Chapter 1 : Whiteness Theory and Education

Race, Whiteness, and Education interrupts this dangerous assumption by reaffirming a critical appreciation of the central role that race and racism still play in schools and society. Author Zeus Leonardo's conceptual engagement of race and whiteness asks questions about its origins, its maintenance, and envisages its future.

What You Need To Know Understanding Whiteness To combat racism today, it is necessary to understand the history of the ideology of "race" in order to challenge whiteness as the foundation of racial categories and racism. At first glance, it may seem that in common usage in Alberta, the word "white" is used to refer specifically to skin colour or race. Initially, this might seem like reverting back to, or reinforcing, the old and racist categories of European imperialism, and in some cases, it may in fact be meant that way. Here are some useful definitions of whiteness, followed by a list of its key features: Racism is based on the concept of whitenessâ€"a powerful fiction enforced by power and violence. Whiteness is a constantly shifting boundary separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white Kivel, , p. The power of Whiteness, however, is manifested by the ways in which racialized Whiteness becomes transformed into social, political, economic, and cultural behaviour. White culture, norms, and values in all these areas become normative natural. A Manual for Anti-Racism Trainers , write that whiteness is: Everybody else is then compared to that norm. In times of perceived threat, the normative group may well attempt to reassert its normativity by asserting elements of its cultural practice more explicitly and exclusively. It is socially and politically constructed, and therefore a learned behavior. It represents a position of power where the power holder defines the categories, which means that the power holder decides who is white and who is not Frye, In defining "others," whiteness defines itself. It is fluid - who is considered white changes over time Kivel, It is a state of unconsciousness: It shapes how white people view themselves and others, and places white people in a place of structural advantage where white cultural norms and practices go unnamed and unquestioned Frankenberg, Cultural racism is founded in the belief that "whiteness is considered to be the universal White versus Whiteness Race is scientifically insignificant. It has a long history in European imperialism and epistemologies for those who are of mixed ancestry and "pass" as white, this normativity, I would assume, would not occur. Distinct but not separate from ideologies and material manifestations of ideologies of class, nation, gender, sexuality, and ability. The meaning of "whiteness" is historical and has shifted over time i.

Race, Whiteness, and Education interrupts this dangerous In the colorblind era of Post-Civil Rights America, race is often wrongly thought to be irrelevant or, at best, a problem of racist individuals rather than a systemic condition to be confronted.

Struggling with White Identity Readings: Reconstructing White Identity Readings: Dave Dynak, Theater Dept. Teachers and Whiteness Readings: Whiteness and Pedagogy Readings: Bring four copies to class, for small group discussion. Final paper due by 5: If you do the latter, be sure to check back soon after to make sure that I was able to open the attachment. Duke University Press, , Speaking the Names of Whiteness in U. Essays in Social and Cultural Criticism, ed. Ruth Frankenberg Durham, NC: New York University Press, , Radical Visions for Transformation, ed. Routledge, , Philosophy for a Multicultural, Postcolonial, and Feminist World, ed. Uma Narayan and Sandra Harding Bloomington: Indiana University Press, , Allen, The Invention of the White Race: Racial Oppression and Social Control London: University of California Press, Creative and Critical Perspectives by Women of Color, ed. Aunt Lute Foundation Books, , Lynda Stone Urbana, IL: Philosophy of Education Society, , Valerie Babb, Whiteness Visible: New York University Press, Feminist Philosophical Narratives, ed. Cuomo and Kim Q. James Baldwin, Collected Essays[: Library of America, James Baldwin, The Price of the Ticket: Collected Nonfiction New York: Schocken, , Daniel Barnardi, The Birth of Whiteness: Race and the Emergence of U. Cinema New Brunswick, NJ: Rutgers University Press, Cambridge University Press, Oxford University Press, Deceptive or Welcome Discourse? Maurice Berger, White Lies: Race and the Myths of Whiteness New York: Racism in the Classroom from Kindergarten to College Philadelphia: Temple University Press, Interviewing Women in U. Methodological Dilemmas in Critical Race Studies, ed. France Winddance Twine and Jonathan W. Cornell University Press, , Bowser and Raymond G. Duke University Press, Also online at http: Teachers College Press, Mary Bucholtz and Sara Trechter, eds. Long Haul Press, Robert Gooding-Williams New York: A Project by Michele Wallace, ed. Bay Press, , Race and Racism in 70s Britain, ed. Hutchinson, , Reprinted as Hazel V. Black Britain and African America London: Verso, , ; also: University of Chicago Press, , ; and in a shortened version as Hazel V. Heidi Safia Mirza London: Sarah Carter, Capturing Women: Deploying Whiteness in America, ed. Rodriguez, and Ronald E. Readings on Race, Power, and Society, ed. Mun Wong New York: The Intellectual Imperialism of U. Confronting the Politics of Privilege, ed. Dalton Conley, Honky New York: Curry, White Women Writing White: Richard Delgado and Jean Stefancic, eds. Looking Behind the Mirror Philadelphia: Deloria, Playing Indian New Haven: Yale University Press, An Indian Manifesto New York: An Indian Manifesto Norman: University of Oklahoma Press, A Developmental Approach New York: Dominguez, White by Definition: Du Bois, Black Reconstruction: David Levering Lewis New York: A Living Doll Turns Forty, ed. Fortress Press, , Richard Dyer, White London: The Basics New York: The Basics, 2nd ed. Ferber, White Man Falling: Essays in Honor of C. Morgan Kousser and James M. Oxford University Press, , Flores and Dreama G. Neil Foley, The White Scourge: The Social Construction of Whiteness Minneapolis: University of Minnesota Press, Autobiography on Racial Identity, ed.

Race, Whiteness, and Education interrupts this dangerous assumption by reaffirming a critical appreciation of the central role that race and racism still play in schools and socie In the colorblind era of Post-Civil Rights America, race is often wrongly thought to be irrelevant or, at best, a problem of racist individuals rather than a systemic.

Education and Segregation Manuscript Word Count including tables, notes and references: Direct all correspondence to Michael O. Does more formal education also lead to behavior that heightens residential and school integration? We argue that because education is a form of status, it does not increase the likelihood that Americans choose to live in integrated neighborhoods, or send their children to more integrated primary and secondary schools. Rather, identities formed through higher education lead to greater concern for status-enhancing strategies in residential and schooling decisions. Both the structure of status hierarchies in the United States, in which race becomes a measure of school and neighborhood status, and the structure of educational institutions, which reinforces the view that status mobility results from differences in individual ability and effort, lead us to expect that education will be associated with greater segregation. Using data from the National Household Education Survey, higher levels of education, net of other standard demographic variable and contextual effects, are associated with living in more segregated neighborhoods and sending children to more segregated schools. Based on these findings, we offer an alternative interpretation of the positive relationship between education and liberal attitudes on racial issues. Educational Status and Black-White Segregation in Neighborhoods and Schools Deeply implicated in individual life chances, residential and school segregation by race have been the focus of researchers and policy makers, and core areas of conflict among Americans. One finding has been replicated so often that it is nearly a truism: Highly educated whites are more open to housing integration, say that they are less likely to leave a neighborhood if the minority population increases, express less discomfort with minority neighbors, and are more likely to say they would consider buying a home in a mixed-race neighborhood e. What is more, education appears to be the single strongest predictor of such support. Though there is debate about the precise causal link between education and attitudes, there seems little doubt that increased education among whites contributes positively to racial attitudes see Jackman and Schaeffer for exceptions. We know that highly educated whites and blacks are about as segregated from each other as are less educated whites and blacks Frey et al. But we know little else beyond this limited finding. At least two questions need answers: Due to the importance of segregation for many individual and social outcomes, we must probe the mechanisms that affect the level of segregation to develop adequate public policy, especially public policy aimed at alleviating the structural effects of race. And investigations of the relationship between segregation and education must go beyond the assumption that education, through more liberal racial attitudes, leads to less segregationist behavior. This paper develops a theory of the relationship between education and segregation. We first argue that since education constitutes status in the U. Not only does education have this direct relationship to segregation through the structure of status hierarchies, but also processes within educational institutions mediate the relationship between educational attainment and residential and schooling choices. The second section of this paper argues that educational attainment reinforces beliefs and fosters social networks and identities that run counter to its positive effect on liberal racial attitudes. A theoretical focus on educational practices and outcomes that oppose or mitigate the liberalizing effect of education leads us to deduce hypotheses that predict, for whites, an education-segregation relationship opposite that of the education-racial attitudes relationship. We conclude by showing how our theory and results provide a different interpretive frame for understanding the education-racial attitudes relationship. Educational credentials allow one to achieve, on average, occupations with promising career ladders and greater autonomy, and higher incomes. But education is a key means to social mobility partly because it constitutes a status in and of itself Meyer One could argue that education is one of the most important forms of cultural capital Bourdieu , , , and a key means of building social capital, in the U. Because education constitutes status, it seems likely that there is a direct connection between higher educational attainment and more segregated neighborhoods and schools. As we argue in this section, since

educational status is strongly associated with neighborhood and school status, and neighborhood and school status is inversely related to percent black, those with greater educational status are more likely to choose more segregated neighborhoods and schools to maintain and enhance their overall status. We expect that educational status is positively related to what Connelly Norms and expectations of higher educational status require a correspondingly high residential status. Massey and Denton argue that within all racial groups, a key indicator of socioeconomic advancement and status, and a key way to ensure that those advancements are maintained, is to move into higher status neighborhoods. They find that "the effect of racial composition on neighborhood evaluation is more negative for the higher socioeconomic status respondents than for others. This is probably due to these individuals being more conscious of status than others and, hence, more sensitive to the status implications of neighborhood racial composition p. Compared to the less educated, the highly educated are more concerned to pass along forms of cultural capital to their children through schooling, and to encounter the expectation among their peers that they should know and care about the benefits of a "quality" education. As individuals achieve greater education, they confront societal expectations that neighborhood and school status should correspond with educational status. The second aspect of social stratification affecting the relation of education, residence, and schools is that neighborhood and school status are strongly related to the presence of African Americans. It is well known that the presence of African Americans is believed by whites to reduce home values, as well as the overall status of a neighborhood Farley et al. Race is also an important factor in school status hierarchies. According to Saporito and Lareau Race overwhelmed other factors. For whites, racial composition is intimately connected to the images of class and status. A complete explanation of the relationship of education, neighborhood residence, and schooling choices for children should also explain how processes within educational institutions shape individual action regarding residence and schools. The next section shows how part of the relationship between higher education and segregated schools and neighborhoods is mediated through socialization processes within educational institutions. If a racially segregated society results from irrationality, narrow parochialism, and undemocratic thought, the argument goes, then formal education should provide the cure cf. But some researchers are skeptical that racially tolerant attitudes among individuals overcome structural forces that lead to racial segregation. In general, attitude and behavior are tenuously linked Schuman and Johnson Further, some scholars have argued that educational institutions legitimate forms of inequality in society. Educational practices reinforce meritocratic values and differential rewards Bowles and Gintis ; Karabel and Halsey , and educational structures increase the likelihood that individuals will frame academic failure as an individual rather than a structural problem Apple ; Oakes As we argue below, structural forces and identity formation within educational institutions increase the likelihood that the more educated will also see status hierarchies as outcomes of individual achievement within the context of equal opportunity. By changing social networks and creating "educational identities," formal education limits the ability of educated individuals to act on their more liberal racial attitudes. Learning What Education Means That education is a social status contributes to the dominant way that education is granted legitimacy: The socializing effect of education starts early as families and students negotiate the higher education status hierarchy. Through the process of choosing a list of schools to send applications, studying for entrance examinations, and discussing the positives and negatives of different higher education options, individuals tend to acquire and reinforce the view that education is of value because it affords opportunities for social mobility. This reason for the pursuit of education leads the more highly educated student to expect that education can and should lead to status mobility in other arenas, such as neighborhoods and schools for children. The Practice of Higher Education Educational practices shape the frames through which students understand social success, and they shape the relationship of race to social success. Some argue that increasing education fosters attitudes that challenge the dominant ideology that opportunity is open to all, but we argue that the practice of education instills the opposite. Through participation in higher educational institutions, students acquire and reinforce a belief and interest in competitive individualism. The ethos and structure of higher educational institutions generally embody cultural guidelines that privilege competition between individuals. With few exceptions, classrooms are structured so that each person competes for academic status against all other individuals. For example, the

system of grading, especially "grading on a curve," fosters individual competition. Second, because higher education tends to be stratified by social class, most of the students at a college, and almost all of the students in a graduate school, are middle class. Because of this class similarity on campus, students tend to experience higher education as a relatively level playing field. Both of these effects of educational practice are reinforced by the structure and legitimation of the system of education in the United States. The cultural framework that legitimates and to some extent structures the educational system is a tournament model Turner , in which the "winners" at each level are advanced to the next level to compete supposedly on equal footing. And the more time that an individual spends within institutions that operate according to a competitive individualistic logic, the greater the impact of these educational institutions on individual beliefs, values, and identities. Social networks among students in educational institutions are highly segregated by race Hallinan and Williams But even if student networks are not structured by race as one moves up the educational ladder, how education itself is structured within schools reinforces the view that individual effort is more important than race in determining educational outcomes. And this may be transposed to understand larger patterns of housing and schooling segregation. This is because, within a context of competitive individualism, the successes and failures of any individual are more easily framed as differences in individual abilities, rather than linked to social background factors, which are highly differentiated by race and linked to economic structures, residential patterns, and so forth. In an institution of higher education, a white student is more likely to come into contact with a non-white student who is highly successful, which makes equal opportunity and outcomes based on ability make more sense. And within this institutional context, it is much easier to construct the lack of success of a minority student as resulting from a lack of ability and effort. Educational Status, Networks, and Identity Formation A given educational status has consequences for individual action because it affects identity formation and social networks. The higher the level of education, the greater role that education plays in individual identity formation. Not that higher education is generally a "master" identity; identities remain multiple and conflicting Calhoun But whoever else a person is, he or she is also a college graduate, or a Ph. And higher educational institutions tend to foster an educational identity through community building, intercollegiate athletic competition, alumni events, and other integrating rituals, such as initiation and graduation ceremonies Bernstein An educational identity, like other identities, is constructed and reinforced through social relationships White Participation in higher educational institutions alters identities and social networks simultaneously. Because the strongest predictors of friendship networks are propinquity and similarity e. Through these connections in educational and other institutions, the highly educated are linked to friends who live in high status neighborhoods and the realtors who serve them. As identities and networks are shaped within educational institutions, the more highly educated have access to different sources of information about neighborhoods and primary and secondary schools. Because of their position in a network of highly educated individuals, they tend to be more aware of high status neighborhoods and schools. Educational status carries with it a motive for paying attention to school and neighborhood status, creates the networks in which information about school and neighborhood status is available, and provides the knowledge of where to get information on schools and neighborhoods and how to understand and use it. The less educated tend not to have the same resources communication sources, access to information on schools that allow the more educated to evaluate public schools and gain access to private schools. In contrast, the social capital of the more educated creates greater awareness of status hierarchies within educational institutions and neighborhoods and knowledge of how to negotiate them. Both the direct connection between educational and neighborhood and school status, and the effect of processes within educational institutions on identities and networks, lead us to expect that education will be related to more segregated schools and residence. We hypothesize the following: Using the census tracts within SMSAs, we constructed a dissimilarity index for whites at each educational level. This allows us to compare whites average level of segregation from blacks by white educational level. Conducted by the National Center for Education Statistics, this national telephone survey of the noninstitutionalized civilian population has the most direct and detailed data for our purposes. For our analysis of education and residence, we use the Household and Library data file, which contains 55, completed interviews. For our analysis of education and schooling choice, we use the Parent and Family

Involvement in Education and Civic Involvement data file, which contains 20, completed interviews with parents having children aged 3 through 20 and in grade 12 or below. For both files, zip-code-level census data were merged with the household-level data to allow for complete hypotheses testing. Because the NHES relies on stratification of telephone numbers and persons within the households, resulting in unequal probabilities of selection, sampling weights are needed. This package creates estimates through the use of the replicate method. This method splits the sample into groups, or replicates, based on the actual sample design of the survey, and then calculates estimates for each group by estimating replicate weights that parallel the actual sample design and estimation procedures employed in the full sample. The variation in the estimates derived from the replicate weights is then used to estimate the sampling errors of the estimates from the full sample. Based on our hypothesis, our question is this:

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Moreno Ready to fight back? Sign up for Take Action Now and get three actions in your inbox every week. You can read our Privacy Policy here. Thank you for signing up. For more from The Nation, check out our latest issue. Support Progressive Journalism The Nation is reader supported: Travel With The Nation Be the first to hear about Nation Travels destinations, and explore the world with kindred spirits. Sign up for our Wine Club today. Did you know you can support The Nation by drinking wine? Ad Policy Analysts found that black, Latino and Native American students have less access to advanced math and science courses and are more likely to be taught by first-year instructors than white students. Black and Native American students are also suspended and expelled at disproportionate rates. For the first time in history, the Education Department also examined school discipline at the pre-K level, finding that black students as young as four years old are already facing unequal treatment from school administrators. The Education Department released four papers with the data, analyzing inequality in school discipline , early learning , college readiness and teacher equity pdfs. During the â€"12 school year: Black students were expelled at three times the rate of white students. American Indian and Native-Alaskan students represented less than 1 percent of students, but 3 percent of expulsions. Black girls were suspended at higher rates than all other girls and most boys. American Indian and Native-Alaskan girls were suspended at higher rates than white boys or girls. Nearly one in four boys of color, excepting Latino and Asian American students, with disabilities received an out-of-school suspension. One in five girls of color with disabilities received an out-of-school suspension. A quarter of the schools with the highest percentage of black and Latino students did not offer Algebra II. A third of these schools did not offer chemistry. Less than half of American Indian and Native-Alaskan high school students had access to the full range of math and science courses, which consists of Algebra I, Geometry, Algebra II, calculus, biology, chemistry and physics. Black and Latino students accounted for 40 percent of enrollment at schools with gifted programs, but only represented 26 percent of students in such programs. Black, Latino and Native American students attended schools with higher concentrations of first-year teachers 3 to 4 percent than white students 1 percent. Black students were more than three times as likely to attend schools where fewer than 60 percent of teachers meet all state certification and licensure requirements. Latino students were twice as likely to attend such schools. Explore the datasets, organized by school, state and district, here. To submit a correction for our consideration, click here. For Reprints and Permissions, click here.

Chapter 5 : Race, Whiteness, and Education by Leonardo Zeus

Whiteness and Education. people of colour resisting white domination in higher education. Hauntings and entanglements of race: re-reading the journals of an.

Teaching and research around whiteness often overlap with research on post-colonial theory and orientalism taking place in the Arts and Humanities, Sociology, Literature, Communications, and Cultural and Media Studies faculties and departments, among others e. Also heavily engaged in whiteness studies are practitioners of anti-racist education , such as Betita Martinez and the Challenging White Supremacy workshop. The book examines white social beliefs and white anxiety in the contemporary United States€"in the context of enormous demographic, cultural, and social change. The book is often taught as a primer in White Studies on white racial identity in a "post-racial" US. Paradoxes of Colonialism and Race excavates the immutability and fluidity of white identity and its relationship to innocence in the context of post-colonial Netherlands in the first decade of the twenty-first century. Wekker identifies white innocence as a contemporary construction and denial [aggressive national forgetting] of the Netherlands role and proximity to European imperialism, racial stratification and hierarchy, and its contributions to the making of contemporary constructions of national belonging and cultural normativity autochtoon vs. Ultimately, Wekker is illuminating the cultural and rhetorical maneuvering that occurs within Dutch popular culture, educational spaces, and national discourses that facilitate a normalizing, non-identity to whiteness and how this very concept is intricately connected to a longer historical nineteenth-century racial grammar that accompanied imperial expansion. This research emphasizes the historically recent social construction of white identity. As stated by W. Du Bois in Scholars such as Winthrop Jordan [18] have traced the evolution of the legally defined line between "blacks" and "whites" to colonial government efforts to prevent cross-racial revolts among unpaid laborers. Academic Joseph Pugliese is among writers who have applied whiteness studies to an Australian context, discussing the ways that Indigenous Australians were marginalized in the wake of British colonization of Australia, as whiteness came to be defined as central to Australian identity. White privilege In , drawing from insights from W. Allen began a forty-year analysis of "white skin privilege", "white race" privilege, and "white" privilege. In a piece he drafted for a "John Brown Commemoration Committee", he urged that "White Americans who want government of the people" and "by the people" to "begin by first repudiating their white skin privileges". The Invention of the White Race. He also raised important questions about developments in those areas, and he avoided using the term "whiteness", using quotation marks when he did. I suggest that historical processes of suburbanization and decentralization are instances of white privilege and have contributed to contemporary patterns of environmental racism. She argues that these advantages seem invisible to white people, but obvious to non-whites. McIntosh argues that whites utilize their whiteness, consciously or unconsciously, as a framework to classify people and understand their social locations. In addition, even though many white people understand that whiteness is associated with privilege, they do not acknowledge their privilege because they view themselves as average and non-racist. Essentially, whiteness is invisible to white people. So I have begun in an untouched way to ask what it is like to have white privilege. She argues, "To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects" As Jackson writes in the article, "White Noises: On Performing White, On Writing Performance" , "The rhetorics of white guilt are tiresome, cliche, disingenuous, and everywhere. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. July Learn how and when to remove this template message Critical whiteness studies[edit] An offshoot of critical race theory , theorists of critical whiteness studies seek to examine the construction and moral implications of whiteness. There is a great deal of overlap between critical whiteness studies and critical race theory, as demonstrated by focus on the legal and historical construction of white identity, and the use of narratives whether legal discourse, testimony or fiction as a tool for exposing systems of racial power. Studies have grappled with the exclusionary nature of

the architectural profession, which erected barriers for nonwhite practitioners, the ways in which architects and designers have employed motifs, art programs, and color schemes that reflected the aspirations of European-Americans and, most recently, with the racialization of space. It is all, and only, about white self-hate. We must blame whiteness for the continuing patterns today We must blame whiteness for the continuing patterns today that deny the rights of those outside of whiteness and which damage and pervert the humanity of those of us within it. WS teaches that if you are white, you are branded, literally in the flesh, with evidence of a kind of original sin. In , historian Eric Arnesen wrote that "whiteness has become a blank screen onto which those who claim to analyze it can project their own meanings" and that the field "suffers from a number of potentially fatal methodological and conceptual flaws. Additionally, Arnesen accuses whiteness studies scholars of sloppy thinking; of making claims not supported by their sources; of overstating supporting evidence and cherry picking to neglect contrary information. He notes that a particular datum almost entirely ignored by whiteness studies scholars is religion, which has played a prominent role in conflicts among various American classes. He says that a type of "keyword literalism" persists in whiteness studies, where important words and phrases from primary sources are taken out of their historical context. Whiteness has so many different definitions that the word is "nothing less than a moving target. Yet Kolchin describes a "persistent sense of unease " with certain aspects of whiteness studies. There is no consensus definition of whiteness, and thus the word is used in vague and contradictory ways, with some scholars even leaving the term undefined in their articles or essays. Scholars in whiteness studies sometimes seriously undermine their arguments by interpreting historical evidence independent of its broader context e. Finally, Kolchin categorically rejects the argumentâ€"common amongst many whiteness scholarsâ€"that racism and whiteness are intrinsically and uniquely American, and he expresses concern at the "belief in the moral emptiness of whiteness [And the white race is an actual objective thing.

Chapter 6 : RACE AND EDUCATION

This article uses three tenets of critical race theory to critique the common pattern of teacher education focusing on preparing predominantly White cohorts of teacher candidates for racially and ethnically diverse students.

Chapter 7 : 14 Disturbing Stats About Racial Inequality in American Public Schools | The Nation

"Race, Whiteness, and Education" interrupts this dangerous assumption by reaffirming a critical appreciation of the central role that race and racism still play in schools and society.

Chapter 8 : Race, Whiteness, and Education - Zeus Leonardo - Google Books

Raising Race Questions: Whiteness, Education and Inquiry in Seven Teacher Case Studies Abstract Race matters in schools. In addition to the highly publicized racialized achievement gap, race has historically.

Chapter 9 : Race, whiteness, and education in SearchWorks catalog

They found that more of the difference between the high- and low-scoring districts was explained by teacher qualifications and class sizes than by poverty, race, and parent education.