

**Teaching About Race in a Multicultural Setting:  
Culturally Relevant Pedagogy and the U.S. History Classroom**

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### **Abstract**

*In this interpretative case study, the researcher examined the beliefs and practices of three social studies teachers related to their teaching of race in U.S. history at a racially and ethnically diverse urban high school. Using the theory of culturally relevant pedagogy as a lens, this study employed mixed methods, analyzing teacher interviews, observations, classroom artifacts, as well as a survey administered to the teachers' students. While the three social studies teachers in this study identified as culturally relevant and made race the central component of their U.S. history classroom, they described and exhibited culturally relevant pedagogy in considerably different ways. Despite these differences, the students reported a positive response to their teacher's use of culturally relevant pedagogy.*

### **Purpose**

Social studies classrooms continue to be one of the primary spaces in schools to formally discuss race. Race has been a major factor in many, if not most, historical and current events. However, many social studies teachers do not make examining race a substantial component of their teaching (Howard, 2003, 2004; Ladson-Billings, 2003; Tyson, 2003). As a widely-taken social studies course, U.S. history often lacks substantial discussions of race and its role in perpetuating social inequity. In many U.S. history classrooms, race is made prominent only in a handful of units of study (i.e. slavery, Civil War, modern civil rights movement). Students may leave U.S. history courses with the misconception that issues of race only emerged during certain periods, or worse, racism was an issue solved some time ago. Yet, as the United States continues

to increase in racial diversity, it becomes more important to increase the cultural relevance of social studies teaching. Ladson-Billings (1995) has argued, “We need research that proposes alternate models of pedagogy, coupled with exemplars of successful pedagogues” (p. 483). Within this context, it is crucial to understand how U.S. history teachers teach about race and what culturally relevant social studies looks like in the classroom.

This study examined the beliefs and related practices of three social studies teachers who work in a racially diverse urban high school. It focused specifically on their teaching of race and inequity in U.S. history. In this study, I asked the following questions: What are the beliefs and related teaching practices of self-identifying culturally relevant social studies teachers? What are the differences and similarities in their practices related to U.S. history? Do their practices address the races and ethnicities of their students? If so, how and to what extent? If not, what barriers exist?

### **Theoretical Framework**

This study used the theory of culturally relevant pedagogy (CRP; Ladson-Billings, 1995) as its lens. According to Ladson-Billings, CRP must meet three criteria: it develops students academically, it involves the willingness to nurture and support cultural competence, and it develops sociopolitical and critical consciousness. Furthermore, culturally relevant teachers believe their students are capable of success, their pedagogy is art, and consider themselves members of the community who are giving back. Rooted in the Frierean notion of teaching as “mining,” culturally relevant teachers form fluid social relationships with their students, demonstrate connectedness with all students, and

encourage students to learn collaboratively. Finally, they develop a shared, recycled, constructed, and critical conception of knowledge.

Over the past 20 years, several studies have offered important insight into how race is taught, or not taught, in the social studies classroom. In a series of studies on students' perspectives of race, Epstein (1998, 2000, 2009) found that White students tend to align with their White teachers' portrayals of U.S. history, while Black students tend to align with their own or family's experiences, which are often marked by racial discrimination. Furthermore, students construct different explanations and develop different concepts based on their own race and racial experiences. This resulted in White and Black students assessing the credibility of historical sources differently and led to students often arriving at strikingly different historical understandings. For example, Black students were much more likely than White students to interpret history as oppression rather than progression. Black students' interpretations often conflicted with the dominant interpretation found in school history and this led to a distrust of the history being taught. In another study, Epstein, Mayorga, and Nelson (2011) examined the impact of culturally responsive teaching on African American and Latino high school students. They found that as a result of their teacher's instruction, students were able to incorporate how people of color used their agency to resist racism in U.S. history and could explain how racism was a complex system that is dehumanizing.

In a study of Latino students in a predominately White school, Almarza and Fehn (1998) found that Mexican American students recognize the dominance of their teachers' "White" approaches to history, which led to an increased resentment of both the subject and their teachers. Students believed that the history they were taught in school was

incomplete or meaningless, since it did not include their cultural histories. This resulted in students often thinking that Mexican American history was separate from European American history and led to a desire for more connections in the history curriculum to their ancestral past.

Howard (2004) examined middle school students in a U.S. history classroom that was focused on the interpretation of race relations in the past. His study revealed the positive impact that racial discussion had on students, including the development of a critical understanding of race in historical events (e.g. westward expansion) and the present day (e.g. current day housing patterns and segregation). In general, students believed their previous courses had not help develop racial awareness, since most students reported having “race-invisible” social studies courses.

In two studies of teacher talk, one in an elementary and the other in a secondary classroom, Bolgatz (2005a, 2005b) found that history teachers who made race an explicit component of their course helped students develop comfort with talking about race. At the high school level, this led to students openly discussing race, which often led to important developments in their own racial understandings. At the elementary level, students displayed a sophisticated and academic understanding of race. The students were able to connect issues of race and racism to specific historical events.

In a study of his own practices as a high school social studies teacher in a diverse urban high school, Martell (2013) found the use of CRP in his U.S. history classes had a positive impact on students of color. By making race a focus of the course, he helped further develop the students’ racial identities and their identities as students of history. However, Latino, Brazilian, and Asian students expressed that their histories should be

more prevalent in the curriculum and students offered several ways this could be done. This study highlighted that learning to teach culturally relevant social studies is a continual, recursive, and reflective process.

While these studies have made a significant contribution to our understanding of teaching race in social studies, there are several gaps in the literature. First, most of these studies were not conducted in diverse or multicultural settings, but rather predominately White or Black school sites. Second, most of these studies described the teaching practices of one teacher and the impact of that teacher's practices on her or his students. As such, none of the studies compared how different teachers enact CRP. Third, few of the studies investigated why the teachers made certain decisions when teaching about race and what factors inside or outside the social studies classroom influenced their practices.

### **Methods**

This study employed what Creswell and Plano Clark (2006) call an embedded mixed methods design, where one data set provides a supportive secondary role to the primary data set. In this case, I have embedded survey data within an interpretive case study. I employed a qualitative analysis on interview, teacher observations, classroom artifacts, and open-response survey data, and a statistical analysis on the closed-response survey data.

### **Participants**

The three participants in this study teach at Millville High School, which is a diverse urban high school in Massachusetts (see Table 1). I gained access to the site as a former social studies teacher at the school. The three participants were experienced social

studies teachers with at least 5 years of teaching experience and were in their late 20s or early 30s. The participants included two White females and one Black male. There were variations in the racial diversity of the participants' hometowns. The participants were selected based on my personal knowledge of their work, the feedback I had received from their students, and their self-identification as culturally relevant teachers.

**Table 1. Participants**

<b>Participant</b>	<b>Background</b>	<b>Courses Included in the Study</b>	<b>Description of Students in Study</b>
Mr. Derrick Smith	Black male, 29 years old. Grew up in a predominately White community in upper state New York. 6 years of teaching experience.	2 sections of U.S. History II, lower level	28 students Race/ethnicity: 54% White, 18% Brazilian, 7% Black, 7% Latino/a, 7% Asian, 7% Multiracial Gender: 61% male, 39% female 29% are immigrants or children of immigrants 25% had a first language other than English
Ms. Tonya Williams	White female, 30 years old. Grew up in a racially diverse community in Winston-Salem, NC. 6 years of teaching experience.	3 sections of U.S. History II, middle level	54 students Race/ethnicity: 61% White, 11% Latino/a, 6% Asian, 6% Brazilian, 4% Black, 1% American Indian, 11% Multiracial Gender: 67% female, 33% male 33% are immigrants or children of immigrants 19% had a first language other than English
Ms. Katherine Thompson	White female, 32 years old. Grew up in a predominately White community in upper state New York. 8 years of teaching experience.	2 sections of U.S. History I, lower level	32 students Race/ethnicity: 36% White, 28% Latino/a, 19% Brazilian, 3% Asian, 3% Black, 3% Middle Eastern, 6% Multiracial Gender: 66% male, 34% female 59% are immigrants or children of immigrants 53% had a first language other than English

## **Data Collection and Analysis**

**Interviews and Observations.** Over a school year, I collected interview, observation, and classroom artifact data. During this time, I formally observed 3-4 lessons that the teacher designated as race-related. At the end of the school year, I formally interviewed each teacher using an interview protocol that focused on the teachers' beliefs, practices, and their views on teaching race. The interview protocol is located in Appendix A. The interviews lasted approximately one hour, were recorded, and transcribed. To gain a wider picture of the teacher's lesson planning, I collected artifacts from their units on "westward expansion" in U.S. history I and the "1980s/new conservatism" in U.S. History II. These units were intentionally chosen as a result of their possible race-related content, but also because they can be taught in a "colorblind" way (unlike units on slavery, Civil War, or the modern civil rights movement). As part of a survey of their students (described in the next section), I included five open-response items on their perceptions of race, history, and their history course.

In the qualitative analysis, I initially engaged in a thorough reading of my interview, observation, classroom artifact, and open-ended survey data while taking extensive notes throughout the process. Next, I read all of the data sources within a case chronologically. After, I read all of the same sources across the three participants. I then embarked in a rough coding of the data, creating labels for assigning meanings to the data compiled during the study. These codes were organized around the three broad themes pertinent to my research questions: classroom practices, beliefs, and identity. Using the work of Erickson (1986) for guidance, I generated and tested assertions; assertions that



had evidentiary warrant were included in the findings. Finally, I proceeded to a final coding of the data.

The final coding was an iterative process, where my codes remained flexible as I worked through cycles of induction and deduction to power the analysis (Miles & Huberman, 1994, p. 61). There were 53 individual codes organized into three categories: classroom practices, beliefs, and identity. There were also several “in vivo” codes, or what Miles and Huberman (1994) described as “phrases that are used repeatedly by informants” (p. 61). The in vivo codes included: “Other Social Studies Courses,” “Subtle Discrimination,” “On the Spot,” “Race is the Background,” “Black Teacher,” “White Teacher,” “Racialized Curriculum,” “Racial Progress,” and “Local Connection.” A complete coding dictionary can be found in Appendix B.

After I coded the data, I employed a case analysis. Guided by Yin (2009), I focused first on the analysis of the individual cases and uncovered major themes within each case. After the individual case analysis, I moved to a cross-case analysis following the procedures outlined by Stake (2006). I searched for “assertions” across the cases based in the evidence found within the individual cases, which then led to the creation of cross-case themes.

**Survey.** In the last week of school, I administered a survey to the participants’ students. I generated survey questions based on CRP and the study’s research questions. The survey allowed for insight into the students’ perceptions of their teacher’s use of CRP. To increase validity, I pilot tested the survey questions with a class of students from a teacher not in the study. During this pilot, students were asked to take the survey and circle the individual questions they found confusing or difficult to answer and to include

explanations. I used the results of this pilot to improve the clarity of the questions. The final survey included 13 Likert-style response items, 9 demographic items, and 5 open-response items on their perceptions of race, history, and their history course. The complete survey is located in Appendix C. The survey was administered to all of the teacher's U.S. history I and II students ( $N=114$ ). Students enrolled in the teachers' other history courses (i.e. world history) or social studies electives (i.e. sociology, African American history) were not included. I then employed descriptive statistics to determine general patterns in student responses to the closed-question items. I conducted independent samples t-tests on all questions to compare the responses of students of color to White students.

### **Results**

While the three social studies teachers in this study identified as culturally relevant and made race the central component of their U.S. history classroom, they described and exhibited CRP in considerably different ways. I characterize their teaching into three models of CRP: culturally relevant teaching as *exchanging*, culturally relevant teaching as *discovering*, and culturally relevant teaching as *challenging*. Additionally, although they relied on one model more, the teachers' instruction did traverse these models. By doing so, the teachers were better positioned to adhere to the principles of CRP, specifically to develop their students academically, nurture their cultural competence, and cultivate their critical consciousness. Finally, the students reported a positive response to their teacher's use of CRP.

**Mr. Smith**

Derrick Smith described his CRP as an attempt to get students to talk about race through critical conversations. In our interview, he often would use the word “talking” to describe what he did and what he wanted his students to do. This meant having stimulating questions about history for his students to talk about. In this particular year, he was the only Black male teacher in the school and he believed it was important to incorporating his own life experiences in the classroom discussions. However, he also wanted to “draw out” his students’ racial experiences. He believed it was important for students to develop an awareness of others through thought-provoking discussions. I label Derrick’s type of culturally relevant teaching as *exchanging*, where a teacher views her or his role as facilitating discussions that help students make sense of race. Although his teaching involved storytelling and sharing personal experiences, he particularly focused on developing a more inclusive collective memory and an increased racial understanding among all of his students through critical conversations.

Derrick’s views of teaching race in history were rooted in his experience growing up in a predominantly White town, but also regularly attending a predominately Black church and spending a substantial amount of time with his relatives in the South. Connecting to his own racial identity development, he believed that he had an important responsibility to help Black students understand their past. Yet, he also emphasized the importance of helping other students of color and White students understand their past.

Derrick saw himself as telling various sides of the historical story, and at times, being a historical actor within that story. Derrick gave an example of this,

I always tell a story about, in Boston, me having trouble getting a cab at certain times... An American Black man trying to catch a cab at midnight, they are not going to stop for me. You know, so that to me is eye opening, ironically, something as simple as a cab ride. (Interview, June 24, 2013)

To show his students that racial discrimination persists in their own community, he used his own life experience. In the stories that he tells about his own racial experience, Derrick said he attempts to show the students how complex race is. He not only discusses the shared experiences among Black people, but also how there are cultural differences between African Americans, Caribbean Americans, and Black Africans.

I try to tell them how diverse Blacks are. Multiple discussions we have about stereotypes... It is not that “members of the same lodge” thing... I noticed this came out in my teaching (with students from Africa), so you can’t assume. You don’t know people’s backgrounds. (Interview, June 24, 2013)

Furthermore, Derrick wanted to teach the complexities of being White, Asian, Latino, and Brazilian. He said, “And not just about Black culture, any other culture... Not to lump all Asians together. There are many countries in Asia. Know the difference. Don’t just say they are Chinese. Respect that. Be aware of that” (Interview, June 24, 2013). He continued on to say that his history class routinely discusses cultural similarities, but also differences, within racial and ethnic groups.

Derrick made it a goal to help all students develop their own racial identities, while being more aware of other races. He wanted students to feel comfortable talking about race and learn to listen and think about how “others” experience the world. He said,

I love it that our kids here are so diverse. They kind of go into their socially comfortable areas, but when they come together in the classroom, when you put them in a group, they all work together. They all talk to each other. Their ideas go up against each other. I think it is pretty cool. That is what history is all about.

(Interview, June 24, 2013)

Derrick saw the purpose of teaching history to have students' worldviews challenged by the teacher and their classmates. This links directly to Ladson-Billings' (1995) concept of "a willingness to nurture and support cultural competence" (p. 483) and develop cultural fluency (Ladson-Billings, 2012). Derrick wanted his students to work toward understanding other cultures in a deeper way and he said a diverse school allowed him to foster an exchange of culture between groups.

At the same time, Derrick viewed himself as learning from his students. He saw his classroom as a place where students of color and White students were encouraged to tell their stories as part of a larger conversation about race. He said,

You know I try not to put a kid on the spot, unless he wants to voluntary too. So a girl says I am Black, and she wants to go on and talk about her experience, and if she brings it up, it opens up. Now I am going to ask you a couple of questions.

(Interview, June 24, 2013)

He described his role as creating a welcoming place for all students to discuss their opinions and that he uses his personal connections with the students and his positive identity as a Black male to help them feel comfortable talking about race.

Although he did not have a racial component to everything he taught, Derrick stated that race was an important component to his history classroom. Derrick said,

[Race] is the background of every thing we talk about. It is in the background, because of slavery, because the treatment, you want to go all the way back to 1492. You know the treatment of Native Americans and natives in the Caribbean is in the background of everything, even when we talk about all of these great accomplishments that take place. (Interview, June 24, 2013)

Derrick said that he brought race into every unit and it came up regularly in his U.S. history classes.

Derrick was a relatively traditional teacher. Although he did not exclusively use lecture, discussion, and video, they were a regular part of his classroom. For this study, I observed Derrick teach three race-related lessons. The first lesson involved a mock debate between the civil rights leaders of Frederick Douglass, Booker T. Washington, and W.E.B. Du Bois. The second lesson included a video and discussion of the “drug war” in the 1980s. The third lesson involved a video and discussion of the L.A. Riots. Derrick tended to assign homework from the textbook, although he described his class as offering many different perspectives (often conflicting with the textbook) in class.

In my observations, Derrick often made attempts to connect the curriculum to the lives of his students. After the civil rights leaders debate, Derrick asked students “Who won?” and encouraged the students to discuss which philosophy is more apparent in the Black community today. One student replied, “I think Washington won. . . . It seems Du Bois’ views of education aren’t winning.” (Observation, October 16, 2012). Some students suggested that Du Bois views of education should be winning, while other students replied that Douglass’ views should be more popular since politics is important for a community to gain power. In another lesson on the crack cocaine epidemic of the

1980s, I observed Derrick lead a discussion with provocative questions, inciting a passionate debate among students about the role of drugs in the inner city and connecting it to the role of drugs in their community of Millville.

During another observation, Derrick connected the L.A. Riots to his own experiences as a Black elementary student and his students' love for hip-hop during a class discussion of the Rodney King beating that preceded the L.A. Riots.

Derrick: Who is Rodney King?

Student 1: He was beaten by policemen.

Student 2: In L.A.

Derrick: ... No one knew who Rodney King was before this happens. All right, so Rodney King is pulled from a car after a high-speed chase. And he was beaten with nightsticks. An unarmed guy. Unarmed, had no weapons. He was beaten with nightsticks kicked and punched for up to 2 minutes... Like this is what we are working with back then (Derrick pulls out a VHS video camera and VHS tape). We got to get our stuff out, get our tape ready. ... Do you know how long it takes for me to turn this camera on. The police were beating the man for so long that someone could go get their camera, go turn it on, probably go get a tape to put inside the tape deck, and start filming it... The impact of TV... The next thing you know I am sitting up in upstate New York and it is on NBC Nightly News with Tom Brokaw telling me about it. And that thing is just running. It is catching steam and people are like what the heck is going on here... So, then you have a mostly White jury. They see police as maintaining justice and law and order. Black Americans saw proof of injustice, police oppression, and racism. In a city

that has a lot of racial tension that had been mounting for a long time.

(Observation, June 5, 2013)

Next, Derrick showed a clip of the Rodney King beating. The video and Derrick's commentary incited a reaction from the students. They expressed concern that the police were not fired and were not found guilty. They asked Derrick questions about the health of Rodney King. Derrick made a connection to the previous class and their discussion of the Watt's Riots and the militarization of the LAPD. He then brought up the rise of gagsta rap in the early 1990s. In response, a student asked, "So did [rap] like spread the word. Did it make people feel like they could do something about [police brutality]?"

(Observation, June 5, 2013). Derrick guided a conversation about the conflicted responses to gagsta rap within the Black community, highlighting generational differences. This was emblematic of how Derrick conducted his class, as he usually enacted CRP in a way that pushed his racially diverse students to interact through their conversations about race. He believed this would lead to his students gaining a deeper understanding of race and its role in the past and present.

### **Ms. Williams**

Tonya Williams described her CRP as exposing students to many racial and ethnic perspectives. In our interview, she repetitively used the word "perspective" to describe her teaching. She believed it was important to present missing perspectives of the past, which included the history of people of color. I label Tonya's type of culturally relevant teaching as *discovering*, where a teacher views her or his role as presenting many different cultural perspectives of the past or present and then allows the students to make interpretations. By presenting multiple accounts of the past, Tonya wanted all



students to see their own race or ethnicity in historical events, while also encouraging all students to see history is composed of many competing diverse perspectives.

Tonya's views of teaching about race were rooted in her experiences growing up in the multiracial community of Winston-Salem, North Carolina. As a child, Tonya's teachers and classmates exposed her to many different cultural views of history. Connecting to her own experiences as a student, she believed that race was a crucial component in her U.S. history classroom. She emphasized this was more important in a multicultural school context, "Especially if you are teaching in an urban and diverse population, you really want the students to connect to history. So if you are bringing in all different groups, a lot more of them can connect" (Interview, June 20, 2013). Tonya added,

So it is a natural thing to be interested in where you came from. ... to understand the history. ... I think in a sense that really perks your interest as a person who identifies with that group. So, I think that is one thing that helps the students in a diverse area and gets them excited. (Interview, June 20, 2013)

Tonya sensed that her racially diverse students would be disengaged from a history curriculum that only focused on the experiences of Whites.

As a White teacher, she also described the importance of teaching a racialized curriculum as one way to gain students' respect. She said, "I feel the kids respect me more as a teacher, because I am showing all different perspectives" (Interview, June 20, 2013). This connects to Ladson-Billings' (1995) description of culturally relevant teachers as viewing knowledge as shared, recycled, and constructed. Tonya did not want to impose her views of history on her students, but instead wanted to elevate them as

academics, able to construct and share their knowledge with others. Furthermore, Wertsch (2000) and Banks (2004) have separately argued that oppressed groups often distinguish between official and unofficial histories, with official history often serving as a tool to assimilate or dominate ethnic or cultural minorities. Tonya worked against this concept in her teaching by presenting the non-dominant history as equal to the White history traditionally found in the students' textbooks.

Tonya was a teacher who routinely used historical inquiry. Although she did use lecture and video, she had a preference for class activities that help her students explore a diverse array of perspectives. As such, race was one of the main perspectives she had students explore. She emphasized that she did not only teach about race during the slavery or the civil rights movement, but also events not usually connected to race, such as the Depression or the 1920s.

Tonya often had students interpret the past based on primary (i.e. documents, images, video) and secondary sources (i.e. historical articles, news articles, documentary). For this study, I observed Tonya teach four race-related lessons. The first lesson included a "thought museum" about the turn of the 20<sup>th</sup> century segregation. The second lesson involved analyzing images of people of color during the Depression. The third lesson was comprised of students researching and presenting on current-day connections to the civil rights movement. The fourth lesson focused on the 1980s and contained a video on the "war on drugs" and a supply-side economics simulation. In each of these lessons, I observed Tonya ask students to interpret the past. Additionally, for homework, Tonya used teacher-created reading packets instead of the textbook. These

reading packets emphasized different racial and ethnic groups' views of the past and presented conflicting primary sources or historians' writings.

In my first observation, Tonya had students participate in a "thought museum" of segregation in the early 20<sup>th</sup> century. She posted historical images and documents on the walls and windows of her classroom. Students had to circulate to each station while answering questions. This activity included the writings of W.E.B. Du Bois, Booker T. Washington, statistics about lynching, comparisons of Black and White voter participation, and a map of state segregation laws. During the activity, one student said, "Look at how many lynchings occurred in just Mississippi. 581. 539 of them are Black. That is insane." (Observation, October 16, 2012). His classmates added that Texas and Louisiana were also very high and most people who were lynched there were also Black. The students filled this on their worksheets. Tonya's "thought museum" helped students see the dramatic racial disparities in the use of lynching, segregation laws, and highlighted civil rights arguments of the time. As students walked around the room, there were many conversations about race at the turn of the 20<sup>th</sup> century.

In another lesson, Tonya had students interpret photographs of people of color during the Depression. This included images of African Americans, Mexican Americans, and American Indians. Students had to answer the question, "Did the New Deal help everyone equally?" Students uncovered issues of inequity, including public housing and government assistance during the New Deal. During another observation, Tonya had students participate in a "Where Are We Now Conference," where students were assigned different racial or ethnic groups. They were required to research and present to the class on the development of civil rights for those groups since the 1960s. Students

included many race-related topics, including the murder of Vincent Chin, emergence of the “model minority” stereotype for Asians, the plight of Latino farm workers, present-day reservation life for American Indians, Hurricane Katrina, the Jena Six, and the Trayvon Martin murder case. In our interview, Tonya said of this activity,

So they talked about the Jena Six, Trayvon Martin, you know, like all these issues and recent events. And then where are we now. We have continued with that. I think kids think the civil rights movement, because the unit is over, it’s done. We have a Black president. We must be fine. And I think sometimes, you know up here, the north, especially Millville, it is a bubble.” (Interview, June 20, 2013)

When I asked Tonya to explain, she said that Millville is a racially diverse and generally welcoming community, yet many students do not spend a considerable time in other communities. As a result, she said the students have limited experiences with the racism that exists outside their community and the students tend to feel that racism is not a pressing issue.

In another lesson I observed on the 1980s, Tonya had students watch a video on “war on drugs” and a supply-side economics simulation. At the beginning of class, she had students finish a video called “The Drug Years,” which was started during the previous class. This video examined the impact of the “war on drugs” and focused on urban communities. At one point, Tonya stopped the video. She said to the students,

Tonya: We are talking about crack. So, cocaine is very expensive. Crack is.

Student 1: Cheaper.

Tonya: Cheap. And for the most part, you are going to notice. What population? What race do you think we be most likely to be doing cocaine?

Student 2: Whites.

Student 3: Whites.

Tonya: Whites, so, and [the video] even says this, it is a White person's drug, so Whites are the majority of users. It is like over 80%. In this case, crack, where are you going to find it?

Student 2: Ghettos.

Tonya: Okay. Well, you are going to see it in inner city. And what race is going to be associated with it?

Student 4: Black people.

Tonya: Black and Hispanic people. So keep this in mind as we are watching this. Notice they decide to make one have more jail time, now both are very addictive. Both are catastrophic. Does race have to do with the jail time? (Observation, June 16, 2013)

After the video, Tonya proceeded to assign students roles in the supply-side economics simulation. In the simulation, she has a small percentage of students play the role of corporate CEOs, a small percentage of students were unemployed, and most students were workers. She explained that almost none of the CEOs were people of color in the 1980s and that the working class and poor was much more racially diverse. She provided the example of Millville and highlighted that the former factories in town were a major factor in its current diversity. In our interview, Tonya said that it was important to bring race into historical events that are often seen as race-less. For example, in this lesson, she framed the economy of the 1980s around the economic gaps between Whites and people of color. Tonya enacted CRP in a way that often involved her students considering

multiple perspectives across racial and ethnic groups. She believed that by engaging her students in different perspectives, they would begin to question their own perspectives.

**Ms. Thompson**

Katherine Thompson described her CRP as creating a classroom that exposes inequity. In our interview, she routinely described her teaching as an attempt to “open the eyes” of her students and specifically help them recognize racial injustice. As such, Katherine designed U.S. history lessons that focused on social history and often examined the relationship between race and oppression. She believed it was important to confront her students’ preconceived notions about race in the past and present. I label Katherine’s type of culturally relevant teaching as *challenging*, where a teacher views her or his role as helping students develop different analytical lenses for questioning the world around them. Katherine believed it was important to challenge her students’ views in an attempt to help them recognize injustice, which may ultimately encourage her students to become agents of change.

Katherine’s views of teaching race were rooted in her experiences studying sociology in college. Unlike the other two participants, who were confronted with race early in their lives, Katherine described college as the first place she had to acknowledge her own race. Additionally, she described a district-based professional development course during her 3<sup>rd</sup> year of teaching as having a major influence on her beliefs. She said, “I don’t think I really acknowledged my race until I was in college... and I think I acknowledged it more even during Elena’s class, when I took that [professional development] class called ‘Growing Up Latino’” (Interview, June 24, 2013). Building on

these experiences, Katherine wanted to help her students understand race at a much earlier age than herself.

Katherine made race a common theme in her class. She wanted the students to approach race from a very personal level, and having a multicultural classroom, she wanted it to be a place where not only she, but also the students themselves, could challenge each other's views of race and power. She said,

I am always teaching about race. ... One of the first activities I do is that we all share stories of race, of whether we have been the victims of discrimination or we have actually discriminated against someone or we have witnessed it. It is always the students of color that have these really heart wrenching stories about how they have been followed in stores, have been called the "n word," and it kind of makes the White kids wake up. I do this because I want to make the White kids wake up; similar to the realizations I had when I was in college. (Interview, June 24, 2013)

As a White person who came to understand her race through her own teachers and colleagues, Katherine wanted to be that teacher who helped her students understand race.

Katherine often had students analyze historical events through different social lenses (race, class, gender, etc.) with the intention of developing empathy and challenging their preconceived notions of the past. For this study, I observed Katherine teach four race-related lessons. The first lesson involved a debate of Christopher Columbus. The second lesson involved creating an abolitionist newspaper modeled after Garrison's "The Liberator." The third lesson had students chart Lincoln's view of slavery over time. The fourth lesson examined sources related to Indian boarding schools and forced

assimilation. Like Tonya, Katherine also used teacher-created reading packets instead of the textbook, emphasizing different racial and ethnic groups' views of the past.

In class, Katherine would routinely center lessons on race. In my first observation of her teaching, Katherine organized a class debate over Christopher Columbus. Instead of focusing on Columbus's voyages or discoveries, she organized the debate around European and indigenous perspectives. During the debate, the students representing the indigenous perspective cited Bartolomé de las Casas, European etchings and paintings, and Columbus's diary. One student said,

Look at Columbus's diary. He himself says, "I showed them swords which they grasped by the blades, and cut themselves through ignorance. The people would be good servants and I am of opinion that they would very readily become Christians, as they appear to have no religion." Does that sounds like someone who cares about the Native Americans? (Observation, September 20, 2012)

As the debate continued, the students representing the European perspective highlighted the positive outcomes of the Columbian Exchange and made the case that the Europeans believed they were helping the native people by converting them to Christianity. Students on both sides made race an overt component of the debate. They generally spoke in terms of White and native people.

In another class I observed, Katherine began class by wrapping up an assignment from last class. Students read secondary sources on different events related to the "closing of the frontier." Some students were assigned a native perspective or a White perspective. Katherine then had students from each group debate how the event should be



remembered. In a debate between a U.S. Army leader and the followers of Sitting Bull, Katherine questioned a student about the White perspective.

Student 1: We did the Battle of Wounded Knee.

Katherine: It was the last of the Native American wars. Right? And what perspective did you do?

Student 1: The Whites. The Americans. American soldiers.

Katherine: Tell us a little about the Battle of Wounded Knee from the American soldier's perspective.

Student 1: It was in the 1890s and the Americans went to Wounded Knee Creek on the Lakota Pine Ridge reservation. And then we went to their camp.

Katherine: Do you think from the White man's perspective, do you think they would call it a massacre?

Student 1: No.

Katherine: What would you call it?

Student 1: A battle. A battle that they won.

Katherine: One in which they were victorious. Any other historical details that you want to give us?

Student 1: There were a lot of natives killed. (Observation, June 10, 2013)

Another student, representing the Lakota Sioux's view, replied,

Yeah, members of my tribe, I brought them to the edge of Wounded Knee, so that was the place where we slept and had no worries. On the next morning, when we all rose, we heard a shot fire and... we all got up and they hurried for their guns, before they really had time, all the shots were being fired in every direction and

clouds of smoke filled the air around us, and the woman and children were running away trying to not get hurt... by the time that all the smoke had cleared, the shots stopped, over 300 of the tribe were killed... They killed many innocent woman and children and injured even more. (Observation, June 10, 2013)

Katherine intentionally had students speak in the first person to help students develop historical empathy with the people they were examining. Katherine wanted students to connect to the content in a more personal way. Next, Katherine explained that many of the Indian children forced onto reservations were sent to government-run boarding schools. She had students read about the Carlisle Indian School and the cultural impact on American Indians. She began this segment by asking students to imagine that they could no longer speak their native language and could no longer wear their favorite clothes. This resulted in an animated discussion about what it meant to be Brazilian, Latino, and White. She asked the students if their culture was a part of who they are. One student offered an example of how she could not live without Brazilian food or being able to communicate in Portuguese. Katherine then had students analyze several accounts from the “Americanized” Indians. At the end of the activity, Katherine told students,

[The Indians] lost their uniqueness, individuality. Do you know that they are trying to make them act and look like Whites... One White leader said, “their job is to kill the Indian and save the man.” If I said the job is to kill José (a student in the class), but save the man. It would be awful. (Observation, June 10, 2013)

Katherine focused on what Ladson-Billings (1995) labeled the development of students’ sociopolitical and critical consciousness. While she took a critical stance toward the school curriculum, she also intentionally framed her class in terms of inequity and the

power structures that perpetuate it. As such, students examined historical events through this lens and were themselves challenging the dominant narratives of the past.

Katherine's use of CRP had students examine the roots of injustice, which she believed challenged their thinking about race, not only in history, but also in the current day.

### **Cross Case Analysis**

The cross case analysis revealed three main findings. First, despite different approaches to CRP, all three teachers believed CRP was important and they were committed to developing students academically, nurturing cultural competence, and cultivating critical consciousness. Second, while the teachers used one model of teaching more often, in all three cases the teachers would routinely traverse across the different models. Third, there was a positive impact on the students, as was evident in the survey results.

**Commitment to Culturally Relevant Pedagogy.** The teachers in this study were committed to using CRP and specifically committed to the tenets of developing students academically, nurturing cultural competence, and cultivating critical consciousness. This had a substantial influence on how they viewed their role as a teacher and the way that they presented the curriculum. The teachers expressed a belief that knowledge was shared and constructed, while also depicting it as something that should be viewed critically.

The teachers developed their students academically. The teachers had high standards for all of their students, but also worked to help their students reach those standards. Their teaching required students to craft historical arguments, interpret primary and secondary sources, engage in difficult conversations, and create complex history projects. Katherine said, "I think all students can do well in school with the right support

from their teachers” (Interview, June 24, 2013). Tonya said, “I treat all students like my honors students. I have them do the same work, but scaffold it of course. We do the same activities. We learn the same content” (Interview, June 20, 2013). When asked if he teaches his lower, middle, and upper level students differently, Derrick said, “I have the same approach, same expectations, for everyone.” (Interview, June 24, 2013). In my observations, I saw the teachers implement lesson plans that pushed students toward critically evaluating the past. Furthermore, all three teachers mentioned recruiting more students of color into the social studies honors and advanced placement courses at their school.

The teachers nurtured cultural competence. The teachers expressed a desire to help students navigate cultures different than their own, or what Ladson-Billings (2012) has described as developing cultural fluency. Derrick said, “I try my best to always make kids culturally aware... I try to bring that into my teaching the best I can.” (Interview, June 24, 2013). Katherine framed this in terms to exposing White privilege to all students. She said, “White privilege does exist and I think being White and being conscious of it, you need to acknowledge that White privilege” (Interview, June 24, 2013). Tonya said her classes help students “trying to understand the world and people, how we think differently and see the world differently” (Interview, June 20, 2013).

The teachers also found it important to root their U.S. history curriculum in the local community and its history. They would routinely connect history to Millville and display a strong knowledge of place. For instance, in a discussion about school segregation, Tonya connected the desegregation of schools in Boston to the merging of Millville South and North High Schools in the early 1990s, which was partially a result of

racial and class segregation. Derrick described the importance of showing the students about the civil rights struggle locally. He spent a considerable amount of time on the Boston Busing Crisis and he added,

I think a lot of times, history is like going to far away places, but still the kids out here, you guys have so much history that happened right here. Oh goodness gracious, how many famous things have come through, even get past the Revolutionary War, Martin Luther King went to school here. Malcolm X lived in Roxbury... So I try to make that connection as much as I can. (Interview, June 24, 2013)

This connects to Ladson-Billings' (2009) description of CRP as making "a link between classroom experience and the students' everyday lives" (p. 102). The teachers believed it was crucial to root the history content within the local community and the life experiences of the students.

The teachers focused on cultivating critical consciousness. They wanted the students to question everything, including their portrayal of historical events. The teachers framed this in terms of allowing the students to be confronted with evidence and arguments and then being allowed to form their own opinions. Each of the three teachers highlighted that understanding perspective is important and critically examining one's own perspectives was the goal of their course. At the beginning of one of her courses, Katherine asked the class, "What is this class all about?" The students replied almost in unison, "Perspectives!" (Observation, June 10, 2013). Tonya said of her teaching, "I give [history] multiple perspectives, allow students to connect with the information... you are missing out a lot of history and a lot of times this history has been completely ignored

until recently” (Interview, June 20, 2013). Perspective-taking was the primary way that the teachers described nurturing their students’ critical consciousness.

**Traversing Culturally Relevant Models of Teaching.** Across my observations, the teachers tended to rely most on one model, however, they did not exclusively use one model of CRP. It was not uncommon in a single class observation for the teacher to traverse the other models. The teachers explained this variation in their instructional methods and use of CRP as being influenced by the collaborative nature of their social studies department.

The three teachers in this study routinely shared lesson plans and ideas with each other about teaching race. For instance, Tonya and Katherine were close colleagues and shared their teacher-created reading packets, which emphasized race as a major factor in history. In one of Derrick’s observed lessons, he referenced borrowing a video from Tonya. He said to his students, “This is an excellent video I borrowed from Ms. Williams. It will help us see how different racial groups looked at the L.A. Riots” (Observation, June 5, 2013). The teachers mentioned each other as sources for sharing ideas about teaching race.

The teacher’s social studies department colleagues encouraged teaching about race. Katherine described a department meeting where she was asked by the department head to present on emphasizing racial diversity in social studies. Tonya described sharing, but also receiving, many race-related lesson plans via e-mail. Derrick described sharing and receiving lesson plans during department meetings that focused on race. Moreover, professional development courses offered a place for the teachers to learn

different ways to teach about race. For example, Katherine described a professional development course that she took with department colleagues at a local state university,

One of the first [professional development] classes I took was about immigration. I took it with Samantha Johnson, a professor at Millville State and we did a project on immigration. We interviewed a bunch of students, so I did it with Stephanie Carroll, who is a colleague of mine, and we got to hear all these immigration stories, and I remember us being blown away. (Interview, June 24, 2013)

The three teachers described the influence of their peers as having a strong influence on their beliefs and practices related to teaching race.

**Impact of Culturally Relevant Pedagogy on Students.** Despite varying approaches to CRP, there was a positive impact on students across the three teachers. In the survey results 96% of all students ( $N=114$ ) expressed that these classes helped them know how people of color experienced the past. 81% of students reported better the understanding cultural perspectives of the past and 68% of students expressed that these classes helped them identify with the people in the past. Additionally, 78% of students reported they could recall more information from this history class compared to past history classes.

When focusing on the individual teachers, the students reported that their teacher helped them identify or connect with people from the past, know how people of color experienced the past, learn about other races, and recall more information compared to previous history courses. These findings are presented in Table 2. Additionally, the students responded that to better understand historical events, students must understand

the different cultural perspectives involved. However, there was one area where students were divided in their responses. While 32% of all students reported disagree/strongly disagree to learning about their own race or ethnicity in class, 75% of Brazilian students and 52% of Latino students reporting disagree/strongly disagree to that question. In the comparison of means using independent samples t-tests, there were no statistically significant differences in the means between White students and students of color for most questions. The exception was Item 4: “This course helped me know how people of color experienced events in the past.” For this question, Tonya’s students of color agreed more strongly. This is displayed in Table 3.



**Table 2. Responses to Selected Survey Items**

	Derrick Strongly Agree/Agree ( <i>n</i> =28)	Tonya Strongly Agree/Agree ( <i>n</i> =54)	Katherine Strongly Agree/Agree ( <i>n</i> =32)
This course helped me identify or connect with the people from history.	15 (53.6%)	42 (77.8%)	22 (68.8%)
To better understand historical events, students must understand the cultures of the people involved.	22 (78.6%)	44 (81.5%)	28 (87.5%)
I can recall more information from this history class than my past history classes.	21 (75.0%)	45 (83.3%)	24 (75.0%)
This course helped me know how people of color experienced events in the past.	27 (96.4%)	54 (100.0%)	30 (93.8%)
I learned about my own race/ethnicity in this history class.	11 (39.3%)	29 (53.7%)	10 (31.3%)
I learned about races/ethnicities other than my own in this history class.	27 (96.4%)	51 (94.4%)	29 (90.6%)

**Table 3. Responses to Item 4, Differences Students of Color and White Students**

	Participant	Students of Color <i>M (SD)</i>	White Students <i>M (SD)</i>	<i>t</i> -Value <sup>b</sup>	Effect Size <sup>c</sup>
This course helped me know how people of color experienced events in the past. <sup>a</sup>	Derrick	4.38 (.506)	4.20 (.561)	0.909	0.78
	Tonya	4.65 (.489)	4.29 (.462)	2.673*	
	Katherine	4.25 (.786)	4.58 (.515)	-1.306	

<sup>a</sup> Maximum score = 5 (Strongly Agree)

<sup>b</sup> Two-tailed independent *t*-test

<sup>c</sup> Effect size was calculated using Glass's  $\Delta$ ; the difference between students of color and White student mean scores was divided by the students of color standard deviation.

\*  $p < .05$

In the open-response portion of the survey, students reported positive responses to their teacher's use of CRP. Across the three teachers, almost all of the students expressed that race is linked to power. One Latino student wrote, "Yes. Race and power relate because the whites have more power than others" (Student Survey). One Latino student wrote, "It showed me how closely related race and power are and how power can be good and bad. Also, that race plays a big role in our history" (Student Survey). In their responses, many students connected power in the present to the past.

Most of the students described their teachers as helping them learn the histories of many racial and ethnic groups and different perspectives of historical events. One Brazilian student wrote, "The class gave me a wonderful understanding of Blacks, Whites, Asians, Latinos. ... I like how we learned about Black Panthers role, Malcolm X, and examples that usually get overshadowed by MLK and the nonviolent protest. History forgets the anger people felt" (Student Survey). One White student wrote, "This course has given me a better perspective and now I understand more of other people's

perspectives” (Student Survey). It was evident that the teachers were helping students develop positive views of other racial and ethnic groups.

Many students described their teachers as helping them develop their own cultural identities. A White student said, “In this class I learned more about how whites treated other races because they thought they were superior. The whites influenced much of slavery, racism, and segregation” (Student Survey). One Black student wrote, “It helped me understand the struggle of black Americans. For example, slavery, KKK, or Little Rock 9. It showed some progress for black people, but it is not enough” (Student Survey). A Latino student wrote, “I believe it helped me understand other Latino groups... For example, workers’ reforms made by César Chavez” (Student Survey). There was evidence that the teachers were helping students develop their own positive racial identities.

Aligning with the closed survey responses, Brazilian students wrote that the U.S. history courses did address their cultural history or could have addressed it more. A Brazilian student wrote, “The example that sticks out is the unit about workers unions with César Chavez. Other than that I don’t recall learning about my group” (Student Survey). A Brazilian student wrote, “Brazil was never really involved with America back in the 1900s” (Student Survey). Another Brazilian student wrote, “No, this class didn’t really help me understand the role of my race because Brasil wasn’t really involved with the U.S.” (Student Survey). These student responses highlight the difficulty that teachers face when using CRP with students whose cultures are often absent from the traditional U.S. history curriculum.

### **Significance**

This study contributes to a broader understanding of the application of CRP in the U.S. history classroom. First, this study describes three varied, yet successful, approaches to being a culturally relevant social studies teacher. It offers insight into three models of culturally relevant teaching and highlights specifically how these models look in the U.S. history classroom. The teachers in this study embraced discussions of race and ethnicity in their U.S. history classrooms, aimed to help their students view knowledge critically, and expressed the importance of having connectedness with all of their students. As such, they provide exemplars of successful CRP. Yet, they also show the realities of employing CRP in multicultural settings, including some of the shortcomings and barriers that culturally relevant teachers face. While this study offers three models of CRP in social studies, it is also limited to the practices of these three specific teachers. There is a need for more studies of self-identifying culturally relevant teachers, in an attempt to help us better understand what culturally relevant social studies looks like in practice.

Second, this study shows the positive impact of CRP on students in the U.S. history classroom. Despite variations in pedagogy, there were positive impacts found across the three teachers. This study provides evidence that both students of color and White students benefit from CRP. Furthermore, these findings corroborate much of the work done on the impact of CRP on social studies students (Almarza & Fehn, 1998; Bolgatz, 2005a, 2005b; Epstein, 1998, 2000, 2009; Epstein et al., 2011; Howard, 2004). However, this study goes beyond the impact of one teacher's students, to focus on different teachers and different possible models of culturally relevant social studies teaching.

Finally, this study raises further questions about the preparation of culturally relevant social studies teachers. There are relatively few studies that capture the impact of preservice or inservice professional development on culturally relevant social studies teachers. To address this, the next phase of this study will examine the personal and professional backgrounds of the teachers in an attempt to better understand what influenced them to use CRP in their practice. Ultimately, understanding the trajectory that led these teacher to embrace CRP may help teacher educators design more successful culturally relevant social studies teacher preparation and professional development programs. Moreover, these results only reflect the teaching of three teachers within this one school context. To address this, future studies of self-identifying culturally relevant teachers in varying school contexts are needed. This work is essential in helping us better understanding culturally relevant social studies teaching.

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### **Appendix A: Interview Protocol**

1. What does race and ethnicity mean to you (How would you define it)? What is the meaning of Whiteness or being White?
2. Have race and ethnicity played a role in U.S. history? If so, can you explain how?
3. Today, is race and ethnicity a factor in determining inequity in the United States? If so, to what extent is it a factor?

Probe: Do you teach about racial inequity in your U.S. history classes?

4. Today, between property rights or human rights, does the U.S. emphasize one more? If so, to what extent does one get emphasized over the other? Does race play a role in this?

Probe: Do you teach about the role of property rights in your U.S. history classes?

Probe: Do you teach about the role of human rights in your U.S. history classes?

5. Do you think it is important to teach about race and ethnicity in a U.S. history course? Why or why not?

6. Do you emphasize race and ethnicity in your teaching?

Probe: If so, can you think of specific lessons or units where you emphasized race/ethnicity?

7. Do you teach about racism in the past?

Probe: If so, can you think of specific lessons or units where you teach about racism?

Probe: What does racism mean (How would you define racism)?

8. Is there a relationship between race and power in the United States? Do you teach about their relationship?

Probe: If so, can you think of specific lessons or units where you teach about the relationship between race and power?

9. You teach at a racially diverse high school. Does this influence how you teach about race in history?

10. Have you heard of the term “culturally relevant pedagogy?” If so, what does that term mean to you or how would you define it?

Probe: Do you consider yourself a culturally relevant teacher? If so, can you supply some examples of what culturally relevant teaching looks like in your classroom?

11. Several teachers have said there is a moment in their lives when they first thought about their race and others' races. Can you think of your first recollection of your race and/or races different from yours?

12. Tell me a little about your background, especially how it has informed your teaching of race in the history classroom.

- Your race/ethnicity
- Your social class
- Your K-12 schooling
- Your college (including teacher preparation) schooling
- Your teaching experiences

**Appendix B: Coding Dictionary****LEVEL ONE CODES (C-)*****LEVEL TWO CODES (C-HIS-)*****LEVEL THREE CODES (C-HIS-ADV)**

NOTE: There is no dash (-) if there are no levels below

<b>Nickname</b>	<b>Full Code Name</b>	<b>Description</b>
<b>C-</b>	<b>Classroom Practices</b>	<b>Related to history classroom practices and the students' understanding of race</b>
<b><i>C-HIS-</i></b>	<b><i>History Content</i></b>	<b><i>Related to the teaching of history content</i></b>
C-HIS-ADV	Advantages in History	Teacher portrays people as advantaged as a result of race
C-HIS-DIS	Disadvantages in History	Teacher portrays people as disadvantaged as a result of race
C-HIS-DEC	Decrease in Racism	Teacher portrays event as a decrease in racism
C-HIS-INC	Increase in Racism	Teacher portrays event as an increase in racism
C-HIS-PC	History of People of Color	Teacher racializes a topic as related to people of color

C-HIS-WHT	History of White People	Teacher racializes a topic as related to White people
<b><i>C-RE-</i></b>	<b><i>Racial or Ethnic Identity</i></b>	<b><i>Teacher connects curriculum to students' racial or ethnic identity</i></b>
C-RE-REP	Teaching Represents Race or Ethnicity	Teacher focuses on the students' racial or ethnic identity
C-RE-UND	Teaching Underrepresents Race or Ethnicity	Teacher misses an opportunity to teach about race
C-RE-TCH	Race or Ethnicity of the Teacher in Class	Teacher discusses her/his own race/ethnicity with students
<b><i>C-NAR-</i></b>	<b><i>Narratives</i></b>	<b><i>Related to the narratives found in the curriculum</i></b>
C-NAR-ONE	Includes One Narrative; Taught "White History"	Teacher expresses that history is taught from one perspective or a White Perspective
C-NAR-INC	Includes Multiple Narratives	Teacher expresses that history is taught from multiple narratives

<b>B-</b>	<b>Beliefs</b>	<b>Related to the teacher’s beliefs about race.</b>
<b><i>B-CRP-</i></b>	<b>Culturally Relevant Pedagogy</b>	<b>Related to the concept of culturally relevant pedagogy (CRP).</b>
B-CRP-AD	Academic Development	Supports the CRP criteria that teaching should “develop students academically,” by not requiring prerequisites to more challenging content.
B-CRP-CC	Cultural Competence	Supports the CRP criteria that teachers have “a willingness to nurture and support cultural competence.”
B-CRP-CRIT	Critical Consciousness	Supports the CRP criteria that teaching should develop “a sociopolitical or critical consciousness.”
<b><i>B-CRT-</i></b>	<b>Critical Race Theory</b>	<b>Related to the concept of critical race theory (CRT).</b>
B-CRT-IEQ	Significant Factor in Determining Inequity	Supports the CRT assertion that “Race is and continues to be a significant factor in determining inequity.”
B-CRT-PRP	Property Rights Over Human Rights	Supports the CRT assertion that “U.S. society is based on property rights, rather than human rights.”

B-CRT-INT	Intersection of Race and Property as Analysis	Supports the CRT assertion that “The intersection of race and property creates a tool to analyze social and school inequity.”
<b><i>B-WHT-</i></b>	<b>Whiteness</b>	<b>Related to the concept of Whiteness.</b>
B-WHT-CHG	Challenges Whiteness	Teacher challenges Whiteness and institutionalized power that privileges White Americans.
B-WHT-NOT	Does Not Challenge Whiteness	Teacher does not challenge Whiteness and institutionalized power that privileges White Americans.
<b><i>B-RE-</i></b>	<b><i>Teaching Racial or Ethnic Identity</i></b>	<b><i>Related to teaching racial or ethnic identity</i></b>
B-RE-STU	Students’ Race or Ethnicity in the Classroom	Teacher values teaching about students’ racial or ethnic identity
B-RE-TCH	Teacher’s Race or Ethnicity in the Classroom	Teacher values teaching about her/his own race/ethnicity with students
<b><i>B-CU-</i></b>	<b><i>Curriculum</i></b>	<b><i>Related to the teacher’s racial or ethnic identity</i></b>

B-CU-REP	Curriculum Represented Race or Ethnicity	Teacher believes curriculum connected to students' race/ethnicity
B-CU-UND	Curriculum Underrepresented Race or Ethnicity	Teacher believes curriculum disconnected from students' race/ethnicity
<b>I-</b>	<b>Identity</b>	<b>Related to the teacher's own identity.</b>
<i><b>I-RE</b></i>	<i><b>Teacher Racial and Ethnic Identity</b></i>	<i><b>Teacher describes her/his own racial or ethnic identity</b></i>
I-RE-POS	Teacher Racial and Ethnic Identity: Positive	Teacher describes her/his own racial or ethnic identity in positive terms
I-RE-NEG	Teacher Racial and Ethnic Identity: Negative	Teacher describes her/his own racial or ethnic identity in negative terms
<i><b>I-BG</b></i>	<i><b>Teacher Background</b></i>	<i><b>Teacher describes her/his own background (geography, social class, gender, etc.)</b></i>
I-BG-GEO	Teacher Background: Geography	Teacher describes her/his own geographic background (hometown, state, region, etc.)

I-BG-SC	Teacher Background: Social Class	Teacher describes her/his own K-12 social class
I-BG-GEN	Teacher Background: Gender	Teacher describes her/his own gender
<b><i>I-SC</i></b>	<b><i>Schooling</i></b>	<b><i>Teacher describes her/his own schooling</i></b>
I-SC-POS	Schooling: Positive	Teacher describes her/his own K-12 schooling related to race in positive terms
I-SC-NEG	Schooling: Negative	Teacher describes her/his own K-12 schooling related to race in positive terms
I-SC-NON	Schooling: Non-Existent	Teacher describes her/his own K-12 schooling as non-existent
<b><i>I-TP</i></b>	<b><i>Teacher Preparation</i></b>	<b><i>Teacher describes her/his teacher preparation</i></b>
I-TP-POS	Teacher Preparation: Positive	Teacher describes her/his own teacher preparation related to race in positive terms



I-TP-NEG	Teacher Preparation: Negative	Teacher describes her/his own teacher preparation related to race in positive terms
I-TP-NON	Teacher Preparation: Non-Existent	Teacher describes her/his own teacher preparation related to race as non-existent
<b><i>I-PD</i></b>	<b><i>Professional Development</i></b>	<b><i>Teacher describes her/his professional development</i></b>
I-PD-POS	Professional Development: Positive	Teacher describes her/his own professional development related to race in positive terms
I-PD-NEG	Professional Development: Negative	Teacher describes her/his own professional development related to race in negative terms
I-PD-NON	Professional Development: Non-Existent	Teacher describes her/his own professional development as non-existent

### Appendix C: Survey

**1. I like learning about history more after taking this class.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**2. This course helped me identify or connect with the people from history.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**3. This course helped me know how White people experienced events in the past.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**4. This course helped me know how people of color experienced events in the past.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**5. I learned about my own race/ethnicity in this history class.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**6. I learned about races/ethnicities other than my own in this history class.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**7. To better understand historical events, students must understand the cultures of the people involved.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**8. I can recall more information from this history class than my past history classes.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**9. I have talked with people outside my history class (i.e. family, friends, teachers) about information I learned in this history class.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**10. I looked forward to coming to this history class.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**11. In United States, people of color have had disadvantages because of their skin color.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**12. In United States history, things have improved for people of color.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**13. In United States history, White people have had more power than people of color.**

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree

**Demographic Questions**

**14. Who is your teacher?** \_\_\_\_\_

**15. What is your age?** 14 15 16 17 18 19

**16. What is your grade level?** 9 10 11 12

**17. What course are you currently enrolled in?**

1-Modern World History 2-US History I 3-US History II 4-Other: \_\_\_\_\_

**18. What is your gender?**

1-Male 2-Female

**19. What is your race/ethnicity (If you are multiracial, please circle more than one)?**

1-American Indian/Native American 2-Asian 3-Brazilian 4-Black/African American

5-Latino/a or Hispanic 6-White/European American 7-Other: \_\_\_\_\_

**20. Is a language other than English your first language?**

1-Yes 0-No

If you answered "Yes," please list your first language(s) here: \_\_\_\_\_

**21. Do you speak a language other than English fluently (ability to use a language easily and accurately)?**

1-Yes 0-No

If you answered "Yes," please list your other language(s) here: \_\_\_\_\_

**22. Are you or your parents immigrants to the United States?**

1-Yes (Both I and my parents) 2-Yes (My parents only) 0-No

**Open-Response Questions**

**24. Did this history class help you better understand the role of YOUR race/ethnicity in history? Explain and provide examples, if possible.**

**25. Did this history class help you better understand the role of OTHER race/ethnicities in history? Explain and provide examples, if possible.**

**26. Did this history class help you better understand how White people have played a role in history? Explain and provide examples, if possible.**

**27. Did this history class help you better understand how people of color have played a role in history? Explain and provide examples, if possible.**

**28. Did this history class help you learn how race and power are related to history? Explain and provide examples, if possible.**