

“I Used to Think, But Now I Know”: Interrupting Preservice Teachers’ Beliefs about Equity

Melissa Wells

University of Mary Washington

Abstract

Teacher educators face ongoing challenges of preparing future teachers—mostly White women—to meet the needs of students from diverse cultural backgrounds. Through poetic inquiry, this article synthesizes findings of a research study in the author’s Foundations of Education course in Spring 2021. After completing various readings, assignments, and activities aligned with culturally responsive pedagogy throughout the course, undergraduate preservice teachers’ (PSTs) pre- and post-assessment scores on the Learning for Justice Common Beliefs Survey were compared. Notable changes in PSTs’ responses to the first two common beliefs were evident. In addition, PSTs contributed one line to a class poem using the framework “I used to think, but now I know” and explained what learning events during the semester caused changes in thinking. The class poem revealed changes in beliefs about racial and cultural diversity, curriculum and instruction, educational systems, and teacher self-efficacy. Learning events students identified as significant included course readings, in-class discussions, media, and specific course topics and activities.

Keywords

poetic inquiry; arts based educational research; preservice teachers; culturally responsive pedagogy; cultural consciousness; foundations of education; equity; educator preparation program; SoTL

interruptions

interruptions

stop continuous progress

(or so Webster claims).

but what, then, is

progress?

what if—

when we interrupt—

we instead break

continuity

expectations of the
known?

what if
that is the space
where progress grows

when we take the familiar
and break
its
continuity

in order to progress?

isn't
change
the progressive partner of
interruption?

Introduction/Foundation

As a teacher educator, I would not normally identify interruption as a key component of my pedagogy. In my courses, I work with students to set norms for respectful conversations; one recurring principle students request as we co-develop participation policies is to share the conversational floor by acknowledging one speaker at a time. However, interruption in other contexts is fundamental to our work in preparing future teachers. While the United States public school student population continues to represent linguistic, cultural, economic, religious, and ethnic diversity, the teaching force remains largely White¹, English-speaking women (Geiger, 2018). In the 2017-2018 school year, the National Center for Educational Statistics (NCES) reported 76% of teachers were female and 79% were White (NCES, 2020a). However, in this same school year, only 44% of students attending public schools were White (NCES, 2020b). Additionally, every state has a higher percentage of Students of Color than Teachers of Color (Boser, 2014). How do we prepare pre-service teachers to “recognize the importance of students’ socio-cultural, religious values, and the influence their cultural backgrounds have in their quest to succeed in their educational endeavors” (Taylor et al., 2016, p. 42) when, according to hooks (1994), “most of us were taught in classrooms where styles of teaching reflected the notion of a single norm of thought and experience, which we were encouraged to believe was universal” (p. 35)? As teacher educators, interruption of experiences, trends, and norms in existing structures of

¹ The American Psychological Association style guide calls for capitalization of proper nouns identifying racial and ethnic groups, such as Black and White. Additionally, I capitalize White as an interruption of assumptions of Whiteness as the invisible norm.

education is where we invite preservice teachers to reconsider the worlds they—and their future students—inhabit (Kelley et al., 2020).

In our Educator Preparation Program (EPP), one of the first courses undergraduate preservice teachers (PSTs) take is Foundations of Education. This pre-admission course surveys the historical, philosophical, and sociological foundations of education in the United States while also introducing concepts of culturally responsive pedagogy—cultural competence, academic achievement, and sociopolitical awareness (Ladson-Billings, 1995)—and basic lesson planning skills. Throughout the course, I infuse readings, discussions, and activities that address principles of culturally responsive pedagogy and begin to interrupt unconscious bias. Appendix A includes a sample of course readings, assignments, and activities that I perceived to be aligned with introducing foundational understandings of culturally responsive pedagogy (CRP) based on their topics and opportunities for analysis, critique, and integration of students' lives and experiences.

The course was slightly revised in Fall 2020 to meet additional objectives for the new undergraduate education pathway, as our five-year undergraduate/graduate pathway was being phased out. Therefore, the current study examines the second semester that the revised course was offered (Spring 2021). I was curious about the impact of pedagogical approaches I used in the course on PSTs' beliefs about teaching racially and ethnically diverse students. Did experiences I designed in hopes of interrupting my students' norms actually do so, or did other experiences interrupt my students' worldviews (as well as my own instructional intentions)? Three benefits of the Scholarship of Teaching and Learning (SoTL; Boyer, 1990) wove themselves into this study as well: (1) improving student learning by encouraging instructors to study and analyze their pedagogy; (2) contributing to the field of teaching by sharing pedagogical moves with a wider audience; and (3) creating experiences to strengthen the instructor's own teaching (Chism, 2008). Furthermore, I wanted to know if empirical evidence confirmed any impact of my pedagogical practices (Grauerholz & Zipp, 2008) on my students' beliefs. I received approval from our Institutional Review Board (IRB) to complete this SoTL project.

Overview of Methodology

My empirical evidence arose from two data sources. PSTs completed the Learning for Justice (formerly Teaching Tolerance) Common Beliefs Survey (Hawley et al., n.d.) around Week 2 of the semester as a pre-assessment. This instrument, which I converted into a Google Form to allow students to complete anonymously, consists of 13 common beliefs about racially and ethnically diverse students. Participants rate these beliefs on a Likert scale of 1 (strongly agree) to 5 (strongly disagree). These common beliefs are at times complex and multilayered; therefore, Appendix B includes my analysis of suggested responses for critical and culturally responsive educators. At the end of the semester, PSTs took the Common Beliefs Survey again and also contributed a line to a whole-class "I used to think/but now I know" poem. When they submitted their anonymous line of the poem, I also asked them to include in the Google Form which course experiences contributed to their changes in thinking.

In Spring 2021, I had 28 students in the class. I received 27 responses to the pre-assessment and 28 responses to the post-assessment and poem activity, yielding response rates of 96% and 100%, respectively. Class demographics reflected the lack of diversity in the U.S. teaching force: approximately 85% of the class identified as female and White. Appendix C presents the

quantitative findings from the Common Beliefs Survey pre-and post-assessments, which I analyzed using descriptive statistics. The whole-class poem, which I analyzed using thematic coding and constant comparative analysis (Corbin & Strauss, 1990) will be presented later in this article alongside other elements of poetic inquiry.

I am contextualizing this work within another interruption: that of expectations of traditional qualitative research. Poetic inquiry uses poetry to gather, analyze, or share data as part of academic research (James, 2017; Prendergast, 2009; Vincent, 2018). The field of education is one possible context for poetic inquiry, which aligns well with discussions, autobiography or autoethnography, and narrative inquiry (Prendergast, 2009). Advocates of poetic inquiry note that while poetry can be one means of processing information, the resulting poetry should also be high-quality art in and of itself (Prendergast, 2009). Vincent (2020) explains the power of poetry as a vessel for expression in the realm of academic research.

Poetry allows for intertextuality

Allows a short cut to meaning (distance, not work) through fewer words with diverse meaning

Allows for multiple levels of meaning

Allows for multiple interpretations

Allows for voice to be ‘heard’

Allows for language to lay languidly

or lift our lexicon to rapid new heights. (p. 5)

An additional strength of poetry is its ability to capture affective elements, or how individuals feel about certain experiences (Prendergast, 2009). As I explore PSTs’ perceptions of how course elements impacted their beliefs about teaching diverse students, I am also exploring my own perceptions of how my instructional decisions helped or hindered the development of cultural competence in aspiring teachers. Affective elements clearly exist in these spaces and deserve exploration.

Poetic inquiry further interrupts expectations of traditional approaches to academic research. Instead of a traditional format of an introduction, literature review, methodology, findings, discussion, and conclusion, the introduction and methodology have been presented narratively as a foundation for the poetic inquiry which is to follow. This poetic inquiry organically weaves together elements traditionally found in the literature review, findings, discussion, and conclusion sections. For this reason, I present several data sources as appendices (referenced above) instead of in-text tables and figures. The reader may wish to consult these appendices to engage in a parallel meaning-making journey through poetry. This piece will therefore intermingle three main categories of poetic inquiry: (1) *Vox Autobiographia/Autoethnographia*, or researcher-voiced poems; (2) *Vox Participare*, or participant-voiced poems; and (3) *Vox Theoria*, or literature-voiced poems (Prendergast, 2009). In the poems below, I mark *Vox Theoria* with intentionally approximated APA formatting, including just the author’s name for paraphrases but including

years and page numbers for direct quotes. For example, “line breaks (Cahnmann, 2003, p. 34)” consists entirely of a direct quotation with added line breaks to thoughtfully interrupt the reader. *Vox Participare* appears in the entirety of “class poem,” which is the product of the whole-class poem activity described above, and in italic text in “delta #2,” which incorporates open-ended responses students provided about what caused the changes in their thinking. Because these contributions represented the voices of my students, I chose not to edit or revise their writing in the poems. *Vox Autobiographia/Autoethnographia* dominates the series of poems as I grapple with the impact of my instruction on my students’ beliefs about working with diverse students.

Piirto (2002) calls for researchers doing arts-based projects to have backgrounds in the arts to produce impactful art; therefore, I will briefly explain what calls me to implement poetic inquiry. I have been fascinated with the power of poetry since I was in elementary school, when I passed a Lisa Frank-style spiral-bound book of my poems around the class so my peers could contribute their comments. This notebook, filled with their comments, remains one of my most treasured writing artifacts. Decades later—even before I met the field of poetic inquiry—I still turn to poetry, especially prose poetry, as a means of processing the world around me as my own form of social research. As a literacy educator, my models include novels in verse like Jacqueline Woodson’s *Brown Girl Dreaming*. Similar to Woodson, I often use repetitive structure; short, simple lines with intentional line breaks; and italics to represent voice, whether it be another speaker, a subconscious voice, or voice within another framing. Therefore, in the poems that follow, italics often represent the voice of other researchers, students, or internal struggles; at times, italics are also used for emphasis. Cahnmann (2003) identifies elements such as rhythm, form, image, and metaphor to be central devices in poetic craft, amongst others. Rhythm intrigues me. I intentionally use line breaks, free verse, and violations of traditional conventions (such as capitalization and punctuation) as their own source of rhythm, a rhythm that simultaneously interrupts the rules of expectations. Similar to Neilsen (2004), I listen for rhythms in the inquiry process which then become rhythms in my poetry. At times, words and phrases jump out of sources, becoming inspiration for poems; at other times, key ideas I wish to convey become inspiration for the poems. Most importantly, Neilsen (2004) notes that language is always inadequate. The words I choose, whether in poetry or prose, will never fully recreate the actual experiences I hope to represent, but it is one way to invite others into my research process.

And now, without further interruption: the following poems explore the question of what pedagogical approaches in my Foundations of Education course did and did not impact PSTs’ beliefs about teaching racially and ethnically diverse students.

Poetic Inquiry

part 1: groundings

line breaks (Cahnmann, 2003, p. 34)

*in educational research
and practice*

*we are working with human beings
in all their
ever-changing
complexity.*

*incorporating the craft, practice, and
possibility
of poetry in our research
enhances
our ability to
understand classroom life
and support
students'
potential
to add their
voices to a more
socially just
and
democratic
society.*

mirrors

I am a
White
female
teacher educator.

I am the 80%.

I teach at a
White
public institution
with many
White
colleagues.

they are the 80%.

my students are
mostly
White
female
aspiring teachers.

they are the 80%.

it is my responsibility
(as the 80%) to
change
the 80%.

I do not take lightly
my duty to
prepare
culturally competent
aspiring teachers.

I make mistakes—
in how I use my voice (and silence)
in how I include (and exclude)
in how I interrupt the status quo (and uphold it)
in how I decenter my privileges (and center them).

but
it is a bigger mistake
not to do the work
where you
make them
in the
first place.

stages
denial
defense
minimization
acceptance
adaptation
integration

Bennett's six stages of
development
of intercultural
sensitivity.

Lindo and Lim
wonder
how we support
aspiring teachers
to walk through these
stages
moving from the belief that
my culture is the true reality
to
my culture is better
to
I don't see color

to
accepting other cultures are valid
to
seeing the world through others' eyes
to
maneuvering across cultures and perspectives
to
transformative teaching.

pipe dream

how do we build
aspiring teachers
aspiring toward
cultural competence?

Davis and colleagues
used cultural autobiography
and
cultural narrative
assignments
in a course focusing on culturally responsive pedagogy.

Sherfinski and colleagues
used a narrative portfolio
focusing on entries
focusing on
culturally responsive pedagogy.
(as they changed their program
their focus on
cultural competence
the portfolio entries
changed and
grew.)

but
even in courses focusing on culturally responsive pedagogy
Özüdoğru and Moore and colleagues found that
aspiring teachers' personal readiness
to teach with cultural competence
was higher than their
professional readiness.

significantly
higher.

so if courses aren't

preparing them for
cultural competence
what does?

fragments

sometimes
we
lean on
stand-alone courses
to teach
cultural diversity
and
culturally responsive
pedagogy.

sometimes
these courses are called
multicultural education
or
diverse learners
or
culturally responsive teaching
or or or

but
this isn't successful,
McDonald notes.
Mills adds it's
superficial.

aspiring teachers need
ongoing support
to talk about
race
and
supporting
culturally diverse
students,
says Krummel.

standing alone
starts conversations
but

it is not enough.

fragments
are
not
enough.

pipe dream #2
what causes change?

Garmon thinks
dispositions
 openness to diversity
 self-awareness and reflectiveness
 commitment to social justice
and
experiences
 intercultural experiences
 individuals encouraging growth
 educational experiences
 (readings, tutoring, diverse teachers)
both play a
role.

Garmon adds
while multicultural courses and
field experiences
can foster development

they alone are not
strong
enough to
 interrupt
aspiring teachers'
existing beliefs.

in the field
culturally responsive educators
grow
in the
field.

culturally responsive educators
emerge from the
intersection
of theory and
field
says Özüdoğru.

fields can be different.

they can be

culture walks in school communities
coupled with
future
classroom immersion,
like Wilcoxon and colleagues.

they can be

Boys & Girls Clubs
coupled with
conversations
readings and application
like Jacobs and colleagues.

they can be

courses taught at community centers
with community visitors and
community mentors for each
aspiring teacher
like Thomas and colleagues.

they can be

third spaces
Zeichner reimagined--
K-12 teachers and
community members
community knowing
brought into courses and
field work.

what else

can

they be?

stages #2

Hill-Jackson wrestled Whiteness
with her White
aspiring teachers.

during her course

on multicultural

education

she noticed

three stages of shifting
multicultural perspectives.

the
unconscious multicultural perception stage
where aspiring teachers are
blinded
unaware
of the experiences of
others.
why do we need to learn this?
they press.

the
responsive stage
where aspiring teachers are
introduced
curious
about the experiences of
others
but
not necessarily
accepting.

*this attentive stage is the most
treacherous
because White preservice teachers may
retreat
because their worlds—their
comfort
zones—have been
unsettled. (p. 32)*

the
critical consciousness stage
where aspiring teachers are
aware
of the experiences of
others.
*why were we never taught this in
school?*
they demand.

three stages.

one course

is not
enough.

silence

where are the
foundations
courses?

Sherfinski and colleagues started the work
there and
listened
as students' voices grew
through
narrative portfolios
throughout the
program.

but most discussions
(Davis and Hill-Jackson and Moore and Özüdoğru
and and and)
remain within courses
devoted
to cultural competence

or
later in
aspiring teachers' paths
(Braunstein and Davis and Garman and Moore and Özüdoğru and Sherfinski and Thomas
and and and)
when they have more
experience.

what can I do in my
foundations course—
pre-admission with
no required fieldwork—
that
might
make a difference?

fragments #2 (Villegas & Lucas, 2002, p. 21)

*to successfully move beyond the
fragmented and
cursory treatment of
diversity that
currently*

prevails,

*teacher educators must first articulate a
vision
of teaching and learning
within the diverse society we have
become.*

*They must then
use that
vision
to systematically guide the
infusion
of multicultural issues throughout the teacher education
curriculum.*

*This infusion process
requires that teacher educators
critically
examine the curriculum and
revise it as needed
to make issues of
diversity
central
rather
than
peripheral.*

resistance
we resist
interruption.

diversion
silence
guilt
benevolent liberalism--
all resistance strategies
Gay and Kirkland
see aspiring teachers
use.

aspiring teachers claiming
I didn't know
I was never exposed to this
I feel guilty [and therefore promote equality]
racism isn't a thing any more

I don't see color.

teacher educators are
interrupters.

Gay and Kirkland tell us to
teach, model, practice critical consciousness
and
show possibilities in K-12 contexts.

*we must
resist
resistance.*

envisioning

Villegas and Lucas envision
six elements
culturally responsive teachers
embody.

sociocultural consciousness

*knowing ourselves and the
connections
between school and society*

affirming attitudes toward culturally diverse students

*knowing
all
students
bring knowledge, and teachers
add
to it, not
replace
it*

commitment toward being agents of change

*knowing they can bring
change and
change misconceptions
like "differences among students
are problems
rather than
resources" (p. 24)*

constructivist views of learning

knowing prior knowledge helps learners

*(who are
not
empty vessels)
make sense of the world*

learning about students
*knowing their lives
families
communities*

culturally responsive teaching practices
*knowing the intersection of
each of these.*

it is here
where
hope lives.

a hope of
teaching
re-envisioned
with our culturally diverse
students
at the
center.

part 2: analysis

delta

from beginning to end
the biggest
changes
in the survey data
were in common beliefs
1&2—

*I don't think of my students in terms of their
race or
ethnicity. I am
colorblind
when it comes to my teaching*

and

*the gap in
achievement
among students of different races is about
poverty, not race.*

in the beginning
most students strongly agreed
not seeing
color
was good
and
that poverty (not race)
caused achievement
gaps.

by the end of foundations
most students disagreed with
colorblindness and were
neutral (uncertain?) about
if poverty (not race)
caused achievement
gaps.

on both beliefs they
shifted
their stance by
almost an entire point
on the 5-point
scale.

but
change on other beliefs
was less evident.

could it be
the common beliefs and their
ambiguity
left aspiring teachers questioning
what am I supposed to say?
(I myself struggle with common beliefs
5, 7, & 8.
they embed complexities beyond
foundations.)

or
could it be
foundations
didn't delve deeply
into all these different
subjects?

how much change
can foundations
uncover?

class poem

*I used to think you weren't supposed to see a student's race,
but now I know that it's important not to be 'colorblind' with your students.*

*I used to think that race and culture didn't change the way a classroom ran,
but now I know that those differences could change the whole perspective of the lesson.*

*I used to think that only celebrating Christmas during the holiday season was normal,
but now I know that we should include all holidays from different cultures and learn
about them year-round.*

*I used to think equality is needed in education,
but now I know we need equity.*

*I used to think that students should be given equal resources,
but now I know that students need and deserve equitable resources.*

*I used to think an educator should be blind to a student's race,
but now I know that we should acknowledge a student's race in order for them to feel
accepted and understood.*

*I used to think that not much went into lesson planning,
but now I know that is not true.*

*I used to think I was shy when it comes to teaching,
but now I know I am more confident going into a classroom.*

*I used to think talking about race was bad,
but now I know it is not and I should integrate it into classwork.*

*I used to think the education system had minor issues,
but now I know that the system needs many improvements.*

*I used to think that making lesson plans was easy,
but now I know they take a lot of work.*

*I used to think that it was problematic to talk about important issues with students,
but now I know that it's important to not shelter students from conversation about things
they are being exposed to.*

*I used to think being color blind to race was a good thing,
but now I know I need to acknowledge my students' different cultural and racial
backgrounds.*

*I used to think teachers would be educated on different cultures,
but now I know that teachers have to do that on their own.*

*I used to think lesson plans were a piece of cake to make,
but now I know how much work and effort they take.*

*I used to think being colorblind was good because we wouldn't be looking at people based on the
color of their skin,
but now I know it is actually good to see color and to understand the differences we all
have and the difficulties that some of us face more than others.*

*I used to think that you should be color blind to everyone and not talk about race,
but now I know it's important to acknowledge race and the beautiful culture behind it.*

*I used to think that individual teachers could help fix systematic issues,
but now I know that they can.*

*I used to think race does not matter,
but now I know it does.*

*I used to think teaching would be simple,
but now I know I just want students to show a little dimple.*

*I used to think teaching was about engagement,
but I now know it's about cultural relevance and patience.*

*I use to think that "not seeing color" in students might be okay,
but now I know that it could come off racist and that everyone should be seen as equal.*

*I used to think that some families didn't care about their child's education,
but now I know that they actually do.*

*I used to think the world of education was black and white,
but now I know there's a spectrum and everyone has their equal place.*

*I used to think that students did not perform well because they were bad students,
but now I know that they might not perform well due to a lack of support,
encouragement, and resources.*

*I used to think not that much went into the specifics of teaching,
but now I know that there is a lot that goes into teaching.*

*I used to think all assessments were bad,
but now I know assessments can come in a range of formats that give all students the
chance to be assessed as accurately as possible.*

*I used to think I was incapable,
but now I know that I am.*

between the lines

I hear four
rewritten
stanzas as
groups of thought.

diversity: race & culture
seeing negatives of ignoring race
& being colorblind
recognizing relationships
among race/culture/instruction
favoring equity over equality
(mentioned but still not fully
understood)

curriculum & instruction
lesson planning takes effort & work
topics of study can include
race & culture
throughout the year not just on
holidays

systems

teaching is complicated
& needs to change

self-efficacy

growing in confidence
as aspiring teachers

stacked in significance:

diversity: race & culture
curriculum & instruction
systems
self-efficacy.

delta #2

what caused your changes in your thinking?

I asked at the
end.

readings, especially *The Dreamkeepers*—

had a big influence
changed the way I thought about teaching history
not just one-sided history
taught me that to be a good teacher I cannot ignore part of a student's history
I have to teach the whole student
opened my eyes

but also Powell—

reading all the little stories throughout the textbook
showed how even on an
individual scale,
teachers can make
big changes.

discussions in class—

how to include different cultures
equity in education
and opportunity
made me realize how broken the system really is
there need to be so many
changes
to increase student success

diving deep

behind the scenes
so many different perspectives

*talking about
assessments.*

media, like Jamal’s story in “Systemic Racism Explained”—
*helped me better understand the issue of inequity
seeing different resources, different education,
segregation is still real
realizing African American students have a disadvantage because of
history really changes how I see
race*

and “Being 12”—
*[12] years old and knew about racism
kids know more than we think.*

lesson planning—
*working in groups and then on our own
knowing standards to teach specific topics.*

and
other course topics in general—
*equality versus equity
forced me to think and put myself in others’ shoes
bulletin board activity
how school systems are governed
laws that correlate with teaching.*

these were the abodes of
change.

surprises
lesson planning?

lesson planning??

why did lesson planning change your
thinking
about working with diverse
students?

or
maybe
did

lesson planning change your
thinking
about working with

students?

was it
safer
to talk about
lesson planning
and its
structure

than to admit to seeing
race
and the
structures
that oppress?

or
maybe
did

lesson planning
provide a
structure
for thinking
about working with diverse
students?

between the lines #2

8 of 28 lines

(almost 29%)

do not seem to have a
clear
connection to
cultural competence.

instead
they focus on the general
science and art of teaching
science of planning
assessing
art of becoming
trusting your own
capabilities.

could it be
between the lines
cultural competence does exist?

carefully-designed assessments can be
culturally competent.

lessons too.

could it be
they didn't want to talk about it?
turning to denial/defense/minimization (Bennett)
and silence/diversion/guilt (Gay & Kirkland)
or
simply staying unconscious of multicultural perception (Hill-Jackson)

could it be
it's truly what they learned?
perhaps
recognizing the complexities of teaching
is a step
toward cultural competence—
interrupting
single stories
of teachers and
students.

could it be
one course is not enough?
Villegas and Lucas and Garman and Hill-Jackson and Krummel and McDonald and Mills
(and and and)
agree.

but
we have to
lay
foundations.

and foundations begin
with
just
one
block.

surprises #2
allow me to
interrupt
myself.

as educators sometimes do

I started with what didn't work
not what
did.

I see
aspiring teachers who see
colorblindness
is not
productive.

they see
how society socialized them to
ignore
what deserves to be
seen.

I see
aspiring teachers who see
the system needs to change.

they see
they
can bring change.

perhaps
we did
lay
foundations—

foundations
upon which
more
must be
built.

between the lines #3

if I listen carefully
actively

I hear others' voices
between the lines.

I hear Bennett
envisioning progressions of
development toward acceptance.
we have work to do with
adaptation and

integration (and still some
denial/defense/minimization).

I hear Hill-Jackson
envisioning progressions of
the responsive stage of multicultural perspectives
curious, but not necessarily accepting
as comfort zones are
unsettled.
we have work to do with
unconscious multicultural perception
(some lines' silence could signify blindness)
and critical consciousness.

I hear Villegas and Lucas
envisioning progressions of
sociocultural consciousness
as aspiring teachers acknowledge
race influences thinking and teaching
systems designed to oppress
interruptions of the myth of schools as
impartial.
teachers as agents of change
as my aspiring teachers acknowledge
the links between school and society
the change that needs to happen
and their role in making it happen.
constructivist views of learning
as my aspiring teachers acknowledge
lived experiences should be embraced.
we have work to do with
affirming students from culturally diverse backgrounds
learning about students
culturally responsive teaching practice
and all the other areas
above.

I hear these voices
and the echoing silence of
the work yet to
do.

part 3: and now

sitting with myself
so

now
what?

what do I
keep and
change?

keep—

Dreamkeepers

discussions & topics

of equity, culture, systems broken (and future change)

lesson planning and assessment

analyzing the world around us (even bulletin boards)

media

that helps aspiring teachers

see stories beyond themselves (Jamal's story, being 12)

aspiring teachers recognized

these elements

as

transformative.

but

I wonder

what elements made change

subconsciously.

culture quilts, Adichie, *13th, Speaking Up at School*

and and and—

I see the visions of

Villegas and Lucas, Bennett, Gay and Kirkland, Hill-Jackson

charging me to

continue.

change—

I hear Zeichner

charging me to

rethink.

to explore

third spaces.

if foundations has no field experience

how can aspiring teachers still

experience the

field?

how can I merge

both academic and practitioner

knowledge?

what community
voices
could aspiring teachers hear
as they begin their journeys toward
cultural competence?

looking forward

not all who
wonder
are
lost.

exploring
learning
wondering
how to change and
improve.

I wonder

how these findings compare
with the new textbook
(another story for
another time)

I began using in
subsequent semesters.
it frames foundations
through a
critical lens, something
Powell does
not.

I wonder

how these findings compare
with aspiring teachers' thoughts as they
progress through the program.
foundations is just that—
foundations.

I wonder

how we interrupt curriculum throughout.
what work is
being done and
needs to be done?

I wonder

how aspiring teachers are changing.
pandemic
politics
policy
 make education a hostile
 place.
how do we encourage aspiring teachers to
persevere
ponder
push toward cultural competence
 when so many forces are
 pushing
 back?

I wonder and
look
 forward.

interruptions #2
for aspiring teachers
 and teacher educators

the beginning is not
 the end
and cannot be.

equity begins in theory, in coursework—in
 foundations
 and cannot remain solely an
abstraction.

equity begins in authentic practice
 and cannot develop without
fieldwork.

but

equity begins.
equity *must* begin even in
 just
 one
 class.
equity begins in *Dreamkeepers*, discussions, dispositions
 experiences
equity begins in foundations
 and cannot remain there.

equity begins
and cannot end.

equity
interrupts.

keep interrupting.

References

- Bennett, M. (2017). Development model of intercultural sensitivity. In Y. Kim (Ed.), *International encyclopedia of intercultural communication*. Wiley.
- Boser, U. (2014). *Teacher diversity revisited: A new state-by-state analysis*. Center for American Progress. <https://cdn.americanprogress.org/wp-content/uploads/2014/05/TeacherDiversity.pdf>
- Boyer, E. L. (1990). *Scholarship reconsidered: Priorities of the professoriate*. The Carnegie Foundation for the Advancement of Teaching.
- Braunstein, L. B., Ozdemir, O., Garcia, C. (2020). “Danger of a single story”: Pre-service teachers’ of color use of an online discussion board to discuss the essentialization of culture. *Multicultural Teaching and Learning*, 16(1), 5-27.
- Chism, N. V. N. (2008, April). The scholarship of teaching and learning: Implications for professional development. Key presentation at the Thai Professional and Organizational Development (POD) Network 2-Day Workshop, Bangkok, Thailand.
- Corbin, J. & Strauss, A. (1990). Grounded theory research: Procedures, canons, and evaluative criteria. *Qualitative Sociology*, 13(1), 3-21.
- Davis, R. D., Ramahlo, T., Beyerbach, B., & London, A.P. (2008). A culturally relevant teaching course: Reflecting pre-service teachers’ thinking. *Teaching Education*, 19(3), 223-234. DOI: 10.1080/10476210802250265
- Garman, M. (2004). Changing pre-service teacher’s attitudes/beliefs about diversity: What are the critical factors? *Journal of Teacher Education*, 55(3), 201-213.
- Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into Practice*, 42(3), 181-187.
- Geiger, A. W. (2018). *America’s public school teachers are far less racially and ethnically diverse than their students*. Pew Research Center. <https://pewrsr.ch/2P2Wgf6>
- Grauerholz, L., & Ripp, J. F. (2008). How to do the Scholarship of Teaching and Learning. *Teaching Sociology*, 36(1), 87-94.
- Hawley, W., Irvine, J. J., & Landa, M. (n.d.). *Common beliefs survey: Teaching racially and ethnically diverse students*. Learning for Justice. <https://www.learningforjustice.org/professional-development/common-beliefs-survey-teaching-racially-and-ethnically-diverse-students>
- Hill-Jackson, V. (2007). Wrestling whiteness: Three stages of shifting multicultural perspectives among white pre-service teachers. *Multicultural Perspectives*, 9(2), 29–35.
- hooks, b. (1994). *Teaching to transgress*. Routledge.
- Jacobs, J., Davis, J., & Hooser, A. (2020). Teacher candidates navigate third space to develop as culturally responsive teachers in a community-based clinical experience. *Teacher Education Quarterly*, 47(1) 71-96.
- James, K. (2017). What lovely words might also mean. In P. Sameshima, K. James, C. Leggo, & A. Fidyk (Eds.), *Poetic inquiry: Enchantment of place* (pp. 24–26). Vernon Press.
- Kelley, J., Arce-Trigatti, A., & Garner, B. (2020). Marching to a different beat: Reflections from a community of practice on diversity and equity. *Transformative Dialogues: Teaching and Learning Journal*, 13(3), 110–119. <https://doi.org/10.26209/td.v13i3.505>
- Krummel, A. (2013). Multicultural teaching models to educate pre-service teachers: Reflections, service-learning, and mentoring. *Current Issues in Education*, 16(1), 1–8.

- Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice*, 34(3), 159–165.
- Ladson-Billings, G. (2009). *The dreamkeepers* (2nd ed). Jossey-Bass.
- Lindo, E. J., & Lim, O. J. (2020). Becoming more culturally competent educators. *Perspectives on Language and Literacy*, 46(2), 33–38.
- McDonald, M. A. (2005). The integration of social justice in teacher education: Dimensions of prospective teachers' opportunities to learn. *Journal of Teacher Education*, 56(5), 418–435.
- Mills, C. (2008). Making a difference: Moving beyond the superficial treatment of diversity. *Asia-Pacific Journal of Teacher Education*, 36(4), 261-275.
<http://dx.doi.org/10.1080/13598660802375925>
- Moore, A. L., Giles, R., & Vitulli, P. (2021). Prepared to respond? Investigating preservice teachers' perceptions of their readiness for culturally responsive teaching. *International Journal for the Scholarship of Teaching and Learning*, 15(1), Article 10. <https://doi.org/10.20429/ijstl.2021.150110>
- National Center for Education Statistics [NCES] (2020a, May). *Characteristics of public school teachers*. https://nces.ed.gov/programs/coe/indicator_clr.asp
- National Center for Education Statistics [NCES] (2020b, May). *Racial/ethnic enrollment in public schools*. https://nces.ed.gov/programs/coe/indicator_cge.asp
- Neilsen, L. (2004). Learning to listen: Data as poetry: Poetry as data. In L. Butler-Kisber & A. Sullivan (Eds.), *Journal of Critical Inquiry into Curriculum and Instruction*, 5(2), 40-42.
- Özüdoğru, F. (2018). The readiness of prospective teachers for culturally responsive teaching. *Acta Didactica Napocensia*, 11(3-4), 1-12.
- Piirto, J. (2002). The question of quality and qualifications: Writing inferior poems as qualitative research. *International Journal of Qualitative Studies in Education*, 15(4), 431-445.
- Powell, S. D. (2015). *Your introduction to education: Explorations in teaching* (3rd ed.). Pearson.
- Prendergast, M. (2009). “Poem is what?” poetic inquiry in qualitative social science research. *International Review of Qualitative Research*, 1(4), 541-568.
- Sherfinski, M., Jalalifard, M., Zhang, J., & Hayes, S. (2019). Narrative portfolios as culturally responsive resistance to neoliberal early childhood teacher education: A case study. *Journal of Research in Childhood Education*, 33(3), 490-519.
- Taylor, R., Kumi-Yeboah, A., & Ringlaben, R. P. (2016). Pre-service teachers' perceptions towards multicultural education and teaching of culturally and linguistically diverse learners. *Multicultural Education*, 23, 42-48.
- Thomas, C. L., Tancock, S. M., Zygmunt, E. M., Sutter, N. (2020). Effects of a community-engaged teacher preparation program on the culturally relevant teaching self-efficacy of preservice teachers. *The Journal of Negro Education*, 89(2), 122-135.
- Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53, 20–32.
[doi:10.1177/0022487102053001003](https://doi.org/10.1177/0022487102053001003)
- Vincent, A. (2018). Is there a definition? Ruminating on poetic inquiry, strawberries and the continued growth of the field. *Art/Research International: A Transdisciplinary Journal*, 3(2), 48–76. [doi:10.18432/ari29356](https://doi.org/10.18432/ari29356)
- Vincent, A. (2020). Poem as literature review: Poetic rumination on the history of poetic inquiry. *Transformative Dialogues*, 13(2).

- Wilcoxon, C. L., Steiner, A. L., & Bell, J. (2021). Strengthening preservice teachers' understanding of culturally responsive classrooms through exposure, immersion, and dialogue. *Journal of Community Engagement and Scholarship*, 14(1), Article 15.
- Zeichner, K. (2010). Rethinking the connections between campus courses and field experiences in college- and university-based teacher education. *Journal of Teacher Education*, 61(1-2), 89-99.

Corresponding Author

Melissa Wells
Assistant Professor
College of Education
Seacobeck Hall Room 126
540-654-2177
mwells@umw.edu

Appendix A

Sample of Foundations of Education Readings, Assignments, and Activities Aligned with Culturally Responsive Pedagogy (CRP)

Readings	Comments
Powell, S. D. (2015). <i>Your introduction to education: Explorations in teaching</i> (3 rd ed.). Pearson Education Inc.	While this book does not have alignment with principles of CRP, it was the primary textbook in the course in Spring 2021.
Ladson-Billings, G. (2009). <i>The dreamkeepers</i> (2nd ed). Jossey-Bass.	In this text, Gloria Ladson-Billings lays the groundwork for culturally responsive pedagogy by profiling eight teachers doing transformative work, especially with African American students.
Assignments	Comments
Dual-Entry Journals for <i>The Dreamkeepers</i>	Students read <i>The Dreamkeepers</i> in three separate pieces. For each portion of the text, they identified six quotations from the reading in the left column of the dual-entry journal and then provided an analysis of the quotes in the right column. Guiding questions were provided to guide students in their analysis (i.e., “What strikes you about this?” “Does something confuse you or lead to further questions?”).
Activities	Comments
Small Group Discussions	In almost every class, students had opportunities to discuss topics in small groups. Topics included student similarities and differences; intersectionality and how students’ identities align with or differ from identities that have the most power and influence; and take-aways and questions from reading <i>The Dreamkeepers</i> .
Culture Quilt	Based on the work of Dr. Jacqueline Jordan Irvine, the culture quilt activity asks students to consider prompts in four categories: family history, cultural other, cultural self-personal, and cultural self-professional. The prompts are arranged with one category per column so

	that students' responses to prompts form a grid or a "quilt."
Formal, Informal, and Null Curriculum Analysis	Students analyzed three images of school bulletin boards to see which cultures were represented and which may be ignored. Additionally, students reflected on their prior knowledge about segregation—what they were taught in their formal curriculum—prior to reading Duncan Tonatiuh's <i>Separate is Never Equal</i> to discover the history of segregation of Mexican American children that they were not taught about.
Hexagonal Thinking: History of American Education	In this activity, students worked in groups to form connections among various historical events (such as the New England Primer, Freedman's Bureau, and the Bilingual Education Act) and generic terms (such as inclusivity and exclusivity) and justify the connections they made.
Professionalism Simulations	Using Learning for Justice's Speaking Up at School Pocket Guide , students rehearsed responding to microaggressions common in school settings (i.e., "Your mentor teacher says in front of a student, 'He's so lazy and never wants to try. No wonder he didn't do well on this test.' What do you do?"; "You are in a planning meeting with your peers, and your team is passing around a culturally-biased worksheet. What do you do?")
Video: " Systemic Racism Explained " (act.tv)	This video follows how Jamal, a Black boy living in a poor neighborhood, and Kevin, a White boy living in a wealthy neighborhood, face different experiences in school and life opportunities due to systemic racism.
Video: " Being 12: 'Because I'm Latino, I can't have money?' Kids on Race " (WNYC)	This video features 12 year olds sharing their stories relating to different aspects of identity and how racism has already impacted their lives.

<p>Video: “The Danger of A Single Story” (Chimamanda Ngozi Adichie’s TED Talk, 2009)</p>	<p>Nigerian author Chimamanda Ngozi Adichie shares her own experiences as a reader, writer, and person encountering and disrupting stereotypes connected with the “single story.”</p>
<p>Asynchronous Activity: Inquiry into the Societal Context of Schooling in America</p>	<p>Students were invited to choose a multimodal source (including the Netflix documentary 13th; podcast “Adam Ruins Everything, Episode 36: Nikole Hannah-Jones on the Rippling Effects of Redlining and Segregation”; “A Talk to Teachers” [original speech and NPR interview]; NPR “On Point” series from 2019 on closing the achievement gap [Part I, II, III, or IV]) and reflect on their take-aways.</p>
<p>Asynchronous Activity: History of American Education</p>	<p>Students visited the Zinn Education Project website to explore resources about different historical periods to gain deeper insight into counter narratives of history.</p>
<p>Asynchronous Activity: From <i>Dreamkeeping</i> into Action</p>	<p>Students revisited their double-entry journals from <i>The Dreamkeepers</i> to pick their top three quotes and then complete this sentence: “The most important action(s) I need to take in my future classroom to embrace culturally responsive teaching is/are...” Student responses were then compiled into a whole class “Culturally Responsive Pedagogy Pledge.”</p>

Appendix B

Goals for Critical and Culturally Responsive Educators

Common Belief Statement	Goal	Rationale from Common Beliefs Descriptions*
Common Belief 1: I don't think of my students in terms of their race or ethnicity. I am color blind when it comes to my teaching.	Disagree	“[R]ace and ethnicity often play important roles on children’s identities, and contribute to their culture, their behavior, and their beliefs. When race and ethnicity are ignored, teachers miss opportunities to help students connect with what is being taught. Recognizing that a student’s race and ethnicity influences their learning allows teachers to be responsive to individual differences.” (p. 1)
Common Belief 2: The gap in the achievement among students of different races is about poverty, not race.	Disagree	“Studies of the influences on student achievement invariably show that students’ family income is a significant correlate of low achievement. However, even when students’ socioeconomic status is taken into account, race often accounts for variance in student performance.” (p. 1)
Common Belief 3: Teachers should adapt their teaching to the distinctive cultures of African-American, Latino, Asian and Native American students.	Disagree	“Some generalizations can be made about the cultures of different racial and ethnic groups that can help teachers to begin to understand their students. However, these generalizations also can lead to stereotypes.” (p.2)
Common Belief 4: In some cultures, students are embarrassed to speak in front of others so I take this into account and don't call on these students in class.	Disagree	Some students of Native American and Asian decent may “prefer to work in small groups or on their own but not to speak out in class... On the other hand, when students do not learn to express themselves in public settings and to feel confident about their verbal abilities, this may undermine the development of verbal skills, and of literacy more generally.” (p. 2)
Common Belief 5: When students come from homes where educational achievement is not a high priority, they often don't do their homework and their	Disagree	“When families (not all students live with or are primarily cared for by one or more parents) do not get engaged in supporting their children’s

<p>parents don't come to school events. This lack of parental support undermines my efforts to teach these students.</p>		<p>learning, the job of the teacher is more difficult. The reasons why families don't get involved are many.” (p. 3)</p> <p>Interpretation note: This statement addresses two different areas: assumptions about family engagement in a child's education and the impact on school learning. While the Common Beliefs Descriptions acknowledge that a teacher's job may be harder without support from students' families, blaming families for not meeting certain expectations of engagement and making assumptions about their lack of involvement is deficit-based thinking not aligned with culturally responsive pedagogy.</p>
<p>Common Belief 6: It is not fair to ask students who are struggling with English to take on challenging academic assignments.</p>	<p>Disagree</p>	<p>“[W]hen English language learners are asked to do less challenging work that other students, they can fall behind and, perhaps, stay behind. In some cases, difficulty with English is erroneously perceived by educators as limited academic ability.” (p. 3)</p>
<p>Common Belief 7: I believe that I should reward students who try hard, even if they are not doing well in school; building their self-esteem is important.</p>	<p>Disagree</p>	<p>“if students come to believe that they are achieving at high levels when they are not, this can lead to a belief that they need not work harder... High self-esteem does not, in itself, translate to high academic performance.” (p. 4)</p> <p>Interpretation note: This statement is multi-layered. As the Common Belief Descriptions explain, high self-esteem by itself does not lead to high academic achievement; however, it can lay the groundwork for students' learning. At the same time, though, we cannot lower expectations just to build self-esteem. Culturally responsive pedagogy relies upon holding high academic expectations for all students and giving students the equitable support they need to achieve those expectations.</p>

<p>Common Belief 8: I try to keep in mind the limits of my students' ability and give them assignments that I know they can do so that they do not become discouraged.</p>	<p>Disagree</p>	<p>“Students do need to experience success in order to stay motivated. It makes sense, therefore, to give students work that they can accomplish. The potential downside here is that this will lead to lower expectations by both students and teachers. The challenge for teachers, then, is to be clear about the ultimate academic goal and ensure that students engage in increasingly demanding work in order to meet that goal.” (p. 4)</p> <p>Interpretation note: This statement is also multi-layered, as explained in the Common Belief Descriptions. Within Vygotsky’s conceptualization of the Zone of Proximal Development, we should target our instruction to an intentional zone beyond what students can do independently, but not to the point of complete frustration. Another challenging aspect of this statement is the wording of “the limits of my students’ ability.” Culturally responsive pedagogy asks us to start with what our students <i>can</i> do. Focusing on “limits of my students’ ability” incorporates deficit-oriented language. Also, assuming that we know exactly what students’ capabilities are can be limiting as well. While we do want to meet students where they are now and build upon what they do know, we must continuously increase the rigor and challenge so that we do not limit students’ learning with lowered expectations.</p>
<p>Common Belief 9: Students of different races and ethnicities often have different learning styles and good teachers will match their instruction to these learning styles.</p>	<p>Disagree</p>	<p>“[T]he concept of learning styles has different meanings and much recent research on learning does not talk about learning styles.” (p. 5)</p>
<p>Common Belief 10: Grouping students of different levels of achievement for instruction may benefit some students, but it can undermine the progress that could</p>	<p>Disagree</p>	<p>“The research suggests that most students can benefit from participating in learning groups comprised of students who have different levels of achievement and in which students of different races and ethnicities participate... The success of heterogeneous groups depends a great deal on the extent to which teachers carefully structure group work and prepare</p>

<p>otherwise be made by higher-achieving students.</p>		<p>all students to participate, taking into account the needs and dispositions of each student. There are also times when students need instruction targeted on particular skills and should be grouped with students who have similar needs. Educators should avoid tracking students by ability and should strive for grouping strategies that best enhances students' opportunities to learn." (p. 5)</p>
<p>Common Belief 11: Before students are asked to engage in complex learning tasks, they need to have a solid grasp of basic skills.</p>	<p>Disagree</p>	<p>"[W]hen students are not given challenging problem solving tasks at early stages of their cognitive development, it is likely that they will not develop important skills and dispositions. This is particularly problematic for students who do not experience opportunities for problem solving (high cognitive demand) in their homes. So, when the curriculum turns to lessons that demand the ability to make judgments and inferences, basic skills first students will be disadvantaged." (p. 6)</p>
<p>Common Belief 12: With all the pressures to raise student achievement, finding and using examples for the cultural, historical and everyday lived experiences of my students takes away (or could take away) valuable time from teaching and learning what matters most.</p>	<p>Disagree</p>	<p>"Good teaching requires that teachers build on their students' prior knowledge. Moreover, students learn best when they feel recognized and acknowledged for the aspects of their identity they deem important." (p. 6)</p>
<p>Common Belief 13: Talking about race with my colleagues could open up a can of worms; little good is likely to come from it.</p>	<p>Disagree</p>	<p>"While the country has made great progress in reducing racial prejudice and discrimination, negative stereotypes, concerns about fairness, and the absence of comfort in interracial relationships persist, especially when the stakes of common action or the resolution of interpersonal conflict are high. In schools where racial issues are openly dealt with, school leaders make clear that it is important to be candid and to trust one another while ensuring that action is taken when problems are surfaced." (p. 7)</p>

*Note: Rationale statements come from

https://www.learningforjustice.org/sites/default/files/general/common_beliefs_descriptions.pdf

Appendix C

Teacher Beliefs Pre- (n=27) and Post-Assessment (n=28) Data

Common Belief Statement	Pre/ Post	Frequency Distribution (%)					Descriptive Statistics			Mean Diff.
		5	4	3	2	1	Mean	Median	Mode	
Common Belief 1: I don't think of my students in terms of their race or ethnicity. I am color blind when it comes to my teaching.	Pre Post	11.1 25	11.1 25	11.1 17.9	33.3 17.9	33.3 14.3	2.33 3.29	2 3.5	1 4	0.96
Common Belief 2: The gap in the achievement among students of different races is about poverty, not race.	Pre Post	7.4 7.1	18.5 32.1	18.5 46.4	18.5 10.7	37 3.6	2.41 3.29	2 3	1 3	0.88
Common Belief 3: Teachers should adapt their teaching to the distinctive cultures of African-American, Latino, Asian and Native American students.	Pre Post	3.7 0	14.8 17.9	29.6 14.3	22.2 28.6	29.6 39.3	2.41 2.11	2 2	3 1	-0.3
Common Belief 4: In some cultures, students are embarrassed to speak in front of others so I take this into account and don't call on these students in class.	Pre Post	0 0	22.2 10.7	29.6 17.9	29.6 50	18.5 21.4	2.56 2.18	3 2	3 2	-0.38
Common Belief 5: When students come from homes where educational achievement is not a high priority, they often don't do their homework and their parents don't come to school events. This lack of parental support undermines my efforts to teach these students.	Pre Post	25.9 25	22.2 35.7	33.3 17.9	14.8 17.9	3.7 3.6	3.52 3.61	3 4	3 4	0.09

Common Belief 6: It is not fair to ask students who are struggling with English to take on challenging academic assignments.	Pre	0	29.6	33.3	18.5	18.5	2.74	3	3	
	Post	3.6	21.4	39.3	14.3	21.4	2.71	3	3	-0.03
Common Belief 7: I believe that I should reward students who try hard, even if they are not doing well in school; building their self-esteem is important.	Pre	3.7	0	3.7	22.2	70.4	1.44	1	1	
	Post	3.6	0	10.7	35.7	50	1.71	1.5	1	0.27
Common Belief 8: I try to keep in mind the limits of my students' ability and give them assignments that I know they can do so that they do not become discouraged.	Pre	3.7	11.1	40.7	29.6	14.8	2.59	3	3	
	Post	3.6	17.9	25	25	28.6	2.43	2	1	-0.16
Common Belief 9: Students of different races and ethnicities often have different learning styles and good teachers will match their instruction to these learning styles.	Pre	3.7	11.1	22.2	18.5	44.4	2.11	2	1	
	Post	3.6	3.6	17.9	25	50	1.86	1.5	1	-0.25
Common Belief 10: Grouping students of different levels of achievement for instruction may benefit some students, but it can undermine the progress that could otherwise be made by higher-achieving students.	Pre	3.7	7.4	37	37	14.8	2.48	2	2	
	Post	0	21.4	21.4	28.6	28.6	2.36	2	2	-0.12
Common Belief 11: Before students are asked to engage in complex learning tasks, they need to have a solid grasp of basic skills.	Pre	0	0	11.1	29.6	59.3	1.52	1	1	
	Post	0	0	14.3	25	60.7	1.54	1	1	0.02
Common Belief 12: With all the pressures to raise student achievement, finding and using examples for the cultural, historical and everyday lived experiences of my students takes away (or could take away) valuable time from teaching and learning what matters most.	Pre	22.2	25.9	37	11.1	3.7	3.52	3	3	
	Post	32.1	35.7	10.7	7.1	14.3	3.64	4	4	0.12

Common Belief 13: Talking about race with my colleagues could open up a can of worms; little good is likely to come from it.	Pre	14.8	33.3	25.9	18.5	7.4	3.30	3	4	
	Post	32.1	28.6	25	7.1	7.1	3.71	4	5	-0.3

*Note: Scores range from 5 (strongly disagree) to 1 (strongly agree). Therefore, a decrease in scores actually indicates that response are moving toward agreement.