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An Antiracist Education: A Curricular Unit Design

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An Antiracist Education: A Curricular Unit Design

by

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A capstone submitted in partial fulfillment of the requirements for the degree of Master
of Arts in Teaching

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CHAPTER ONE

Introduction

Education is one of the most important aspects of an individual's life and the time spent inside of a classroom leaves a lasting imprint on students. Teachers hold a lot of responsibility and power in making the educational experience of their students equitable, engaging, and exciting experience for all. The Minnesota English Language Arts (ELA) standards emphasize the importance of analyzing specific culturally responsive texts and the development of personal narratives. The Minnesota ELA standards state:

10.1.3.1 Choose and read texts that address the purpose (e.g., personal interest, enjoyment, academic tasks), representing perspectives and identities of historical and contemporary Dakota and Anishinaabe people, to examine concepts, issues, or histories...

10.1.6.1 Analyze how the author's, including Dakota and Anishinaabe authors, purpose, stated identities, biases, and perspective shape the content and style of a text...

10.2.6.2 Use structure appropriate to task and purpose, in written narratives, poetry, or other creative text. (Minnesota Department of Education, 2020, 82-86).

Specifically in Minnesota, there is an emphasis on understanding the history surrounding the Dakota and Anishinaabe people. This lends itself to the goal of an antiracist pedagogy as it aims to recognize the different intersectionalities and historical ramifications of a given group of people in a specific area (Dei, 1993). With these standards in focus, there are myriad factors that impact the student's interactions within the classroom, whether rooted in the instructor or the structures of the educational

experience; some of these factors are systematic, generational, familial, individual or even relational but all impact students greatly.

The aforementioned standards aim to engage the historical and systematic effects of white-washing one's curriculum through active engagement with student's cultural identities. The Minnesota ELA standards actively demonstrate the importance of accessing the personal experience and personal narratives of students in order to support and to enhance learning. This echoes a longstanding battle of recognizing the intersectionality of identity in the learning community (Dei, 1993). With this understanding that it is pivotal to recognize one's cultural identity and how one's cultural identity manifests in the classroom, it is the responsibility of educators to recognize that there are a myriad of historical traumas that affect student growth and development in the classroom. An example of these historical traumas that affect Black and Indigenous people of color (BIPOC) include Indian Boarding Schools. The trauma of these 'schools' is evident in Louise Erdrich's poem, "Indian Boarding School: The Runaways" (Erdrich, 1996). In this poem, Erdrich identifies the trauma present in the education system for BIPOC students, specifically Indigenous People, as they are forced to assimilate and lose their cultural identity (Erdrich, 1996). As a means to combat the historical traumas of the educational system, the essential question of this research is *How does one implement antiracist curriculum in a classroom that emphasizes storytelling?*

The core principle of this curriculum is to provide educators with a clear representation of an antiracist curriculum that honors the cultural identities of their students with a specific emphasis on the Indigenous People of Minnesota. This curriculum explores different short stories of the Anishinaabe and Dakota people while

accessing modern advancements of technology to best support the modern aged learner. This curriculum is currently designed for my current classroom setting of an urban high school with a high concentration of English learners (EL) and a high school that is designated as the American Indian magnet school in its district. This curriculum is focused specifically on my classroom setting but it has transferable skills, accessible texts, honors the Minnesota ELA standards of crafting personal narratives and analyzing historical and contemporary perspectives and identities of the Indigenous People of Minnesota.

I am studying the impact of an antiracist curriculum and how storytelling can be employed to actively combat systematic issues while creating a safe welcoming environment that recognizes the intentional use of technology. The operating definition of ‘antiracist/antiracism’ that I use throughout this capstone project comes from Ibram Kendi’s work, *How To Be An Antiracist*: “Antiracist: One who is supporting an antiracist policy through their actions or expressing an antiracist idea” (Kendi, 2019, p.13). I want to observe and to find out how delving into an overtly antiracist pedagogy that harnesses the power of storytelling can help improve the classroom experience for students and teachers. Specifically, this curriculum is developed with a 10th grade diverse student population in mind. The curriculum will delve into many Anishinaabe and Dakota short stories to honor student identities and experiences in the classroom setting. This aims to offset the historical standard of teaching a white-centric curriculum. This antiracist pedagogy includes promoting the voices of students through authentic poetry and authentic short stories. Ideally, the incorporation of a variety of diverse texts should provide a much needed recognition of oneself in the classroom and in the curriculum.

One of my main focuses through this project is to enhance the classroom experience for an ever changing classroom that continually increases with a more diverse student populace. Specifically, the Minnesota Department of Education notes that they have nearly 2000 more students who identify as part of an Indigenous People from 2020 to 2021, nearly 8000 more students who identify as Asian/Asian American from 2020 to 2021, and nearly an increase of 2500 students who identify as Hispanic/Latino from 2020-2021 (MN Department of Education, 2021). I attribute my emphasis on improving my classroom with a joy-focused antiracist pedagogy to Bettina Love. Love writes,

White folx can also embrace Black joy by helping, advocating for, and wanting Black folx to win. Recognizing and acknowledging White privilege is cute, but what does it mean without action? Dismantling White privilege is giving something up so Black folx can win... White folx embracing Black joy is loving seeing dark people win, thrive, honor their history, and be fully human. (Love, 2019, p 121).

This is a very important philosophy to adopt as teachers with diverse classrooms. It is not only important to have an antiracist pedagogy, but teachers need to emphasize the celebration component in their classrooms. I find myself guilty of not celebrating student accomplishments enough. One of the strongest ways to build relationships is to show one's authentic self in a joyful classroom. This is something that I recognized during the pandemic as a key component for fostering a strong community in the classroom. In conjunction with celebrating joy, it is vastly important to actively participate in antiracist work whether it is the curriculum, policy or pedagogy. Love's ideas begin to set the tone for incorporating antiracist work as a celebration of joy to improve classroom culture and

to structure the classroom for all students to thrive. As I dive deeper into this philosophy, I find that a strong mode of celebration is storytelling. Storytelling lends itself to celebration through the personal voice and the development of relationships within a classroom setting.

Throughout this chapter, I will be exploring my personal journey in developing an antiracist mindset and explaining my passion toward an equitable education for all students. Additionally, I will dictate the importance of this topic in the current educational climate. In an ever changing world and society, it is important to recognize the growing diversity and the ever changing landscape of technology in education. It is important to adapt and to devise new ways to incorporate technology with an antiracist mindset to support the equitable development of all students. It is my goal by the end of this chapter to demonstrate my passion for implementing storytelling and an antiracist pedagogy in the classroom and for educators.

My Journey in Understanding Antiracism

My educational experience and coming to understand the importance of diversity and race has been quite a unique journey due to my unique educational upbringing. In my early life, I had no concept of race nor any concept of diversity. From 2nd grade through 8th grade, I attended a small private Christian school that had an extreme lack of diversity. In the entirety of the K-12 school, there were only 120 students at most for any given year of which there were approximately three students of color in the school. I did not recognize the racial implications in society nor did I understand that there were inequitable resources and opportunities between different schools. I began to recognize

these concerns and issues when I made the decision to transfer to a local public high school for my freshman year of high school.

After making the big decision to switch from a small private school of 120 students to a public high school that boasted 2100 students at its peak, I began to learn about diversity and the many different cultures that enriched my hometown. When I had attended the small private school, I was in a sort of bubble that sheltered me from the happenings of my community. This includes the problems of the community, the rich culture that surrounded me and the passion that I did not know that I had for equity. As I began to meet new people and to learn about their cultures and individual stories, I relished the opportunity to be an asset and an advocate for equity through my involvement in high school programs that allowed me to serve my community and to work in programs that helped promote equitable work.

Fast forward to college, I participated in a few different programs that helped me foster my leadership skills to be an advocate for social justice and racial equity. My most impactful experience was with Intercultural Leadership Education and Development (Intercultural LEAD) at Saint John's University. This program gave me the skills necessary to recognize my place in equity work and how I can best be an ally. For example, the program taught me an important lesson in providing space for other voices. My historical take of leadership is to seize the room and to be an authoritarian in a group. After working through the Intercultural LEAD program and working in various equity settings, I recognized that true leadership is knowing when to step back and to allow other voices to be heard. These experiences changed my perspective of my role in equity work as an ally who can help provide spaces for a multitude of voices to be heard instead

of being the sole voice or leader in a given situation. Intercultural LEAD presented many opportunities for equity work on campus and presented a variety of leadership opportunities to impact the college community. In addition, the program always brought in speakers that gave impactful talks about the effects of racism and race relations in our communities. One presenter, Julia Dinsmore, stands out in particular. Ms. Dinsmore's presentation tugged at the sinews of my heart as she described the different perceptions of people in their community through poetry. I had not heard someone use poetry in such a manner that referenced my community in the Twin Cities and addressed the many different issues that plagued my community. Ms. Dinsmore read her famous poem, "My Name is Not Those People." The last stanza left a lasting impression on me. Ms.

Dinsmore read

The wind will stop before I let my children become a statistic/
Before you give in to the urge to blame me/
the blames that lets us go blind and unknowing into/
the isolation that disconnects us, take another look/
don't go away/ for I am not the problem, but the solution/
and... My name is not "Those People." (Dinsmore, 2007, p 21).

The poem discussed the different societal perceptions of people and putting the onus on those who are suffering for the shortcomings of society. Dinsmore's poem discussed how it is on *us* to flip the script and to ameliorate society. Ms. Dinsmore's presentation further challenged me to aggressively pursue education as a means to impact society. The keyword of "us" struck home as an aspiring educator who needs to step out and to actively engage against these societal stereotypes. Therefore, I obtained my

English teaching license with the prospect of actively engaging in racial equity work in the classroom.

I have been in a high school classroom for two years now. My first year of teaching had many fun and engaging lessons for myself and my students. I followed the school's curriculum which emphasizes culturally responsive teaching with high expectations. During this year, I built some of my own ideas into the classroom to help build relationships with my students and followed the leadership in actively implementing antiracist pedagogy. Unfortunately, the pandemic set in during our third trimester which threw me into survival mode. When I was forced home due to the pandemic, the playbook was thrown out the window and I felt like I had to start from scratch and I had to do the bare minimum just to survive. During this time, it was difficult for me to incorporate culturally responsive teaching strategies and antiracist work as I tried to navigate teaching over Zoom. This experience continued into my second year of teaching as I began the year and attempted to foster relationships with students over Zoom. Though I tried a variety of strategies, I felt that my attempts were not as effective as my in-person attempts during the first couple trimesters of my first year of teaching. I scoured the internet for some resources that could help me implement strategies to help build relationships with my students and to better implement culturally responsive teaching (CRT) methods and antiracist pedagogy online but I struggled to succeed in my endeavors.

In reflection, the pandemic enlightened me on the importance of joy in the classroom. While teaching a series of black screens, the daunting task of teaching ninth graders English became ever more apparent. I noticed that I and my students felt devoid

of joy and stuck in an endless cycle of repetition and grief. Students articulated their concerns and their hopes of returning to some semblance of normal because the pandemic brought too much uncertainty and pain. I can only imagine the pain and the stress that my students felt having to manage six classes while waking up earlier to cook breakfast and to set up Zoom calls for younger siblings, or to work so that their family could pay rent. I dubbed the time spent in the pandemic as the void because that is exactly what it was: an abyss without joy. Upon returning to the classroom, my emphasis will be on celebrating joy and bringing together the classroom and the community that was temporarily lost during the past school year.

Heading into my third year of teaching, it has been a rather challenging experience so far as I have a full year of digital learning and a full year of in classroom instruction under my belt. After the start of the pandemic, schools have started pushing for more digital resources and digital learning schools. Speaking from my experience in digital learning, it is a very tricky environment to employ the necessary CRT, antiracist and relationship building curriculum. As part of my research, I aim to identify the technology that is available for teachers to incorporate CRT, antiracist and relationship building curriculum into their classrooms whether in the traditional classroom structure or the new virtual classroom structure. Additionally, I want to observe studies that demonstrate the importance of joy and celebrating inside the classroom culture. Ultimately, I want to know how to best support all learners and to best be equipped as an antiracist educator whether I will be teaching in the traditional classroom or in the virtual classroom structure in the future.

Rationale/Importance

The true rationale and importance of this project is to emphasize the importance of being actively antiracist in the classroom. I have seen many different classroom structures that emphasize student relationships and incorporate culturally responsive teaching. Unfortunately, I have also seen classrooms that completely ignore the importance of racial identity, equity and culture in the classroom. One of the most intriguing things about this philosophy is that it recognizes that all students are unique and it respects all student's upbringing while actively engaging in work to deconstruct systematic forms of oppression. Through the pandemic and distance learning, many different forms of inequality and issues in education have been brought to the limelight. Through distance learning, teachers are actively attempting to combat the different systematic forms of oppression that are present in education and in society from afar. It is highly beneficial to the school and to the students to engage in these critical discussions of being antiracist. Furthermore, it is very important to incorporate this philosophy during a digital learning environment which has been described as difficult to foster these productive relationships with students.

When instilling these different ideals into one's classroom, antiracist pedagogy is a model that works for all students and meets the needs of all students. This antiracist philosophy demonstrates that there is "no neutrality in the racism struggle...One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no safe space of 'not racist.' The claim of 'not racist' neutrality is a mask for racism" (Kendi, 2019, p.9). It is of vital importance for the educator to reflect and to recognize that they may have racist tendencies without being cognizant of it.

However, this philosophy also demonstrates that individuals are learning and on a journey to improve themselves. This conscious effort to incorporate antiracist pedagogy into the classroom experience helps foster relationships with students and promotes racial equity in the classroom.

In addition, these resources for an antiracist pedagogy are a must for implementing an online learning environment. In Minnesota, nearly 40 different public and charter school districts are applying for a full time online virtual school and the 38 currently operating fully online Minnesota learning schools (Golden, 2021). With this new push into having digital learning as an option, it is vital for schools and educators to recognize the importance of developing an antiracist curriculum and antiracist pedagogy in online schools as a means to best support students and to best provide an equitable online learning environment.

Summary

Throughout this chapter, I explained my personal journey toward developing my passion toward equity work and implementing antiracist work in the traditional classroom as well as the online learning environment. Additionally, I have demonstrated the importance of developing and creating this curriculum with the rationale to best support all learners in a variety of school and classroom structures. I believe that the ability to be antiracist in the classroom is worthy of study as it yields greater benefits for engaging students in practical ways, providing equitable opportunities for all students and developing authentic relationships with students with the focus of equitable learning for all regardless of the classroom set up. This specific curriculum will demonstrate the importance of recognizing and honoring one's identity through a critical study of

Anishinaabe and Dakota texts with the ultimate goal of students crafting their personal narratives. Additionally, this curriculum will incorporate the importance of intentionally accessing technology in the modern classroom environment.

In the next chapter, I will be looking at the different researchers and ideologies surrounding antiracist work in the classroom as well as the promotion and data surrounding digital learning environments. Chapter Three will provide an overview of the different aspects of the curriculum design and the project to implement an antiracist curriculum in a traditional classroom setting and how it can also be implemented in a digital learning environment. To conclude, the fourth chapter will reflect on my experiences creating this curriculum that emphasizes the importance of studying diverse texts, embodying an antiracist pedagogy and philosophy and empowering students through storytelling.

CHAPTER TWO

Review of Literature

Introduction

The essential question behind this project is *How does one implement antiracist curriculum in a classroom that emphasizes storytelling?* The goal is to understand the current landscape and perception of antiracism work in education while recognizing the ever-changing landscape of the classroom in relation to the role of technology in schools. In order to surmise a response to the aforementioned question, it is vital to delve into the corresponding themes: Multiculturalism vs. Antiracism, Societal and Teachers' Views of Race in the Classroom, Intersectionality, Self-Reflection, and The Role of Technology.

In order to grasp the magnitude of this question, one must first understand the history surrounding the different terms used: multiculturalism and antiracism. There is a key distinction between the two terms and this distinction offers a unique understanding of how race impacts classrooms. Therefore, the first section of this chapter deals with the history and scholarly definitions of these two terms. In addition, the first section aims to outline how scholars have debated the impact of using the word, "antiracism," instead of multiculturalism in their classrooms.

In the second section of this literature review, the focus shifts to understanding the implications and perceptions of society and teachers' when discussing antiracism. This section aims to identify how leadership and society in general perceive the role of race and its presence in the classroom. Additionally, this section outlines the importance of teacher voice on the topic of antiracism by exploring teacher testimonials. This section

will also explore antiracist pedagogy that teachers are implementing in their classrooms now.

The final sections of this literature review will delve into the impact of intersectionality, self-reflection and the role of technology in the classroom and in antiracist work. Intersectionality is recognized as one of the distinguishing factors of antiracist pedagogy. After the intersectionality section, the role of self-reflection will be emphasized as a means to promote antiracist pedagogy. Scholars make it clear that self-reflection is pivotal for those that hold antiracist beliefs. This literature review will explore some examples of teachers' undertaking this self-reflection process and how it impacts their pedagogy.

Finally, this literature review will recognize the societal and educational importance of technology. In an ever changing society, the role of technology has been at the forefront of many conversations for education. With districts pushing for digital learning models and 1:1 technology for students, the implications of relying on and using technology are becoming a growing concern of scholars.. This final section of the literature review will delve into the scholarly debate while eliciting specific pedagogical strategies for antiracist work through some potential technological tools and applications. Ultimately, the literature review's focus is to demonstrate the means for which *one implements an antiracist curriculum that emphasizes storytelling*.

The Importance of Antiracism

When considering the impact of antiracist curriculum, it is widely debated whether multiculturalism is the proper terminology to use instead of antiracist. In this sense, Alemanji et al. (2018) note that multiculturalism is defined as breaking things

down to one's basic humanity while recognizing the presence of one's culture in society which fails to mention the systematic issues that plague society. Scholars have debated the terms with the result being that multiculturalism has slowly transitioned from the widely accepted term to that of a relic when it comes to antiracism. Dei (1993) notes antiracism dictates that one must take into consideration all the various social inequalities experienced by all BIPOC persons regardless of class backgrounds and sexual orientation. This section will provide an overview of the discussion of antiracism and multiculturalism as it is seen in the scholarly community which includes the definition of each term. In addition, it will express the paradigm shift from the used terminology of multiculturalism to antiracism.

Paradigm Shift from Multiculturalism to Antiracism

Multiculturalism is a term that exists in the educational realm as a means of pushing toward inclusion. As an operating definition, multiculturalism dictates that educators understand culture and diversity as important but it is lacking in its action (Solomon & Levine, 1996). A multicultural education is a jumping off point of understanding the importance of culture and diversity. This term has been used historically to understand that there are many different individuals that enter the classroom. Multiculturalism operates as a basic term that operates under "basic humanness and downplays inequities of differences by accentuating shared commonalities" (Alemanji & Mafi, 2018, p. 186). Alemanji and Mafi (2018) demonstrate the core distinction between the terms multiculturalism and antiracism as an issue of not doing enough. Alemanji and Mafi (2018) note that antiracism requires educators to note the importance of the systematic forms of oppression that are affecting students and

families. In addition to this definition of antiracism, it is noted that the core tenets of an antiracist framework are to operate with the “assumptions of empathy, commonality and goodwill” (Alemanji & Mafi, 2018, p. 186). The differences between the two terms provide the context of the scholarly debate and the scholarly calls for a paradigm shift from viewing educational practices as multicultural to antiracist.

To begin the paradigm shift from multiculturalism to antiracism, scholars note the importance of showing what multiculturalism lacks that antiracism supplants. When considering the shortcomings of multiculturalism, scholars note that multiculturalism breaks down one’s basic humanity without considering the systematic oppression that exists (Alemanji et al., 2018). Alemanji and other scholars note that one of the biggest shortcomings is the exclusion of society as hindering the promotion of antiracism and the steadfast view of multiculturalism. In considering the issues between multiculturalism and antiracism, the societal perception of racism hinders the ability for the usage of antiracist work (Alemanji et al., 2018). In their case study analyzing an antiracist workshop, KYTKE, Alemanji and fellow scholars identify that the introduction of the term, racism, sparks concern and fear. As noted through their case study, “the reduction of racism to the figure of the racist... allows structural or institutional forms of racism to recede from view, by projecting racism onto a figure that is easily discarded not only as someone who is “not me” but someone who is ‘not us’” (Alemanji et al., 2018, p 17). The ingrained nature of multiculturalism ignores the structural implications of racism that affect society. Alemanji and other scholars note that the societal perception of the term racism hinders the implementation of an antiracist education. In the case study, it is noted that the ingrained notion of multiculturalism lacks the wherewithal to identify the

implications of systematic oppression. As part of the scholarly discussion, it is vitally important to note the role of society in perpetuating racist tropes and pedagogy.

Scholars continue the discussion of multiculturalism and antiracism as a means to amplify the justice done to serve students and to make students feel represented and welcomed within the classroom. Alderman et al. (2019) emphasize the importance of an antiracist education and anti-racist pedagogy as a means to serve students and to recognize the effects of racism. The emphasis of this recognition is to actively combat “the role of educational institutions, practices, and practitioners in producing and reproducing racial inequality” (Alderman et al., 2019, p. 187). The key role of antiracism is to identify the root causes of the disenfranchisement and marginalization of students of color.

As a means of working toward antiracism compared to the lacking aforementioned multiculturalism, Boyd and Arnold (2000) note that educators must recognize the power relationships that exist in and out of the classroom. These power relations affect the perception of different bodies within the classroom. Boyd and Arnold articulate that “a critical anti-racism approach... sees human differences as the direct consequence of unequal relationships, produced and maintained by differential power between dominant and subordinate groups” (Boyd & Arnold, 2000, p. 52). The historical forms of oppression are noted in an antiracist mindset. This amplifies the importance of actively combating the different power dynamics that are present in society (Boyd & Arnold, 2000). Boyd contends that a key aspect of this antiracist mindset that differs from multiculturalism is focusing on socio-moral concerns within schools (Boyd & Arnold, 2000). As a matter of principle, Boyd and Arnold find that an emphasis on socio-moral

concerns is the embodiment of antiracist education. Boyd and Arnold write while referencing antiracist educators as possessing the ability to note how one is situated in a particular group of people and in society as a whole (Boyd & Arnold, 2000). When compared to multicultural educators, the discerning factor for Boyd and Arnold is that antiracist educators can note the intensity of the power relations and navigate these power dynamics in a manner that provides a safe and welcoming environment for all students (Boyd & Arnold, 2000). In contrast, the emphasis of antiracist education instead of multiculturalism begins to establish a framework in which students are safe, recognized as individuals and provided with the opportunity to grow. This antiracist theoretical framework welcomes a needed change from multiculturalism as further outlined by George J. Sefa Dei.

Critics of the antiracist approach contend that multiculturalism is the correct approach to education. Within this critique, it is perceived that antiracism is “the negative half of an antiracism-multiculturalism dualism” (Solomon & Levine, 1996, p. 343). The critics of antiracism assert that antiracism is bringing up issues that are not necessary for the society (Solomon & Levine, 1996). Solomon and Levine identify these critiques in their case study as lacking the comprehension of the true nature of antiracism. In their studies, Solomon and Levine interview multiple candidates after undergoing a workshop that outlines the basic tenets of antiracism in comparison to multiculturalism. An example of their interview testimonials dictates the message that Solomon and Levine attempt to insert their philosophy of what antiracism can do for education. Solomon and Levine’s case study states:

Multiculturalism is a step or two before antiracism on the pathway.

[Multiculturalism] recognizes culture and diversity as important but lacks the wherewithal to see how the construction of society perpetuates these inequities.

[Antiracism] actively investigates/counteracts and challenges the status quo to disrupt an inequitable society. (p. 341)

As a major contributing factor, the recognition of multiculturalism is a good thing.

It exhibits the crutch that culture and diversity are important but Solomon and Levine emphasize the point that it is not enough. The main goals of an antiracist education according to Solomon and Levine (1996) is to ameliorate the individual behaviors and attitudes that perpetuate a system of oppression whether in its policies or practices.

Solomon and Levine note that this is a difficult process because of the ingrained nature of racism and oppression in our society. They purport the importance of educators framing their pedagogy through stressing the importance of reflection (Solomon & Levine, 1996).

In this process, educators critically reflect about their personal experience and how it affects their pedagogy. This includes the different views about the social inequities and how one postures themselves in society. This calls for the need that teachers recognize their identities and how their presence affects their relationships with students (Solomon & Levine, 1996). In this sense, Solomon and Levine note that it is important to recognize that multiculturalism has a presence for educators. However, it is the bare minimum that educators do. Instead, it is vitally important that educators proceed to the next steps of antiracist education that aims to “explore the historical, economic and political factors that structure power relations and undermine racial minorities.” (Solomon & Levine, 1996, p. 345).

A common concern with antiracism education is that it implies that it is conflict for the sake of conflict (Dei, 1996). However, George J. Sefa Dei joins the conversation by arguing that antiracism is promoting conflict for the right reasons. In contrast to the perception of multiculturalism, the purpose of an antiracist education is to disrupt the status quo in attempts to rectify many years of oppression toward people of color in education. Dei (1996) identifies that the hesitancy with antiracist mindset is that the public believes that there is a political agenda. Dei contends that this is absolutely the truth. The purpose of this antiracist education is to “rupture the modus operandi of schooling and education. That is, to problematize and deal with how schools function to reproduce white (patriarchal) dominance” (Dei, 1996, p. 250). It is the precise capacity of antiracist education to disrupt the traditional norms that have produced social inequalities within the classroom. Dei (1993) believes that this form of political education is an attempt to help the whole of society. The aim of this disruption is to raise the overall group consciousness and to develop a set of independent thinkers that act for social change (Dei, 1993).

Dei agrees with Solomon and Levine that the core purpose of antiracist education is to ameliorate society. The distinction between their methodology is that Dei takes it a step further and wants students and educators to become activists within their communities. Through this activism and active engagement against racial and social issues in the classroom, Dei purports that this will ultimately increase the social consciousness toward discriminatory issues and thus, create a society that is far more accepting of all. This is the key distinction between multiculturalism education and antiracist education. Michael Peters, engaging with Dei’s distinction between

multiculturalism and antiracism, notes that Dei has the correct philosophy in identifying the purpose of an antiracist education. Peters (2015) adds that it is the responsibility of educators to dismantle the hidden structures of oppression that hinder the performance and growth of all students. Peters (2015) continues that it is clear that multiculturalism lacks the vigor to aggress against the systematic issues and a multiculturalist philosophy simply understands culture and diversity. Therefore, Dei and Peters both unite in their philosophy that multiculturalism is an archaic term due to the fact that it does not perceive the importance of undermining the systematic forms of oppression that aim to dissuade the growth of people of color.

Intersectionality

Intersectionality is an important facet of becoming an antiracist educator. Intersectionality is the recognition that there are myriad identities and factors that constitute a single individual (Dei, 1996). This recognition is of vital importance for antiracist education because it does not hone in solely on any racial identity. Instead, scholars discuss intersectionality as vitally important for the second aspect of antiracism education, this being, the recognition that “race does not operate alone. Race is linked with other issues of social difference... one cannot understand the full social effects of race without a comprehension of the intersections of all other forms of social oppression” (Dei, 255, 1996). One of the biggest pillars of antiracism is to recognize the societal oppression on the individual and groups of people throughout history. Intersectionality demonstrates the influence over the plurality of identities that a single individual possesses.

Intersectionality is at the core of what it means to be an antiracist educator. This is outlined by Dei (1993) as he goes in-depth about the specific issues surrounding identity. Dei contends that one of the most integral components of anti-racism is the recognition of one's identities (Dei, 1993). Dei's core argument for antiracist education is that humans are not a singular thing; there is more than one form of identity that compiles to form the holistic individual (Dei, 1993). The purpose of intersectionality is to recognize that our identities are not mutually exclusive. Instead, the multiplicity of identities intersect to comprise an individual and makes individuals themselves.

This philosophy is echoed nearly twenty years later by Alderman et al. (2019), who agree with Dei's principle of intersectionality as a core facet of antiracist education. Alderman et al. recognize that teachers and students must recognize their intersections and individual identities in order to have an effective antiracist model of education (Alderman et al., 2019). In addition, the classroom work in itself provides the opportunities for students to engage with their identities regarding race, gender, sexual orientation, region, privilege, marginalization, etc. (Alderman et al., 2019). Ultimately, Dei and Alderman et al. agree with the attempts of antiracism: to recognize and to undermine the means that prejudice, phobias, racism, heteropatriarchy, etc are integrated into the educational system and systems of power in society (Dei, 1993).

As Dei (1996) notes later in his career, race is a key issue in society but it is not the sole source of systematic oppression. The importance of recognizing the intersections among identities is the means of understanding the different forms of social oppression that exist (Dei, 1996). Dei believes that race is linked with the variety of issues in society and the different forms of oppression. Solomon and Levine agree with Dei's perception

of intersectionality as pivotal for the success of antiracist education. In direct conversation with Dei's article, Solomon and Levine state "antiracism pedagogy implies fundamental social change, and can only be enacted if participants have an adequate understanding of how society works and how various social structures are mutually contingent upon one another within relations of power" (Solomon & Levine, 1996, p. 349). In their agreement, Solomon and Levine (1996) take Dei's argument a step further by identifying that the social structures and the recognition of intersectionality can demonstrate how power dynamics work within society. These power dynamics are contingent on the perceptions of the identities of individuals and how they intersect with one another in a given society. Solomon and Levine take Dei's argument one step further by stating that antiracism pedagogy is the way for fundamental change because it recognizes the myriad identities that exist and how they intersect with one another. Within this revelation and direct antiracist education, educators are actively enacting social change through teaching and dismantling the social structures and the powers used to oppress people due to their specific identities (Solomon & Levine, 1996). With this noted, there are some difficulties about implementing an antiracist education which are noted by Alderman et al (2019).

Alderman et al (2019) note that there are difficulties with the implementation of an antiracist education. With the arguments for antiracist education being at the forefront of the educational landscape, Alderman et al. propose that it is difficult to instill due to the uniqueness of each individual in the classroom. They also note that there may be a "strong ideological diversity of student political attitudes and socio-regional backgrounds found in classrooms" (Alderman et al., 2019, p 198). It is crucial to recognize that there

are different personalities and attitudes toward antiracist work that may contradict the premise and goal of antiracist work. Alderman et al. articulate that it is important to create a safe space for empowering the marginalized while facilitating an educational process for those that may not initially recognize the role of oppression in the social structures of society (Alderman et al., 2019). This is a very difficult process to navigate the different political attitudes and varying identities that are present in a classroom. Even though the process of instilling an antiracist framework is difficult, Dei contends that it is still important work to do. Dei recognizes this difficulty but believes that the pros outweigh the cons of such a difficult process. This is due to the fact that the whole purpose of the antiracist framework is to address the institutional and systemic change for the multiple interlocking systems of social oppression (Dei, 1996). Even with the difficulties of implementing such a complicated framework of education, scholars tend to agree that it is very important to undergo this process and to fight through the growing pains. This is all in the hopes of crafting a society that recognizes the importance of intersectionality of identities and the dismantling of systemic oppression.

In conclusion of this section, scholars have debated the importance of a paradigm shift from multiculturalism to antiracism. There are slight derivations and reasonings of why antiracism should become the preferred term in society. Additionally, this first section delved into the core aspects of a multiculturalism framework and an antiracism framework and how it presents itself in the classroom. Afterward, the discussion shifted to the perception of intersectionality and how it manifests into antiracism. This discussion aims to show how race is not the only issue addressed in antiracist education. In addition, the difficulties of implementing antiracist education are noted in the intersectionality

section. The next section in Chapter 2 will focus on the modern day perceptions of race in the classroom with an emphasis on how society and teachers view antiracist work. In addition, there will be a discussion of the different antiracist pedagogy that teachers are employing currently in their classrooms.

Societal and Teachers' Views of Race in the Classroom

This section deals with the current perceptions of race from two core perspectives: society and teachers. The first section of this topic deals with outlining the different societal perceptions of antiracist work. The second section of this will demonstrate the teacher perspective of antiracist work. Additionally, the second section will identify some examples of antiracist pedagogy that some teachers have incorporated into their classrooms.

Political Debate of Antiracist Work

Antiracist work in the classrooms is facing scrutiny in society due to the stigma of divisiveness. In the previous section, antiracism work aims to create a place for all students to feel represented and seen. Additionally, antiracist work actively engages with the social structures that hinder or perpetuate systemic oppression and inequality. However, this notion is being criticized by society by leading government officials.

As part of his first executive order, President Biden decrees that the federal government needs to accomplish more in hopes of promoting equity. There are historic issues that have hindered the development of specific groups of people. President Biden notes "Our country faces converging economic, health and climate crises that have exposed and exacerbated inequities, while a historic movement for justice has highlighted the unbearable human costs of systemic racism" (Edmondson, 2021, para. 12). President

Biden's comments represent the societal perspective that emphasizes the social justice piece of antiracist work. In this claim, President Biden echoes previously made claims that aim to ameliorate society toward a more progressive and unified nation (Edmondson, 2021). However, there is a conflicting societal opinion which is demonstrated through a letter written by Senator Mitch McConnell on behalf of his fellow Republicans and taxpayers.

Senator Mitch McConnell, minority leader, challenged President Biden's initiatives of critical race theory and antiracist curriculum. As a new initiative, President Biden is calling for schools to institute an antiracist curriculum that emphasizes teaching about systematic oppression and the legacy of slavery in the United States (Edmondson, 2021). In a letter, Senator McConnell, representing about three dozen Republican representatives, argues that the need for this sort of education is creating division in the United States (Edmondson, 2021). In his letter, Senator McConnell writes, "Families did not ask for this divisive nonsense. Voters did not vote for it... Americans never decided our children should be taught that our country is inherently evil" (Edmondson, 2021, para 3). In his claim, Senator McConnell decries that the antiracist work is causing greater harm than good in our society. It is furthering the current political and social divide that is apparent in the nation. On behalf of his colleagues, Senator McConnell notes that taxpayer funds should be emphasizing the things that make Americans great instead of focusing on the blackened history of the United States (Edmondson, 2021). According to Senator McConnell, the emphasis on antiracism promotes this divide in which American citizens are not truly at peace.

Societal perceptions of antiracist work are conflicting. There are people on both sides of the aisle who are arguing that antiracist work is unifying. However, there are also individuals who view the work as divisive and hindering the development of the United States. As of now, the future of antiracist curriculum and its role in education is still being debated by political leaders. As the debate rages on, there are many teachers who have come forth and shared their ideas of antiracist work in the classroom and the methods that they are using currently.

Examples of Antiracist Pedagogy by Teachers via Storytelling

There are many teachers who have incorporated antiracist curriculum into their classrooms. One of the main aspirations of teachers is to support their students and to foster their growth in a safe environment. One method that teachers have identified that reaches this aspiration is to incorporate antiracist curriculum and antiracist pedagogy into their classrooms.

As part of understanding the teacher perspective, Daniel Frank (2021) addresses the importance of recognizing an antiracist pedagogy through analyzing the past. Frank begins his introduction to the importance of antiracist work by identifying a key distinction between teaching history and the past. Frank (2021) denotes that history is the story of those in power and conveys the opinions and details of specific events. In contrast, the past is the legitimate truth of the past which entails the experiences of the oppressed (Frank 2021). The recognition of the past is of vital importance for antiracist work. It is the understanding that there are systems of power that affect the daily interactions and daily learning of students. Frank (2021) contends that it is important to teach the past as a means of supporting racial justice and to be overt in disassembling the

dominant powers. Through this antiracist work, Frank asserts that it is vital to explicitly teach and to combat the power structures in order to find a place of healing in our schools and in our nation (Frank, 2021). This sentiment is shared by Stephen Brookfield. In his article, Brookfield (2014) engages in a critical self reflection of his own whiteness and how it presents in the classroom. Additionally, Brookfield argues that the need for an antiracist pedagogy is pivotal for developing as a nation. Brookfield (2014) argues that it “is about scrutinizing curricula, institutional policies, and organizational practices for evidence of structural disenfranchisement” (Brookfield, 2014, p. 90). In this process of embodying an antiracist mindset, it becomes evident that one must demystify the different power structures that are lying dormant in the educational system. Brookfield agrees with Frank about recognizing the truth about the past and the practices that have been constructed by the dominant powers. In this sense, an antiracist pedagogy becomes a strong form of pedagogy. This aligns with this core tenet of antiracism pedagogy: to disrupt the standard structures of schooling and education in a means that best serves all students (Alemanji & Mafi, 2018).

Antiracist pedagogy is explored through a variety of examples among current teachers and professors across the United States. For example, Alderman et al.(2019) outline their procedure for incorporating antiracism pedagogies within their field of geography. Additionally, they describe their personal journeys in understanding antiracism and how they can incorporate it into their classrooms. Using geography as their subject of interest, they identify that it is vitally important to study geography because it is a subject that can critically analyze how social inequalities manifest in geographic and political boundaries (Alderman et al. 2019).

As a means of expanding on their antiracist pedagogy, Alderman et al. (2019) devised a strategy to intervene in the traditional model of teaching. The core principle of their anti-racist pedagogy is regional storytelling. The process of regional storytelling is emphasizing the roles of stories in shaping knowledge. Additionally, regional storytelling challenges racist characterizations of people, situations, and geography through critical reflection and seeking understanding through authentic stories from those who reside in a given region (Alderman et al. 2019). The regional storytelling model is important because it also indirectly incorporates the research of Julia Gouvea (2021). In her research, Gouvea incorporates antiracism pedagogy to close achievement gaps in science, technology, engineering, and mathematics (STEM). Gouvea notes that the most important element was a relevant and highly engaging curriculum that challenges students (Gouvea, 2021). The active participation for all the students is needed to allow students to engage their community and take ownership in the learning process. Connecting to regional storytelling, this provides the opportunity for active learning for students. In addition, the propensity of regional storytelling is not simply to draw upon emotions but it is rather to create knowledge that is rooted in the community. Additionally, the emphasis of storytelling allows students to engage and to navigate the different power dynamics that affect the social, political and economic that affect their lives. This emphasizes what Boudrye (2021) describes: that antiracism is a state of being. Using regional storytelling, Alderman et al.(2019) demonstrate how one can employ an antiracist mindset that is actively contributing and constructing meaning for and with students.

In this section, there has been a discussion of the different political perceptions of an antiracist framework for education. This includes contradictory remarks made by

politicians (Edmondson, 2021). Additionally, this section has explored the different perceptions of how an antiracist framework can engage the current power dynamics that are present in society. Finally, this section showed a few different examples of antiracist framework such as regional storytelling, teaching past injustices as a form of social justice pedagogy, and intentionally teaching the different power structures that affect society and student lives. The next section will deal with another key tenet of an antiracist framework: self-reflection and its role in an antiracist education.

Self-Reflection

This section outlines how scholars view self reflection as a critical component of recognizing and implementing antiracism curriculum. This topic explores the different means of reflecting on one's intersectionality and discusses the different examples of self-reflection influencing the classroom. The first section will outline the key steps taken by a teacher to recognize their privilege and how to teach with this in mind (Brookfield, 2014). Additionally, this section aims to explore how teachers should be conscious of their curriculum and how this curriculum is presented and modeled after a white-centric society in which scholars are advocating for an abolishment of this model (Peters, 2015). In addition to reflecting on one's curriculum, this section will touch on the need for support in this endeavor from peers and other colleagues (Mallott et al., 2019).

Teacher's Self-Reflection

As a key tenet of antiracist education, self-reflection is necessary to incorporate an antiracist framework. In implementing this framework, scholars argue that teachers need to recognize their positionality regarding one's identities and presence in the classroom. Alderman et al. contend that it is important to reflect on one's positionality in

order to institute an antiracist pedagogy (Alderman et al. 2019). As a key aspect of antiracism, teachers have the responsibility to recognize their identities and how they manifest in the classroom. These revelations occur when a teacher takes the time to reflect about their experiences, beliefs, biases, and position in the classroom (Solomon & Levine, 1996). Solomon and Levine introduce the notion of self-reflection as a main component of implementing antiracist education. Solomon and Levine urge future educators to reflect on their unexamined beliefs about society and the inequities that are present (Solomon & Levine, 1996). This is vitally important because there is the notion that many educators have not undergone the process of self-reflection. The lack of awareness causes issues when it comes to enacting an antiracist pedagogy. This is due to the fact that teachers may not understand their positionality when it comes to power dynamics in a classroom. As noted by Solomon and Levine, there are specific groups of people who in their study are more apt to not instill an antiracist pedagogy. This is surmised by Solomon and Levine to be because of a lack of self-reflection (Solomon & Levine, 1996). It is recognized by Mallott et al. that one must understand the power structures and how they manifest in their classroom. Mallott et al. contends that teachers need to recognize their personal racism, power and privilege in order to be an effective antiracist educator (Mallott et al., 2019). It is vitally important because the process of critical self-reflection is not something to underrate nor to stop doing. Instead, this process is continual and teachers must continually reflect about how their presence, biases, and beliefs manifest in their pedagogy (Mallott et al., 2019). Nonetheless, it is proposed by multiple scholars that it is important to include reflection in teaching, including instilling an antiracist pedagogy.

Reflecting on One's Curriculum

As a key part of self-reflection, teachers have the responsibility to reflect upon their curriculum and how it reflects and engages their students. Self-reflection and analysis of one's curriculum is vitally important in order to recognize the systems of power that are being perpetuated within one's curriculum whether subconscious or conscious. As Boyd and Arnold note, the focus of education is to manifest social change (Boyd & Arnold, 2000). However, the key distinction is one must have a conscious knowledge of how their curriculum and how it engages the current social and political order (Boyd & Arnold, 2000). For Boyd and Arnold, this recognition is pivotal for instilling an antiracist curriculum. This is because this critical self-reflection of one's curriculum permits the educator to critically name the issues and teach the different issues with sophistication (Boyd & Arnold, 2000). This ever-going process of self reflection is paramount to the teaching of the issues.

As noted earlier, Boudrye presents that antiracist work is a state of being that takes critical reflection of one's practices, novels taught, and overall curriculum (Boudrye, 2021). This philosophy dictates that self reflection is an ongoing process that is not a one time situation. Educators must actively embody a reflective mindset in order to create a safe environment to employ an antiracist framework. This proposition is further noted by Alderman et al. In their article, Alderman et al. submit that students and teachers need to reflect upon our culture and how it manifests in the curriculum (Alderman et al., 2019). Their claims invoke that teachers need to take ownership of the ideas, curriculum, books taught, activities planned, and the *otherness* that is being promoted when teaching specific materials (Alderman et al., 2019). In this process of self-reflection, teachers are

instilling a valuable trait within their students which transcends simple assignments but rather transfers into lifelong skills. The purpose of this self-reflection is vitally important for the students and teachers to understand the complicated systems in which they reside. Additionally, the curriculum itself is one of the utmost responsibilities of the teacher to understand and to craft in a way that best serves all students.

Regarding the curriculum specifically, there is a lot of concern in the scholarly world about not critically reflecting on one's curriculum; this is due to the laden historical implications of a white-centric curriculum that contradicts the tenets of antiracism. Peters (2015) identifies the need for critical reflection of one's criticism because of the historical implications of certain texts and pedagogy. Peters mentions that it is important to note that the dominant ideology of the governing powers is internalized within the system (Peters, 2015). The perpetuation of this curriculum is damaging as it becomes a further psychological form of oppression within the classroom whether intentional or not (Peters, 2015). In this vein, Peters recognizes that it is important for teachers to critically reflect about their curriculum so as to not perpetuate the internalization of the dominant power within their students. This is the purpose of Peters stating that antiracist education is designed to rectify the issues of the past and to eliminate the classification of people by race (Peters, 2015). Peters submits that one of the main ways of disassembling the dominant power is through analyzing the curriculum and pedagogy so that the misinterpretations of minorities and stories shaped by the dominant powers is abolished (Peters, 2015). To conclude his argument, Peters identifies that one of the main capacities of antiracism is to end the very popular myth that a white curriculum is the right way to teach (Peters, 2015).

In conversation with Peters, Brookfield agrees with Peters in his claims that it is important to combat the dominant powers in order to better our society. Brookfield takes steps to engage a little further with Peters' claims that one needs to disassemble the dominant power's reign in the curriculum. By doing so, Brookfield discusses the difficulties of instilling an antiracist education. Brookfield identifies that "... Whites the need for anti-racism which results in those on the receiving end become defensive or shut down entirely" (Brookfield, 2014, p. 90). One of the core difficulties is that there is a hesitancy in the white community when it comes to racism and encountering discomfort. Brookfield identifies that this is one of the key difficulties of an antiracist education. In addition, Brookfield, as part of his critical reflection of his pedagogy and teaching, is concerned with the fact that one's behaviors might actually perpetuate deeply ingrained racism instead of dismantling said racism (Brookfield, 2015). With this in mind, Brookfield recognizes that it is critical for the educator to self-reflect about their pedagogy and curriculum in order to promote an antiracist framework instead of perpetuating systematic oppression. However, Brookfield agrees with Peters that it is valuable to critically reflect about one's curriculum and to promote an antiracist framework. In a pedagogical sense, Brookfield articulates that it is vital for teachers to teach their own racism (Brookfield, 2015). For Brookfield, every person holds racist tendencies whether it is intentional or not. In this sense, Brookfield contends that educators need to scrutinize their curricula, the policies of their schools and society, and the different pedagogy and practices used within the classroom (Brookfield, 2015). With this critical reflection of one's curriculum, Brookfield attests that it is ideal because it is demystifying unknown biases and prejudices of teachers and society. Additionally, this

combats the learned behaviors and ideas of racism that are ingrained within our society. Ultimately, Peters and Brookfield both argue that the purpose of self-reflection is to ameliorate society and to undermine the different forms of ingrained racism throughout society.

Ultimately, self-reflection is a critical part of any teacher's pedagogy, especially one who employs an antiracist mindset. In this section, the goal is to outline the importance of self-reflection for teachers and students. Additionally, this section discussed the importance of critically analyzing and reflecting on one's curriculum so that it dismantles the ingrained forms of systematic oppression and ingrained racism. In the following section, the role of technology will be introduced in order to show the effects of an ever-changing society and how antiracism plays into it

The Role of Technology

This section deals with the implications of technology use in the classroom for an antiracist education. It is no secret that technology has become one of the strongest focal points in society. As technological advancements continue to reign supreme, it is vitally important for teachers to recognize the role of technology in the classroom and how technology can either assist or hinder the implementation of an antiracist curriculum. The first section will explore studies that demonstrate the value of online/digital learning in conjunction with the traditional learning environment (Angiello, 2010). The second section of this topic will explore the variety of applications and tools available for educators to institute into their classrooms as means of promoting an antiracist pedagogy. The third section will question the role of technology and how society is mandating the implementation of such technology and the effects it may have on educators and students.

The Value of Online/Digital Learning

As society progresses forward with technological advancements, the need for online and digital learning is becoming more apparent. The COVID-19 pandemic has shed some light on the ability and the interest in digital forms of learning. In Minnesota alone, nearly forty school districts have sent applications for digital learning schools (Golden, 2021). There is a societal desire for online learning options for high school students. Scholars debate on the importance and the overall value of an online learning model.

In support of an online learning model, Amanda Hurlbut conducted a research study to identify the student performance and how online learning differs from traditional classroom learning. In this study, Hurlbut (2018) analyzed the grades on assignments for two simultaneously taught classes. These two classes differed in the mode of instruction, that being one followed a traditional face to face classroom environment whereas the second option was taught in a blended model of both online and in-person learning. Upon completion of this study, Hurlbut has a few key insights about the performance of students. Hurlbut identified that students who took the same course in the blended capacity performed better than students who took the same course in a traditional face to face format (Hurlbut, 2018). Hurlbut notes that many of the student reflections found the extra time and flexibility for assignments in an online course was the biggest reported benefit (Hurlbut, 2018). It is important to note that students responded that their instructor input was vastly important for both models, which contributed to their overall success in the class (Hurlbut, 2018). This is an interesting dynamic as it defeats the preconceived notions that online learning is vastly inferior to a face to face model.

Hurlbut adds that this study emphasizes that meaningful interaction, whether online or in a traditional classroom, is a key factor in a successful environment for students (Hurlbut, 2018).

In a similar vein, Angiello (2010) has found similar results in her meta-analysis of research on..... Angiello agrees with Hurlbut that there is a tremendous value to having an online option for students. Similar to Hurlbut (2018), Angiello's online students performed slightly better than those in person (Angiello, 2010). However, Angiello notes that this comes at the cost of putting in additional time for the added flexibility of an online course (Angiello, 2010). In further support, Angiello finds that the subject matter of the courses did not affect the outcomes but rather online learning can be effective for all groups. This claim by Angiello is qualified by her proposition that online learning and teaching strategies need to incorporate antiracist work with the new format and that this online learning model is a creative and empowering way to teach students in a different realm from the traditional face to face model (Angiello, 2010). These studies demonstrate that there is value in offering students the option for an online learning environment as these studies have demonstrated similar results to face to face learning.

With multiple studies still being complete on the value of online learning, it is becoming more and more apparent that online learning is a viable option for students to choose. In his article, Milliron contests that it is time to end the fight between online learning and traditional learning. Traditional learning and online learning have argued for the past twenty years about the suckling of resources from one another. Milliron argues that this is a fruitless argument because it is in the best interest of our students to develop all modalities of learning (Milliron, 2010). Milliron continues to argue that there is not a

cookie cutter model that works for all students. Instead, it is valuable for educators to look deeply into all the available resources including digital learning (Milliron, 2010). Milliron contends that it is important to instill online learning models because there are students who are not succeeding at colleges and universities. Milliron writes, “Even more challenging is that the types of students who are least likely to succeed-- low-income, minority, part-time, and adult learners-- represent the fastest-growing segment of higher education” (Milliron, 2010, para 5). This is a key aspect of an antiracist framework of education. Milliron is recognizing the issue in society of a traditional classroom that is failing the demographics that are not of the dominant powers in society. Milliron is intentionally identifying that online learning is valuable because it provides the opportunity for all students to have the opportunity to succeed and to find the best modality of learning that fits them (Milliron, 2010). With this being said, Millirion finds it important to develop and to produce an online learning environment that keeps the students at the forefront.

An Example of Antiracist Pedagogy using Technology

With the plethora of discussions surrounding antiracist pedagogy and the role of technology, scholars have debated about how an antiracist pedagogy can be implemented through a classroom that emphasizes technology. With this in mind, Deepak and Garcia Biggs (2011) present their findings after conducting an online learning environment with an emphasis on antiracist pedagogy. They identify their strategy of intimate technology that aims to mobilize students into social engagement, i.e. an antiracist pedagogy. The methodology for this lesson implements a variety of Youtube videos and interactive

platforms to engage students with critical antiracist lessons surrounding Hurricane Katrina (Deepak & Biggs, 2011).

As defined by Deepak and Biggs (2011), Interactive technology relates to how one uses technology and social media to produce a paradigm shift in students while spurring them to action within their communities. This theory of education is rooted in a constructivist mindset that aims to increase social interaction as a means of implementing antiracist pedagogy . In their lessons, Deepak and Biggs activate student engagement in the lessons by playing to their strengths of using social media platforms as the root for their digital learning. Using YouTube, Deepak and Biggs (2011) show students a variety of clips that capture the essence of intimate technology, i.e. videos that aim to connect emotionally with severe content. Generally speaking, these clips are brief and are unscripted. They speak to the truth of the situation from the perspective of the citizens and are not portrayed by actors. This modality of intimate technology is practicing antiracist pedagogy as it engages students with political action within their communities while providing the student engagement and opportunities to build knowledge networks together (Deepak & Biggs, 2011).

Additionally, this opportunity allows antiracist educators to address the concerns of all students in a private fashion. Deepak and Biggs provide students with the opportunity to post unlisted and private videos to speak about their experiences in a candid fashion. Deepak and Biggs argue that this is an important facet of digital learning because it takes the onus off of students to share in a public forum. Instead of putting students in a precarious situation, it provides students of color a safe candid environment to share their experiences while also providing white students to encounter antiracist

content and develop their skills as allies (Deepak & Biggs, 2011). In this sense, students feel much more comfortable with the one on one interactions in the digital environment instead of having the critical conversations as part of a traditional face to face classroom experience. The essence of intimate technology is to provide an antiracist pedagogy that empowers students to engage with their communities in attempts to ameliorate society in regards to race, gender, and other intersectional issues (Deepak & Biggs, 2011).

Deepak and Biggs have yielded strong anecdotal evidence to support their attempts with students. In their responses, students responded on a survey that their understanding of antiracism and racism increased due to the curriculum that Deepak and Biggs implemented (Deepak & Biggs, 2011). Students reported that the curriculum is helpful and helped students digest the information (Deepak & Biggs, 2011). One specific testimonial from a student notes that the ability to use social media and YouTube presents real personal stories and real forms of racism which makes it relatable and more impactful (Deepak & Biggs, 2011). Overall, Deepak and Biggs note that they have a strong format for engaging students with antiracist pedagogy in a digital environment.

Summary

In summary, this literature review highlights the following topics: the importance of antiracism, the paradigm shift from multiculturalism to antiracism, intersectionality as a tenet of antiracism, the societal and teachers' perceptions of antiracist work including the political discussion of antiracism, self-reflection, specifically of one's curriculum and one's personal biases, and the role of technology in relation to antiracist work. These topics help to build the argument toward answering my research question, *How does one implement antiracist curriculum in a classroom that emphasizes storytelling?* It also

supports my project of developing an antiracist framework that implements technology in a high school English classroom.

An antiracist curriculum for a high school English classroom is a newer development for an ever-changing society. The antiracist curriculum is a unique opportunity as it is a style of curriculum that aligns with future aspirations of society to provide students the opportunity to take charge of their learning. The antiracist curriculum is an effective style of teaching students how to get involved in their community and to become an advocate for social justice and social change.

There is a plethora of curricula that exist in the world that have a variety of foci. It is a new development to emphasize an antiracist education compared to the previously noted multiculturalist education. Aforementioned, the key distinction is the emphasis of making students active learners and teaching them directly about the different social inequalities and systematic forms of oppression that exist. In this sense, the antiracist curriculum is a modern advancement on previously constructed multicultural curriculum which serves the need for future generations of students.

Overall, an antiracist curriculum addresses the multitude of needs for current and future generations of high school students. In Chapter 3, the antiracist curriculum that is outlined will be implemented for tenth graders in an English classroom. The project details how the curriculum will be implemented in an urban high school while demonstrating an emphasis on an antiracist pedagogy through the philosophical framework behind daily lessons and unit plan. This follows the emphasis of teaching students about the society and communities in which they reside. This literature review

strengthens my argument toward answering my research question, *How does one implement antiracist curriculum in a classroom that emphasizes storytelling?*

CHAPTER THREE

Project Description

Introduction

The purpose of this chapter is to provide the reader with the explanation and rationale of this project, the logistics surrounding the curriculum, and the intended audience for this project. This project aims to answer the research question: *How does one implement antiracist curriculum that emphasizes storytelling?* This curriculum is the culmination of different philosophies and ideals surrounding the pillars of an antiracist curriculum. These pillars include intersectionality, self-reflection, and storytelling. This curriculum embodies these core tenets of an antiracist curriculum by delving into indigenous short stories of the Anishinaabe and Dakota people. The ultimate product of this curriculum is to develop the skills necessary for students to craft personal narratives and short stories that identify similar themes and values to the Anishinaabe and Dakota people. As part of the storytelling component of this curriculum, this curriculum provides the opportunity for students and teachers to critically reflect about their place in society including their personal biases, personal beliefs, and their positionality within a racially charged society. Additionally, this curriculum aims to access different forms of technology that students are familiar in order to best suit the technological skills of students.

The specific curriculum is set for a secondary education that can be employed at the 9th or 10th grade level with English Language Learners in mind. Ultimately, this curriculum corresponds to the Minnesota Department of Education English Language Art Standards that describe a specific study of the Anishinaabe and Dakota people. However,

this curriculum takes this study a step further by studying these groups of Indigenous People with an antiracist lens.

Rationale

My personal aspirations with this curriculum is to create something that can be easily distributed and easily put into practice. This curriculum supports the notion that students deserve a rigorous curriculum that is personal to them. The personality of this curriculum aims to have students develop their self-reflection skills and critical thinking to understand how the real world operates. In the chaotic and racially charged world that students and teachers live in, it is vastly important to recognize the social structures and how they impact every single aspect of one's life. The main goal of this curriculum is to be straightforward with its engagement with difficult racial issues in society. I believe that the engagement with these critical racial issues is crucial for the betterment of society and for student development. In this curriculum, I plan to incorporate student voice and personal experience to activate learning for the students. This aims to allow students to take ownership of their learning and shape their understanding of the world. Being a student who grew up in a community that did not have an understanding of the different forms of systematic oppression, I find it extremely important for students to recognize that they are agents of change who can have true impact on society; the true purpose of this curriculum is to show students that they have the power to change the world. As Dei (1996) notes, it is the purpose of education to disrupt the systematic forms of oppression within schools and society. This curriculum aims to further this philosophy.

Backward Design

My curriculum will implement a backward design model that focuses with the end goals in mind. Backward design (BD) will be used in the development of my curriculum. BD starts with understanding the state standards that ELA teachers must employ in their classrooms. For this curriculum, the specific standards are 10.1.3.1, 10.1.6.1, and 10.2.6.2. These standards specifically focus on studying the Anishinaabe and Dakota Peoples, creating personal narratives, and developing close reading skills of diverse texts. Next, the curriculum looks at the specific end result, i.e. summative project, that students will be tasked with completing; for the sake of this project, students will be completing a personal narrative. After recognizing the end result, BD dictates that the teacher task analyze the specific skills that are necessary for students to complete this project. Thus, the curriculum works backwards to complete the different individual lessons that will prepare students for completing the personal narrative.

The teacher can implement a variety of resources to help differentiate and to help students achieve mastery to perform well on the summative assignments. With this in mind, it is a goal for this curriculum to have students craft a personal narrative that reflects the different aspects of an antiracist pedagogy; this pedagogy includes intersectionality, self-reflection, and recognizing one's place in society. Additionally, this curriculum is important because it recognizes that every student is at their own place on this journey of understanding. Thus, it is important for students to improve and to understand further from their initial point (Wiggins & McTighe, 2011).

The Criticality of Reflection

In addition to this backward design, it is important to note the importance of providing reflection for students as the core of this curriculum. Alderman et al. (2019) contends that providing this reflection is important in the knowledge creation process for students. With my curriculum structure of emphasizing antiracist pedagogy and studying the Anishinaabe and Dakota people, the goal is to demystify the different structures of power within society in an attempt to ameliorate society (Alderman et al. 2019).

Intersectionality

An emphasis on providing the space for intersectionality is vital for a successful curriculum. Intersectionality is the tenet that permits students to represent their authentic selves in the classroom. This includes the many different forms and many different fluid identities that each individual student presents in a classroom on any given day. The intersectionality of these identities represent how each student can engage with the curriculum and operate as their authentic self within the classroom (Dei, 1996). This key tenet of an antiracist pedagogy will be explored throughout the lessons as well as through the summative assessment of crafting a personal narrative.

Intentional Application of Technology

Another driving principle of this curriculum is an intentional application of technology. In an ever-changing society, technology appears to be one of the driving forces of modern innovation in both the world and the classroom. This curriculum aims to access technology with intentional applications to develop specific skills that students will need for their future years of schooling and future lives outside of school (Milliron, 2010). Thus, the role of technology is to improve student skills in an intentional practice

instead of using technology for the sake of technology. Additionally, there is a movement within education to provide more digital learning models. As educators, it is important to recognize the changing landscape and to have a curriculum that can translate into digital realms (Milliron, 2010). Additionally, there is a strong need to employ technology in the classroom regardless of the modality of delivery. The goal of this curriculum is to have the ability to translate into digital realms as well as possessing the ability to leverage technology in an intentional manner for in-person learners (Hurlbut, 2018).

Summary of Points

In summary, the purpose of this project is to create a curriculum that emphasizes the importance of an antiracist mindset. The curriculum employs technology to assist in the development of the antiracist framework as it is accessible for students and it is one of the greatest tools in society. The theoretical basis is attributed to Alderman and his fellow scholars for providing examples on how an antiracist framework of curriculum works and is important to implement. Additionally, Dei (1993) provides the initial discussion of antiracism and includes the importance of intersectionality and disrupting the dominant powers in the educational system. Thirdly, Wiggins and McTighe provide the framework for the importance of backward design when constructing a unit. In conclusion, this practice and curriculum is near and dear to my heart because of the implications of educating the youth with an antiracist mindset. It is vitally important because it allows students to recognize that they are agents of change and they have the ability to ameliorate society. The following section will discuss the audience and the setting for this curriculum.

The Audience and Setting

I will be implementing this curriculum within a public school in East St Paul at which I currently teach. Referencing data from October of 2020 (School, 2021), our school boasts one of the most diverse populations within the state of Minnesota. It qualifies as a Title 1 school. The school serves nearly 1850 students as the biggest St Paul Public School by population. Based on student identification, the gender distribution is listed as 52% identifying as male and 48% identifying as female. 94% of the students identify as people of color: 55% of students identify as Asian American with a majority identifying as culturally Hmong or Karen, 20% of students identify as Black or African American, 15% of students identify as Hispanic, 2% of students identify as American Indian/Indigenous People, 2% identify as multiracial, and 6% of students identify as White or Caucasian. Upon a family survey, 25 different languages other than English are reported as the home language for students. In addition to the very diverse population, this school boasts one of the highest EL populations in the state of Minnesota with nearly 35% of the overall school population identifying as EL. In addition to the high number of EL students, the school also has nearly 15% of students having special education needs. This amounts to nearly 50% of the entire student body identifying as either ELs or SPED students. In addition to the vast diversity present at this school, there are high levels of economic need as 75% of students qualify for free or reduced lunch. In any given classroom, there is significant need for differentiation due to language, special education, personal, or academic needs.

The intended setting of instruction will be two tenth grade classrooms. Each classroom will have 30-35 students, with a majority of students having language and

reading needs. I will be leading the classroom instruction and I will have roughly 45 minutes per lesson. The lessons vary for this unit which may include direct instruction, small group activities, and individual work time. My unit will cover an estimated four week span.

The participants in my project will be my 10th grade students. I will be the direct instructor, the evaluator, and the assessor for their progress and understanding. As of right now, there may be a paraprofessional to assist in the classroom but this is still to be determined. I will include my fellow English 10 team in assisting with the implementation of this curriculum. I will introduce my plans and ask for feedback and additional support from them.

Timeline

My designed curriculum is set to be implemented over a four week period. In June of 2021, this capstone project began with the creation of my research question: *how does one implement antiracist curriculum that emphasizes the use of technology?* Chapters one through three were written during the months of June 2021 through August 2021. The literature review portions were collected through resources and databases provided by Hamline University. The curriculum focuses on using storytelling to help further and push an antiracist philosophy and is in accordance with the Minnesota State Standards. I completed this project in December of 2021.

Assessment

Regarding assessment for this curriculum, there are multiple types of formative and summative assessments to identify and to measure student growth and understanding. When thinking about the premise of assessing, I find it extremely valuable by utilizing a

growth mindset and a growth model for understanding. David Glenn discusses Carol Dweck's theory of the growth mindset in his article chronicling Dweck's research. When thinking of a fixed mindset versus a growth mindset, there is an emotional reaction that affects student performance if they truly think that they cannot do something (David, 2010). I believe that Dweck's research is correct in stating that students need a growth mindset in the classroom and in life. The growth mindset is aiming to demonstrate that one has the ability to overcome obstacles with intentional hard work and dedication. This contradicts a fixed mindset that simply quits and states that one cannot do something because of a deficiency (David, 2010). This mindset is vital to understanding the importance of an antiracist philosophy because it demonstrates that individuals have the ability to grow and to succeed if they put in the hard work. This is the premise for how I will assess student achievement and learning in the classroom with this curriculum.

For my curriculum, I aspire to look strictly at the growth and development of the student throughout the course of the unit. When thinking of education, I find that it is vastly important to learn for the sake of learning instead of a letter grade. For my unit, I will be grading for students' authentic learning and how they grow throughout the unit. There will be formative assessments along the way to help guide students in their reflection and learning. The effort on these assignments will demonstrate their understanding of engaging critical topics surrounding systematic oppression in society. The unit will incorporate student self-assessment of their learning, student feedback, and student feedback of their teacher as part of the assessment for this unit. The purpose of these assessments is to demonstrate that students have the ability to take ownership of their growth. Students will be able to recognize and to reflect on their development as

their thoughts and beliefs are challenged and potentially changed throughout the course of the unit. With this in mind, it is my role to act as a guide to help students along throughout this process. The different lessons will challenge students to work and to own their learning and growth in the class. Students will have the opportunity to demonstrate this growth in learning daily as well as for their final summative project.

The final summative project will have a few different options for student assessment. Students will have a choice in the final project. Students will either have a creative option where they demonstrate their growth on the particular antiracist topic using poetry, song, performance, or visual art. In addition, students will also have the choice to participate in a standard reflective essay to share their thoughts and beliefs about a given topic. The final option is whether students would like to work in a group to respond to the final prompt. If this option is selected, students will have an individual and group assessment for the final project to assess individual growth as well as the work completed as a group.

Summary

In this chapter, I outlined what the project is, how it was made, the rationale behind the project, its audience, and how the project is related to the question, *how does one implement an antiracist curriculum in a classroom that emphasizes storytelling?* This curriculum project demonstrates the purpose of an antiracist curriculum and the role storytelling plays into it. The intended audience is the students who will participate in the lessons, the fellow teachers who can learn about an antiracist pedagogy and the means to adapt it into their subject area, and the greater community to understand the importance of actively engaging against systematic oppression. The purpose of this curriculum is to

demonstrate that high school students have the ability to engage with critical issues and to ameliorate their communities and society. I strongly believe that this is one of the best ways to actively teach students about the difficult issues that are plaguing society. I am passionate about this project because it has been a lifelong passion of mine to fight against the racist tropes that plague society. I believe that given the right mode of instruction and the tools necessary, every student and educator can be successful with understanding the implications of racism and systematic oppression and they can actively act against the recognized forms of systematic oppression. In the next chapter, I will begin outlining the reflection process of creating my curriculum.

CHAPTER FOUR

Reflection

Introduction

The primary purpose of this project was to design an antiracist curriculum that employs personal narrative writing and the analysis of short stories to answer the research question: *How does one implement antiracist curriculum in a classroom that emphasizes storytelling?* After establishing a need for an antiracist curriculum, I began crafting a curriculum that permits students to analyze accessible short stories that demonstrate the Anishinaabe and Dakota values. The goal of this curriculum is to allow students to reflect on their lives by analyzing diverse texts that coincide with the Minnesota Department of Education ELA standards. This curriculum was designed to be implemented in a 10th grade English classroom that has a strong emphasis on English learners (ELs) with a level 2.5 or higher language proficiency as defined by World-Class Instructional Design and Assessment (WIDA). In addition to the vast number of ELs, the classroom also has a high range of students with individualized education programs (IEPs) or individuals with a 504 plan. Ideally, the purpose of this curriculum is to provide educators with an antiracist curriculum that develops student skills surrounding the sharing of their personal narratives and the skills necessary to analyze short stories.

Chapter Four demonstrates the things that I have learned throughout the creation of my capstone. Throughout this reflection, I reference the literature review and the relevant research to my specific project while reflecting about the limitations that I encountered throughout this project. Additionally, there will be recommendations for future research and future work for antiracist pedagogy. I conclude chapter four by

reflecting about myself and the creation of the project as well as the entirety of the project.

Revisiting the Literature

A plethora of the resources from my Literature Review were essential for understanding the history surrounding an antiracist pedagogy and this was absolutely necessary for designing the curriculum. My preliminary research found George Dei's (1993; 1996) work as essential for constructing my curriculum with antiracist principles. His foundational work of coining the term antiracism became vital for developing my curriculum and instituting the key tenets of antiracism. These tenets include intersectionality, reflection, and directly engaging with the power structures that are present in society. Throughout my curriculum, I aspired to implement these tenets throughout the different lessons, texts, and activities of this curriculum.

In addition to Dei, I found the importance of storytelling as important to an antiracist curriculum. Alderman et al. (2019) put into practice the process of storytelling. In their findings, storytelling is important for students to connect their personal experiences to the academic standards and content. Also, Alderman et al. (2019) note the importance of specifically focusing on the region of the students when introducing a storytelling unit. Therefore, in correspondence with the Minnesota Department of Education standards, I found it important to include the regional storytelling of the Anishinaabe and Dakota people. There is a rich history of these different indigenous groups within the state of Minnesota which is a focal point of my curriculum. The messages and components of the Anishinaabe and Dakota short stories lend themselves to the standards and to better instructing English Language Learners due to the clear

structure of the stories, the accessibility of the language, and the themes that are present in the stories which exhibit an antiracist philosophy.

In continuation, this curriculum relies heavily on the process of reflection and self-reflection. I distinguish the two terms, reflection and self-reflection, as they both serve a different purpose. Regarding reflection, this is a form of reflection that permits students and the educator to analyze the society and the different texts present in the curriculum. Whereas, self-reflection is the critical reflection of the educator's positionality in the classroom and of the student's positionality in the classroom, in the curriculum, and in their communities. I adopted this principle from the research of Solomon and Levine (1996). Solomon and Levine (1996) contend that the strongest principle of an antiracist curriculum is to develop the skill of critical reflection and critical self-reflection. This sentiment is shared by Mallott et al (2019). Adding to the conversation, Mallet et al (2019) promote that it is important for the reflective process to persist throughout the duration of the curriculum for the students and the teacher. As part of my curriculum, I attempted to incorporate reflection throughout the process for both the educator and their students.

I hoped to specifically craft this curriculum in a way that teachers can adapt the structure to their specific state standards and state to encapsulate an antiracist education and regional storytelling in an English classroom setting. The teacher, who may decide to adapt this curriculum to their classroom, can implement a variety of resources to help differentiate and to help students achieve mastery to perform well on the summative assignments. With this in mind, it was a goal for this curriculum to have students craft a personal narrative that reflects the different aspects of an antiracist pedagogy; this

pedagogy includes intersectionality, self-reflection, and recognizing one's place in society.

Project Findings

The core project findings for myself include the necessity for presenting one's authentic self in the classroom and the necessity for being flexible. When I began the project, I believed it to be very important to be proactive with the curriculum planning process. This proactivity requires a strict structure and a unit plan that is compact with all the information perfectly in sync and perfectly plans for each day to day. However, I quickly realized that this is not a true possibility as there are certain things that work in theory but need additional time during application. One of the key things that I noticed from my initial loaded unit plan is that there needed to be leeway and flexibility within the scheduling process. A lot of this information is based on the needs of students. My project had a strong emphasis on students with English language needs as well as a high concentration of students that identify as requiring accessible education modifications, which is commonly known as special education. Because of this realization, I inserted additional time necessary to complete the specific parts of this project which includes stretching out the time needed to complete specific lessons and assignments. This recognition is vitally important because it demonstrates a crucial understanding of student needs.

In addition to implementing flexibility within the timeline of the unit plan, there is a need for remaining flexible within the classroom. For this curriculum, I utilized a gradual release project in order to assist students with processing and grasping the material even with issues such as absenteeism. Thinking about my classroom set up

which was in mind when creating this curriculum, there is a consistent challenge of attendance. Some students miss many days in a row due to factors such as quarantining due to COVID 19, family obligations, other illnesses, or even work obligations. This is a complicated issue that requires flexibility and a different form of flexibility to create differentiated opportunities for all students to learn and to grow. In my curriculum, I aimed to address this with a gradual release process of working through teacher-led instruction into small groups and ultimately into an independent learning experience. It was difficult to construct this curriculum with this in mind. However, I find it valuable to incorporate the opportunity to meet with students independently if they are struggling to catch up and they have potentially been absent for a period of time. In addition to this process, the overall instruction is created in order to develop the specific skills necessary to meet the standards. I have noted that it is increasingly important to remain flexible during this process.

In addition to being flexible, it is vitally important for the educators to remain authentic in the incorporating of the curriculum. I realized in my construction of the curriculum that it is important to be authentic with the students in order to help the students present their authentic selves in the classroom. One of the key principles of this curriculum is to develop the reflective skills necessary to write one's personal narrative. To implement this curriculum, it is vitally important that the educator remains authentic in their instruction and their interactions with the students. This is something that I have come to realize as important when creating an antiracist curriculum.

Another key takeaway for my practice is the importance of reflection. I have always considered self-reflection as an important tool for any educator. However, I find

this as crucial for developing one's classroom management and one's curriculum. As I am currently teaching, I find myself critically reflecting on each individual lesson and making changes on the fly depending on the unique needs of each class that enters my classroom. This is easily one of the strongest takeaways that I have learned throughout this project.

A few of the main takeaways from this project are that the most important quality for being an antiracist educator is authenticity and flexibility. These are two of the core tenets for an antiracist educator. I will be taking these characteristics with me in my future practice.

Project Limitations

One of the main limitations of this project is that it is an episodic moment of an entire school year. It is only a single unit of an entire year's worth of curriculum. There are many different types of curriculum that exist that offer some aspects of an antiracist curriculum. However, there are not many year-long curricula that encapsulate the full tenets of an antiracist curriculum. This unit plan is additionally built upon skills that have been built up from previous units.

Another limitation of this curriculum is the specificity of the learners in mind. When I began constructing this curriculum, I had a vision for actually implementing this curriculum in a future class. Therefore, I constructed it with my school's demographics which are not similar to many different schools across Minnesota as my school has one of the highest EL populations in the nation and one of the highest SPED rates in the state. This makes my curriculum a little niche for its intended audience which may make it less applicable to other teachers. However, the core principles of the unit can be utilized.

Ultimately texts and assignments can be modified to better differentiate them from other educator's classrooms.

Another key limitation of my curriculum is the emphasis on the Minnesota Department of Education Standards. The specific standards are rather niche. The standards dictate specific studies of the Anishinaabe and Dakota people's texts and history. Therefore, this curriculum is limited to a Minnesota educator's practice in its current iteration. However, the core principles of the curriculum are transcendent; it will simply take extra work for the educator who wants to adapt the curriculum to serve their interests, local context, and their state standards.

Potential Future Work

This curriculum provides the framework for future antiracist units. This project provides the research surrounding the principles of an antiracist curriculum which can be a jumping off point for future units. Ideally, these future units would implore the use of self-reflection, intersectionality, and the other principles of an antiracist curriculum. Additionally, this curriculum promotes the incorporation of storytelling as a key connector between student's personal experience and accessing complex standards and content.

The research specifically focuses on how to incorporate an antiracist philosophy into an English classroom's curriculum. There is a brief mention in the research of how to complete this in a human geography classroom. However, the principles of an antiracist education could be applied into many different disciplines such as science, math, and other forms of social studies. Potential future research questions include: How does one incorporate an antiracist pedagogy in a science classroom? How can one incorporate an

antiracist pedagogy into a math classroom? How can a student's personal story affect their ability to access the curriculum? What pre-existing strategies can be adapted to an antiracist pedagogy? These are all viable questions for the diversification of the antiracist curriculum that is available to educators.

Summary

This project was created to answer the question: *How does one implement antiracist curriculum in a classroom that emphasizes storytelling?* In this chapter, I discussed my personal growth and findings throughout the completion of this project. Additionally, I demonstrated the inspirations found in the literature review as the catalyst for creating my curriculum. Furthermore, I identified the different limitations and proposed potential future work.

I aspire to share this curriculum with my colleagues and other Minnesota state educators. Another aspiration is that this curriculum and philosophy becomes widespread through my school, the district, and the state. I think that it is vitally important to actively combat racism in one's curriculum and in one's classroom. As I've worked on this project, I have begun to understand how important it is to continue my professional development and to continue my journey in becoming an antiracist educator. I believe that the next steps are for the continual development and implementation of antiracist principles throughout education. This is a moving target with the ever-changing policies, trends, and demographics of the United States. With this understanding, there will always be a need for continual research, continual testing, and continual developments to ensure that educators embody an antiracist pedagogy that serves the needs of all their students.

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