (p. 328). The emotional landscapes navigated by developing and practicing teachers is underexplored and yet, in the context of teacher education, it is this very emotional work that can trigger meaningful changes to their frames of reference and induce a radical shift toward embodying and enacting anti-racist pedagogies (Chubbuck & Zembylas, 2008; Resch, 2022). Especially considering the emotional discomfort triggered by explorations of difference and power in relation to racism and White supremacy (Giroux, 1997a, 1997b; Winans, 2012), White teacher education students need tools to help them navigate these emotions in service of their anti-racist development. This can be accomplished through critical emotional praxis, “a term that captures...how emotions are engaged as critical and transformative forces in teaching for social justice” (Chubbuck & Zembylas, 2008, p. 284). Before describing critical emotional praxis and its potential for use in teacher education, White emotionality—what it is and how it can make developing anti-racist educators challenging—is briefly reviewed to further demonstrate the need for the addition of critical emotional praxis to White preservice teachers’ transformative learning experiences.

White emotionality

When engaged in discussions about race, people can be bombarded with a wide assortment of mostly uncomfortable emotions (DeCuir-Gunby et al., 2020). For White people, there is a tenuous balance to their emotional state dubbed White fragility (DiAngelo, 2011) and

when challenged in discussions about race, defensive emotions like anger, fear, and guilt can be activated. These racialized emotions can elicit behaviours ranging from silence to arguing, or worse, which function to forcefully reinstate the norms of Whiteness (DiAngelo, 2011). In the context of teacher education, Matias (2016) labelled the emotional displays by White students in response to anti-racist content as the emotionalities of Whiteness or White emotionality. When exploring the emotional ways Whiteness worked in Matias' urban teacher education course, *Social Foundations and Issues of Cultural Diversity*, Matias and Zembylas (2014) found that White teacher candidates' repression of racialized emotions such as disgust and shame, along with related emotional distancing, became barriers to their learning about and commitment to anti-racism. Similarly, Buehler and colleagues (2009) noted that beginning teachers' cultural competence was mediated by their experience of anxiety, guilt, and fear when learning about Whiteness in education. Further, in the context of a Canadian teacher education program, Taylor (2011) found that White preservice teachers especially wrestled with feelings of guilt when confronting their Whiteness. Considering the barrier to developing anti-racist teachers the emotionalities of Whiteness pose, Matias and colleagues (2016) argued that teacher education needs "to consider critical emotional literacy as a tool to deconstruct how these emotions get normalized as proper in the field of teaching" (p. 8). Indeed, Matias went so far as to make this emotional work part of her students' participation grade as "without emotional investment white teachers will not engage in projects of racial justice in the classroom" (Matias et al., 2017a, p. 24). In so doing, Matias aimed to provide spaces for racial healing to help produce "antiracist educators who do have the emotional fortitude to remain committed to racially-just education" (Matias et al., 2017a, p. 25).

Critical emotional praxis

Originally theorized by scholar Michalinos Zembylas (2008, 2012) through his ethnographic research in Cyprus, a country scarred by ethnic conflict, critical emotional praxis is a pedagogical tool that can help students and teachers grapple with the emotional resistance that arises in social justice education (Chubbuck & Zembylas, 2008). Zembylas (2013) elaborated on the tool's potential: "[It] helps educators and students to identify patterns in their emotional, historical, and material lives, to realize how these patterns are made and what their consequences are for maintaining the status quo, and to motivate action for change" (p. 12). Critical emotional praxis advances the work of socially just teaching in three ways: (1) it supports questioning emotional attachment to injustices; (2) it elicits examination of the role of emotions in sustaining hegemonic worldviews; and (3) it catalyzes change as learners transform emotions of discomfort into action toward social justice (Chubbuck & Zembylas, 2008).

In the context of teacher education, critical emotional praxis can help White teacher educators and their majority White students move beyond a superficial understanding of their racialized emotions (typically regulated through emotion suppression as evidenced in White silence or resistance) towards emotion utilization that can "harness the energy of emotion arousal in constructive thought and action" (Izard et al., 2008, p. 156). However, to my knowledge, it has neither been theorized nor studied as a pedagogy applied to teacher education. Zembylas developed and used critical emotional praxis in his ethnographic research to analyze classroom teachers' interactions with students in the context of reconciliation education (see Zembylas, 2012). Given its potential to promote critical examination of emotions, I propose that integrating

critical emotional praxis into transformative learning experiences can support White preservice teachers' anti-racist development through explicit and intentional emotional work that facilitates using the emotionalities of Whiteness for social justice.

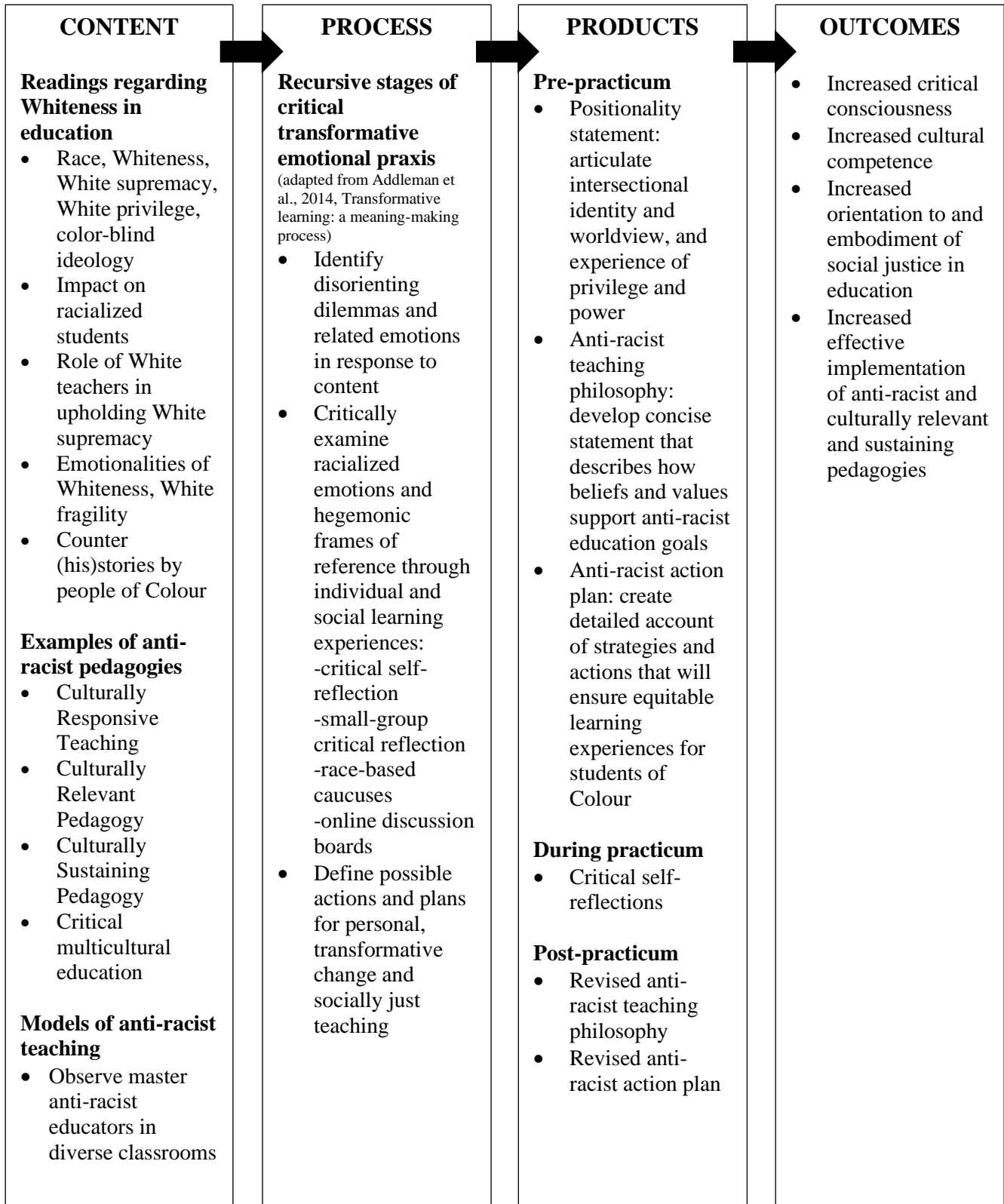
Critical transformative emotional praxis: A theory of change for teacher education

In the following, I advance a theory of change that marries transformative learning theory and critical emotional praxis to promote White preservice teachers' anti-racist development. I propose that integrating critical transformative emotional praxis into White preservice teachers' education program can activate a transformation not supported by existing teacher education programs that include some content and pedagogies aimed at developing anti-racist educators. This theory of change builds on the components of teacher education programs that have proven effective in developing the knowledge, skills, and dispositions that can support the embodiment and enactment of anti-racist pedagogies; however, through inclusion of content and pedagogical practices that facilitate critical transformative emotional praxis, I propose this theory of change goes further towards ensuring that White preservice teachers' learning experience is meaningfully transformative and a catalyst for social change.

Synthesized from theory and research, the Theory of Change for Critical Transformative Emotional Praxis in Teacher Education (see Figure 1) specifies the content, process, and products that can be integrated into existing teacher education programs to promote preservice teachers' anti-racist development. First, drawing on the research and scholarship of several scholars (see Buehler et al, 2009; Gay, 2018; Ladson-Billings, 1995; Leonardo, 2009; Levine-Rasky, 2000; Matias, 2016; McIntosh, 1988; McIntyre, 1997; Paris, 2012; Picower, 2009, 2021; Schick & St. Denis, 2003; Sleeter, 2001, 2008; White, 2012), the specified content includes readings about Whiteness in education, examples of anti-racist pedagogies, and models of anti-racist teaching. Second, the theory of change conveys a transformative learning process adapted from Addleman and colleagues (2014) that is infused with elements of critical emotional praxis (Zembylas, 2008, 2012) and other learning strategies that promote meaning-making and learner transformation. These include the identification and analysis of a disorienting dilemma (Mezirow, 1978, 1981, 1990; Resch, 2022), critical reflection (Dyce & Owusu-Ansah, 2016; Mezirow, 1978, 1981, 1990), race-based caucuses (Picower, 2021; Varghese et al., 2019), and social learning (Resch, 2022; Ukpokodu, 2009; Woodrow & Caruana, 2017). Importantly, the third part of this recursive process has learners start to define an action plan for transformative change and socially just teaching which captures several action-oriented phases from Mezirow's (1978, 1981) transformative learning theory. Third, in line with Sleeter's (2001, 2008) emphasis on the importance of preparation in the classroom, the theory of change identifies products of learning for before, during, and after preservice teachers' practicums. To aid in the identity work critical to developing anti-racist educators (Varghese et al., 2019), as well as the critical work that supports transformative learning (Mezirow, 1978, 1981, 1990), pre-practicum products include a positionality statement, an anti-racist teaching philosophy, and an anti-racist action plan. These products are then reflected upon in relation to practicum experiences and revised following practicums. Finally, the theory of change includes hypothesized outcomes for beginning teachers suggested from the research including increased critical consciousness, cultural competence, social justice orientation and embodiment, and effective implementation of anti-racist and culturally relevant and sustaining pedagogies. Although not defined in the theory

of change, it is important to note that the content, process, and products specified need to be facilitated by teacher educators who have interrogated their own relationship with Whiteness and its impact on their philosophy of teaching and practice (Chinnery, 2008; Galman et al., 2010; Picower, 2021). Moreover, to prevent undue harm to teacher educators of Color, it has been suggested that this work be conducted by White teacher educators with their White teacher education students (Chinnery, 2008; Picower, 2021; Varghese et al., 2017).

Figure 1. Theory of change for critical transformative emotional praxis in teacher education.



Conclusion

Urgent calls for social justice ring out across Canada and other Western nations where White supremacy continues to permeate social and economic systems. Central to achieving the abolitionist and decolonizing aims of social justice is an equitable education system (Tuck & Yang, 2018) featuring educators prepared to embody and enact anti-racist and culturally sustaining pedagogies (Giroux, 1992; Paris, 2012). However, teacher education programs struggle to offer adequate preparation to develop anti-racist educators (Howard, 2006; Ladson-Billings, 1999; McGregor et al., 2015; Mujawamariya & Mahrouse, 2004; Sleeter, 2016). Indeed, making the requisite changes to White preservice teachers' perceptions of race, racism, and White supremacy that would enable their adoption of anti-racist pedagogies has proven particularly problematic (Buehler et al., 2009; Hill-Jackson, 2007; Matias, 2013; Solomona et al., 2005). Yet, there is research and theory to suggest that promoting transformative learning and opportunities to critically examine racialized emotions can support White preservice teachers' anti-racist development. The Theory of Change for Critical Transformative Emotional Praxis in Teacher Education described herein outlines theory- and research-informed content, processes, and products of learning that can help address Whiteness during the critical period of educator ontogenesis that occurs in teacher education programs. In so doing, teacher education programs can make more intentional and meaningful progress toward their goal of developing anti-racist educators prepared to achieve the aims of social justice in education.

Appendix

Positionality

As a White, female educator preparing for a career in educational research and teacher education, I have a responsibility to learn how I might better prepare preservice and practicing educators to meet the aims of social justice and equity in education. To do so I must first acknowledge and articulate my positionality within the parameters of White supremacy and Whiteness in education. When I entered a teacher education program over 20 years ago, I was the quintessential White female that has and continues to dominate the teaching profession (Picower, 2021). Typical of White educators, my motivation to teach was fuelled by a desire to help all children reach their potential and help create a better world (Schick & St. Denis, 2003). The naïveté evident in this quixotic fantasy was further fuelled by both color-blind racism (Bonilla-Silva, 2021) and a White saviour mentality (Aronson, 2017) that I was completely unaware of at the time. Two decades hence, I have experienced immense growth in my awareness and understanding of White supremacy and systemic racism, and how they are propagated in society via Whiteness ideology in education. Moreover, I recognize my responsibility as an educator is to students of Colour first (Picower, 2021); thus, I am compelled to focus my teaching and scholarship on helping prepare anti-racist educators capable of embodying and enacting the culturally relevant and sustaining pedagogies that can help realize an equitable education for all. In so doing, I make an intentional shift from charity and saviourism to solidarity and anti-racist action.

References

- Addleman, R. A., Nava, R. Ch., Cevallos, T., Brazo, C. J., & Dixon, K. (2014). Preparing teacher candidates to serve students from diverse backgrounds: Triggering transformative learning through short-term cultural immersion. *International Journal of Intercultural Relations*, 43(Part B), 189-200. <https://doi.org/10.1016/j.ijintrel.2014.08.005>
- Allen, T. (1994). *The invention of the White race*. Vol. 1. Verso.
- Appiah, K. A. (2020, June 18). The case for capitalizing the B in Black. *The Atlantic*. <https://www.theatlantic.com/ideas/archive/2020/06/time-to-capitalize-blackand-White/613159/>
- Aronson, B. A. (2017). The White savior industrial complex: A cultural studies analysis of a teacher educator, savior film, and future teachers. *Journal of Critical Thought and Praxis*, 6(3), 36-54. <https://doi.org/10.31274/jctp-180810-83>
- Baily, S., Stribling, S. M., & McGowan, C. L. (2014). Experiencing the “growing edge”: Transformative teacher education to foster social justice perspectives. *Journal of Transformative Education*, 12(3), 248-265. <https://doi.org/10.1177/1541344614544373>
- Baldwin, J. (1998). White man’s guilt. In D. Roediger (Ed.), *Black on White: Black writers on what it means to be White* (pp. 320–325). Schocken Books. (Original work published 1965)
- Bell, D. (1992). *Faces at the bottom of the well: The permanence of racism*. Basic Books.
- Bonilla-Silva, E. (2021). *Racism without racists: Color-blind racism and the persistence of racial inequality in America* (6th ed.). Rowan & Littlefield.
- Buehler, J., Ruggles, G. A., Dallavis, C., Shaw, H. V. (2009). Normalizing the fraughtness: How emotion, race, and school context complicate cultural competence. *Journal of Teacher Education*, 60(4), 408-418. <https://doi.org/10.1177/0022487109339905>
- Burns Thomas, A. (2020). “Please hire more Teachers of Color:” Challenging the “good enough” in teacher diversity efforts. *Equity & Excellence in Education*, 53(1-2), 216- 228. <https://doi.org/10.1080/10665684.2020.1749187>
- Cabrera, N. L., Jamaal Downey, R., Guida, T. F., & Lee Smith, L. (2022). W.A.A.C.K. C.S.P.: The tensions and overlaps between Whiteness and culturally sustaining pedagogies. *International Journal of Qualitative Studies in Education*, 1-11. <https://doi.org/10.1080/09518398.2022.2025486>
- Calleja, C. (2014). Jack Mezirow’s conceptualisation of adult transformative learning: A review. *Journal of Adult and Continuing Education*, 20(1), 117-136. <https://doi.org/10.7227/JACE.20.1.8>

- Carter, C. & Jocson, K. M. (2022). Where the repetition fades: Black feminist lessons and (sonic) critiques beyond critical whiteness studies. *International Journal of Qualitative Studies in Education*, 35(7), 744-754. <https://doi.org/10.1080/09518398.2022.2061729>
- Casey, Z. A. (2021). Introduction. In Z. A. Casey (Ed.), *Encyclopedia of critical Whiteness studies in education* (pp.1-3). Brill Sense.
- Causey, V. E., Thomas, C. D., & Armento, B. J. (2000). Cultural diversity is basically a foreign term to me. *Teaching and Teacher Education*, 16(1), 33-45. [https://doi.org/10.1016/S0742-051X\(99\)00039-6](https://doi.org/10.1016/S0742-051X(99)00039-6)
- Chinnery, A. (2008). Revising “The Master’s Tools”: Challenging common sense in cross-cultural teacher education. *Equity and Excellence in Education*, 41(4), 395-404. <https://doi.org/10.1080/10665680802397590>
- Chubbuck, S. M., & Zembylas, M. (2008). The emotional ambivalence of socially just teaching: A case study of a novice urban schoolteacher. *American Educational Research Journal*, 45(2), 274-318. <https://doi.org/10.3102/0002831207311586>
- Cochran-Smith, M. (1995a). Color blindness and basket making are not the answers: Confronting the dilemmas of race, culture, and language diversity in teacher education. *American Educational Research Journal*, 32(3), 493-522. <https://doi.org/10.3102/00028312032003493>
- Cochran-Smith, M. (1995b). Uncertain allies: Understanding the boundaries of race and teaching. *Harvard Educational Review*, 65(4), 541-571. <https://doi.org/10.17763/haer.65.4.m77263886583326v>
- Cochran-Smith, M. (2000). Blind vision: Unlearning racism in teacher education. *Harvard Educational Review*, 70(2), 157-190. <https://doi.org/10.17763/haer.70.2.e77x215054558564>
- Cranton, P. (2002). Teaching for transformation. *New Directions for Adult & Continuing Education*, 93, 63-71. <https://doi.org/10.1002/ace.50>
- Crowley, R. M., & Smith, W. (2015). Whiteness and social studies teacher education: Tensions in the pedagogical task. *Teaching Education*, 26, 160-178. <https://doi.org/10.1080/10476210.2014.996739>
- DeCuir-Gunby, J. T., Allen, E. M., & Boone, J. K. (2020). Examining pre-service teachers’ color-blind racial ideology, emotion regulation, and inflexibility with stigmatizing thoughts about race. *Contemporary Educational Psychology*, 60, 101836. <https://doi.org/10.1016/j.cedpsych.2020.101836>

- DeLuca, C. (2012). Promoting inclusivity through and within teacher education programmes. *Journal of Education for Teaching: JET*, 38(5), 551-569. <https://doi.org/10.1080/02607476.2013.739792>
- Deutschman, M.C. (2022). White racial awareness: Complexities and contexts of White educator identities. *AERA Open*, 8(1), 1-12. <https://doi.org/10.1177/23328584221077301>
- DiAngelo, R. (2011). White fragility. *International Journal of Critical Pedagogy*, 3(3), 54-70.
- Du Bois, W. E. B. (1999). *Darkwater: Voices from within the veil*. Dover Publications. (Original work published 1920)
- Du Bois, W.E.B. (2015). *Souls of Black folks*. Routledge. (Original work published in 1903)
- Dyce, C.M., & Owusu-Ansah, A. (2016). Yes, we are still talking about diversity: Diversity education as a catalyst for transformative, culturally relevant, and reflective preservice teacher practices. *Journal of Transformative Education*, 14(4), 327-354. <https://doi.org/10.1177/1541344616650750>
- Ellison, R. (1995). *Invisible man*. Vintage International. (Original work published 1952)
- Flynn, J. E. (2015). White fatigue: Naming the challenge in moving from an individual to a systemic understanding of racism. *Multicultural Perspectives*, 17(3), 115-124. <https://doi.org/10.1080/15210960.2015.1048341>
- Frankenberg, R. (1993). *White women, race matters: The social construction of Whiteness*. University of Minnesota Press.
- Galman, S., Pica-Smith, C., & Rosenberger, C. (2010). Aggressive and tender navigations: Teacher educators confront Whiteness in their practice. *Journal of Teacher Education*, 61(3), 225-236. <https://doi.org/10.1177/0022487109359776>
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press.
- Giroux, H. A. (1992). Post-colonial ruptures and democratic possibilities: Multiculturalism as anti-racist pedagogy. *Cultural Critique*, 21, 5-39. <https://doi.org/10.2307/1354115>
- Giroux, H. A. (1997a). Rewriting the discourse of racial identity: Towards a pedagogy and politics of whiteness. *Harvard Educational Review*, 67(2), 285-321. <https://doi.org/10.17763/haer.67.2.r4523gh4176677u8>
- Giroux, H. A. (1997b). White squall: Resistance and the pedagogy of whiteness. *Cultural Studies*, 11(3), 376-389. <https://doi.org/10.1080/095023897335664>

- Haeckel, E. (1866). *Generelle morphologie der organismen: Bd. Allgemeine anatomie der organismen* (Vol. 1). G. Reimer.
- Hargreaves, A. (1998). The emotional practice of teaching. *Teaching and Teacher Education*, 14, 835-854. [https://doi.org/10.1016/S0742-051X\(98\)00025-0](https://doi.org/10.1016/S0742-051X(98)00025-0)
- Hargreaves, A. (2000). Mixed emotions: Teachers' perceptions of their interactions with students. *Teaching and Teacher Education*, 16 (8), 811-826. [https://doi.org/10.1016/S0742-051X\(00\)00028-7](https://doi.org/10.1016/S0742-051X(00)00028-7)
- Helms, J. (1990). *Black and white racial identity Theory, research, and practice*. Praeger.
- Hill-Jackson, V. (2007). Wrestling Whiteness: Three stages of shifting multicultural perspectives among White pre-service teachers. *Multicultural perspectives*, 9(2), 29-35. <https://doi.org/10.1080/15210960701386285>
- hooks, b. (1988). *Talking back: Thinking feminist, thinking Black*. Between the Lines Press.
- Horner, C. G., Brown, E. L., Mehta, S., & Scanlon, C. L. (2020). Feeling and acting like a teacher: Reconceptualizing teachers' emotional labor. *Teachers College Record*, 122(5), 1-36. <https://doi.org/10.1177/016146812012200502>
- Howard, G. (2006). *We can't teach what we do not know: White teachers, multicultural schools*. Teachers College Press.
- Ignatiev, N. (1995). *How the Irish became White*. Routledge.
- Isenbarger, L., & Zembylas, M. (2006). The emotional labour of caring in teaching. *Teaching and Teacher Education*, 22, 120-134. <https://doi.org/10.1016/j.tate.2005.07.002>
- Izard, C., Stark, K., Trentacosta, C., & Schutz, D. (2008). Beyond emotion regulation: Emotion utilization and adaptive functioning. *Child Development Perspectives*, 2(3), 156-163. <https://doi.org/10.1111/j.1750-8606.2008.00058.x>
- Jupp, J. C. (2021). White teacher identity studies. In Z.A. Casey (Ed.), *Encyclopedia of critical Whiteness studies in education* (pp. 722-732). Brill Sense.
- Jupp, J. C., Leckie, A., Cabrera, N. L., & Utt, J. (2019). Race-evasive White teacher identity studies 1990–2015: What can we learn from 25 years of research? *Teachers College Record*, 121(1), 1-58. <https://doi.org/10.1177/016146811912100103>
- Jupp, J. C., & Lensmire, T. J. (2016). Second-wave White teacher identity studies: Toward complexity and reflexivity in the racial conscientization of White teachers. *International Journal of Qualitative Studies in Education*, 29(8), 985-988. <https://doi.org/10.1080/09518398.2016.1189621>

- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465-491.
<https://doi.org/10.3102/00028312032003465>
- Ladson-Billings, G. (1999). Preparing teachers for diversity. In L. Darling-Hammond & G. Sykes (Eds.), *Teaching as the learning profession: Handbook of policy and practice* (pp. 86-123). Jossey-Bass.
- Lambeth, D. T., & Smith, A. M. (2016). Pre-service teachers' perceptions of culturally responsive teacher preparation. *Journal of Negro Education*, 85(1), 46-58.
<https://doi.org/10.7709/jnegroeducation.85.1.0046>
- Lee, M., Pekrun, R., Taxer, J. L., Schutz, P. A., Vogl, E., & Xie, X. (2016). Teachers' emotions and emotion management: Integrating emotion regulation theory with emotional labor research. *Social Psychology of Education*, 19(4), 843-863.
<https://doi.org/10.1007/s11218-016-9359-5>
- Leonardo, Z. (2009). *Race, Whiteness, and education*. Routledge.
- Leonardo, Z. (2013). *Race frameworks: A multidimensional theory of racism and education*. Teachers College Press.
- Levine-Rasky, C. (2000). Framing Whiteness: Working through the tensions in introducing Whiteness to educators. *Race Ethnicity and Education*, 3(3), 271-292.
<https://doi.org/10.1080/713693039>
- Matias, C. E. (2013). On the "flip" side: a teacher educator of color unveiling the dangerous minds of white teacher candidates. *Teacher Education Quarterly*, 40(2), 53-74.
- Matias, C. E. (2014). "And our feelings just don't feel it anymore": Re-feeling whiteness, resistance, and emotionality. *Understanding and Dismantling Privilege*, 4(2), 134-153.
- Matias, C. E. (2016). *Feeling white: Whiteness, emotionality, and education*. Brill.
- Matias, C. E. (2022). Towards a Black whiteness studies: A response to the growing field. *International Journal of Qualitative Studies in Education*, 36(8), 1431-1441.
<https://doi.org/10.1080/09518398.2022.2025482>
- Matias, C. E., & Boucher, C. (2021). From critical whiteness studies to a critical study of whiteness: Restoring criticality in critical whiteness studies. *Whiteness and Education*, 8(1), 64-81. <https://doi.org/10.1080/23793406.2021.1993751>
- Matias, C. E., Henry, A., & Darland, C. (2017a). The twin tales of whiteness: Exploring the emotional roller coaster of teaching and learning about whiteness. *Taboo: The Journal of Culture and Education*, 16(1), 7. <https://doi.org/10.31390/taboo.16.1.04>

- Matias, C. E., & Mackey, J. (2016). Breakin' down whiteness in antiracist teaching: Introducing critical whiteness pedagogy. *Urban Review*, 48, 32–50. <https://doi.org/10.1007/s11256-015-0344-7>
- Matias, C. E., Montoya, R., & Nishi, N. W. (2016). Blocking CRT: How the emotionality of whiteness blocks CRT in urban teacher education. *Educational Studies*, 52(1), 1-19. <http://dx.doi.org/10.1080/00131946.2015.1120205>
- Matias, C. E., Nishi, N. W., & Sarcedo, G. L. (2017b). Teacher education and whiteness and whiteness in teacher education in the United States. *Oxford Research Encyclopedia of Education*. <https://doi.org/10.1093/acrefore/9780190264093.013.279>
- Matias, C. E., & Zembylas, M. (2014). 'When saying you care is not really caring': Emotions of disgust, whiteness ideology, and teacher education. *Critical Studies in Education*, 55(3), 319-337. <https://doi.org/10.1080/17508487.2014.922489>
- McGregor, C., Fleming, A., & Monk, D. (2015). Social justice issues in initial teacher education in Canada: Issues and challenges. In T. Falkenberg (Ed.), *Handbook of Canadian research in initial teacher education* (pp. 277-293). Canadian Association for Teacher Education.
- McIntosh, P. (1988). *White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies* (Working paper 189). Wellesley Center for Research on Women.
- McIntyre, A. (1997). *Making meaning of Whiteness: Exploring racial identity with White teachers*. State University of New York Press.
- Mezirow, J. (1978). Perspective transformation. *Adult Education*, 28(2), 100-110. <https://doi.org/10.1177/074171367802800202>
- Mezirow, J. (1981). A critical theory of adult learning and education. *Adult Education*, 32(1), 3-24. <https://doi.org/10.1177/074171368103200101>
- Mezirow, J. (1990). How critical reflection triggers transformative learning. In J. Mezirow (Ed.), *fostering critical reflection in adulthood: A guide to transformative and participatory learning* (pp. 1-20), Jossey-Bass.
- Mezirow, J. (1997). Transformative learning: Theory to practice. In P. Cranton (Ed.), *Transformative learning in action: Insights from practice: New directions for adult and continuing education* (pp. 5-12), Jossey-Bass.
- Molyneux, T. M. (2021). Preparing teachers for emotional labour: The missing piece in teacher education. *Journal of Teaching and Learning*, 15(1), 39-56.

- Mujawamariya, D., & Mahrouse, C. (2004). Multicultural education in Canadian preservice programs: Teacher candidates' perspectives. *Alberta Journal of Educational Research*, 50(4), 336-353. <https://doi.org/10.55016/ojs/ajer.v50i4.55070>
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93-97. <https://doi.org/10.3102/0013189X12441244>
- Picower, B. (2009). The unexamined Whiteness of teaching: How White teachers maintain and enact dominant racial ideologies. *Race, Ethnicity, and Education*, 12(2), 197-215. <https://doi.org/10.1080/13613320902995475>
- Picower, B. (2021). *Reading, writing, and racism: Disrupting Whiteness in teacher education and the classroom*. Beacon Press.
- Resch, K. (2022). Diversity skills for future teachers: how transformative learning prepares pre-service teachers for diversity in Austrian schools. *Higher Education, Skills and Work-Based Learning*. <https://doi.org/10.1108/HESWBL-05-2022-0096>
- Reyes, G., & Aronson, B. (2022). "It reeks of first-wave whiteness": A reimagined critical whiteness studies and feminist of color teacher education. *International Journal of Qualitative Studies in Education*, 35(7), 737-743. <https://doi.org/10.1080/09518398.2022.2061629>
- Riley, K., & Solic, K. (2017). "Change happens beyond the comfort zone": Bringing undergraduate teacher-candidates into activist teacher communities. *Journal of Teacher Education*, 68(2), 179-192. <https://doi.org/10.1177/0022487116687738>
- Roediger, D. (1991). *The wages of Whiteness*. Verso.
- Rudge, L. T. (2015). Teaching critical multicultural education online and face-to-face: A cross-case analysis of students' transformative learning. *Journal of the International Society for Teacher Education*, 19(1), 60-73.
- Ryan, J., Pollock, K., & Antonelli, F. (2009). Teacher diversity in Canada: Leaky pipelines, bottlenecks, and glass ceilings. *Canadian Journal of Education / Revue Canadienne de l'éducation*, 32(3), 591-617. <http://www.jstor.org/stable/canajeducrevucan.32.3.591>
- Schick, C., & St. Denis, V. (2003). What makes anti-racist pedagogy in teacher education difficult? Three popular ideological assumptions. *Alberta Journal of Educational Research*, 49(1), 55-69. <https://doi.org/10.11575/ajer.v49i1.54959>
- Schutz, P. A. (2014). Inquiry on teachers' emotion. *Educational Psychologist*, 49(1), 1-12. <https://doi.org/10.1080/00461520.2013.864955>

- Schutz, P. A., & Lee, M. (2014). Teacher emotion, emotional labor and teacher identity. In J.D.M. Agudo (Ed.), *English as a foreign language teacher education: Current perspectives and challenges* (pp. 167-186). Brill.
- Schutz, P.A., & Zembylas, M. (Eds.). (2009). *Advances in teacher emotion research: The impact on teachers' lives*. Springer Science+Business Media. <https://doi.org/10.1007/978-1-4419-0564-2>
- Sleeter, C. (1995). Teaching Whites about racism. In R.J. Martin (Ed.), *Practicing what we teach: Confronting diversity in teacher education* (pp. 117–130). State University of New York Press.
- Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education*, 52(2), 94-106. <https://doi.org/10.1177/0022487101052002002>
- Sleeter, C. E. (2008). Preparing White teachers for diverse students. In M. Cochran-Smith, S. Feiman-Nemser, D. J. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education* (3rd ed.) (pp. 559-582). Routledge.
- Sleeter, C. E. (2016). Critical race theory and the Whiteness of teacher education. *Urban Education*, 52(2), 155-169. <https://doi.org/10.1177/0042085916668957>
- Sleeter, C. E., Neal, L. V., & Kumashiro, K. K. (Eds.). (2015). *Diversifying the teacher workforce: Preparing and retaining highly effective teachers*. Routledge.
- Smith, B.O. (1969). *Teachers for the real world*. The American Association of Colleges for Teacher Education. <https://files.eric.ed.gov/fulltext/ED027267.pdf>
- Smith, H. J., & Lander, V. (2012). Collusion or collision: effects of teacher ethnicity in the teaching of critical Whiteness. *Race Ethnicity and Education*, 15(3), 331-351. <https://doi.org/10.1080/13613324.2011.585340>
- Smith, R. W. (2000). The influence of teacher background on the inclusion of multicultural education: A case study of two contrasts. *The Urban Review*, 32(2), 155–176. <https://doi.org/10.1023/A:1005133815768>
- Solomona, R .P., Portelli, J. P., Daniel, B-J., & Campbell, A. (2005). The discourse of denial: How white teacher candidates construct race, racism, and ‘white privilege.’ *Race, Ethnicity, and Education*, 8(2), 147-169. <https://doi.org/10.1080/13613320500110519>
- Sutton, R. E., & Wheatley, K. F. (2003). Teachers' emotions and teaching: A review of the literature and directions for future research. *Educational Psychology Review*, 15(4), 327-358. <https://doi.org/10.1023/A:1026131715856>

- Taylor, L. (2011). Feeling in crisis: Vicissitudes of response in experiments with global justice education. *Journal of the Canadian Association for Curriculum Studies*, 9(1), 6-65. <https://doi.org/10.25071/1916-4467.31283>
- Taylor, L. (2012). Beyond paternalism: Global education with preservice teachers as a practice of implication. In V. de Oliveria Andreotti, & L.M. de Souza (Eds.), *Postcolonial perspectives on global citizenship education* (pp. 177-199). Routledge. <https://doi.org/10.4324/9780203156155>
- Thandeka. (1999). *Learning to be White: Money, race, and god in America*. Continuum.
- Tuck, E., & Yang, K. W. (2018). Introduction: Born under the rising sign of social justice. In E. Tuck, & K.W. Yang (Eds.), *Toward what justice? Describing diverse dreams of justice in education* (pp. 2-17). Routledge. <https://doi.org/10.4324/9781351240932>
- Ukpokodu, O. M. (2009). Pedagogies that foster transformative learning in a multicultural education course: A reflection. *Journal of Praxis in Multicultural Education*, 4(1). <https://doi.org/10.9741/2161-2978.1003>
- Varghese, M., Daniels, J. R., & Park, C. C. (2019). Structuring disruption within university-based teacher education programs: Possibilities and challenges of race-based caucuses. *Teachers College Record*, 121(6), 1-34. <https://doi.org/10.1177/016146811912100606>
- Wang, H., Hall, N. C., & Taxer, J. L. (2019). Antecedents and consequences of teachers' emotional labor: A systematic review and meta-analytic investigation. *Educational Psychology Review*, 31(3), 663-698. <https://doi.org/10.1007/s10648-019-09475-3>
- White, E. (2012). *Whiteness in teacher education* (1st ed.). Routledge. <https://doi.org/10.4324/9780203324967>
- Winans, A. E. (2012). Cultivating critical emotional literacy: Cognitive and contemplative approaches to engaging difference. *College English*, 75(2), 150-170. <https://www.jstor.org/stable/24238137>
- Woodrow, K., & Caruana, V. (2017). Preservice teachers' perspective transformations as social change agents. *Journal of Transformative Education*, 15(1), 37-58. <https://doi.org/10.1177/1541344616655887>
- Wozolek, B., & Atif, A. (2022). "A nice White lady": Critical Whiteness studies, teacher education, and city schools. *International Journal of Qualitative Studies in Education*, 35(7), 755-763. <https://doi.org/10.1080/09518398.2022.2061627>
- Yin, H., Huang, S., & Chen, G. (2019). The relationships between teachers' emotional labor and their burnout and satisfaction: A meta-analytic review. *Educational Research Review*, 28, 100283. <https://doi.org/10.1016/j.edurev.2019.100283>

Zembylas, M. (2008). *The politics of trauma in education*. Palgrave MacMillan.
<https://doi.org/10.1057/9780230614741>

Zembylas, M. (2012). Critical emotional praxis for reconciliation education: Emerging evidence and pedagogical implications. *Irish Educational Studies*, 31(1), 19-34.
<https://doi.org/10.1080/03323315.2011.579480>

Zembylas, M. (2013). Affective, political and ethical sensibilities in pedagogies of critical hope: Exploring the notion of 'critical emotional praxis'. In V. Bozalek, B. Leibowitz, R. Carolissen, & M. Boler (Eds.), *Discerning critical hope in educational practices* (pp. 11-25). Routledge. <https://doi.org/10.4324/9780203431115>