



How Four White MTEs Attempted to Acknowledge, Act, and Hold Ourselves Accountable for Incorporating Antiracism Into Graduate Courses for Teachers

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Abstract

In this paper, we (four white Mathematics Teacher Educators) present a cycle of acknowledgement, action, and accountability where we grapple collectively with how to support mathematics teachers in interrogating characteristics of white supremacy culture. In putting this lens on our course design, we realized the need to interrogate our own practices as mathematics teacher educators (MTEs) and more personally embark on self-work as we unlearn racist, yet culturally normative, practices. In that vein, we discuss our shared tensions, doubts, and concerns, and how we interrogated our own teaching practices, which we continue to do in an ongoing process.

Discussion And Reflection Enhancement (DARE) Pre-Reading Questions

1. What do you think of when you hear the phrase *white supremacy culture*?
2. How do you see white supremacy culture influencing your personal and professional lives?
3. What do you think it means to engage in cycles of acknowledgement, action, and accountability? Share how you may have been doing this.

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Robin Keturah Anderson, Travis Weiland, Lorraine M. Males, and Kelsey Quaisley

Introduction

In this paper, we (four white mathematics teacher educators, MTEs) present a cycle of acknowledgement, action, and accountability (TODOS & NCSM, 2016) in the process of grappling with supporting mathematics teachers in masters-level courses to interrogate white supremacy culture (Jones & Okun, 2001). Table 1 includes the characteristics of white supremacy culture that we grappled with most prevalently, with examples on how they showed up most prevalently in our work in noticing and addressing these characteristics in mathematics education. For the entire list, see the Appendix. We adopt Okun's (2021) description of white supremacy which, "refers to the ways in which the ruling class elite or the power elite in the colonies of what was to become the United States used the pseudo-scientific concept of race to create whiteness and a hierarchy of racialized value in order to disconnect and divide [people from each other, the natural world, and ourselves]" (p. 2).

During our collective process, we realized that we first needed to begin to interrogate the characteristics of

white supremacy culture in our own practice as MTEs and within the institutional structures where we operate. While we collectively interrogated our practices, we also found instances of opportunities to take up self-work to unlearn racist, normative practices that perpetuated in our personal and professional lives. In the spirit of modeling vulnerability (Moore, 2021) we present this piece knowing that "vulnerability is a de/colonial move. Since colonizers want and enact control, vulnerability allows for letting go of control-based narrative to expose tender, raw parts of ourselves" (Boveda & Bhattacharya, 2019, p. 17). To do so, we begin by **acknowledging** our collective positionality (Aguirre et al., 2017) and situate this work with the call from TODOS (2020). Next, we describe the actions we took to enact the interrogation of white supremacy culture into our coursework and how these actions lead us to deeper acknowledgement and self-reflection. Finally, in our attempt to hold ourselves **accountable**, we share steps we have taken collectively and individually to continue to develop towards being antiracist mathematics teacher educators.

Table 1*Characteristics of white supremacy culture we grappled with most prevalently*

| Characteristic | How It Shows Up | Examples | How It Disconnects and Divides |
|------------------------------------|--|--|--|
| Sense of Urgency | <ul style="list-style-type: none"> ● Focusing on results over process ● Sacrificing collaboration and dialogue for results | <p>Overuse of direct instruction</p> <p>Strict pacing guides</p> | Promotes anti-democratic and anti-dialogic communication rather than collaboration and devalues the process of doing things and the time it takes to do something well for all stakeholders and the community. |
| Quantity over Quality | <ul style="list-style-type: none"> ● Focus and value placed on production of measurable goals and products. ● Devaluing of process | Overly focused on summative assessments | Ignores value of unmeasurable goals such as relationships, community building, dialogue, reflection, democratic decision-making and the importance of process in accomplishing tasks and measurable goals. |
| Worship of the Written Word | <ul style="list-style-type: none"> ● Does not take into account or value non-written information sharing | Prioritizing the written form of mathematics and communicating over other forms | Limits how people can communicate, advantaging some people over others. |
| Power Hoarding | <ul style="list-style-type: none"> ● Power is centralized, with no value in sharing ● Rationalizes centralization of power to make quick decisions and do what is best without inferences from ignorant others | <p>Teacher as expert</p> <p>Eurocentric mathematics</p> | Creates cults of personality and false gods, people who hold power and should not be questioned because they have a higher understanding of reality than others leading to dictatorships and fascism over democracy. |
| Individualism | <ul style="list-style-type: none"> ● Accomplishments are earned by individuals ● Collaboration is not valued ● Responsibility and accountability are centered in the individual | <p>Providing learning opportunities only at the individual rather than the collaborative/community level</p> <p>Classroom environments that do not lend themselves easily to collaboration, such as desks in rows facing the teacher at front</p> <p>A single teacher is held solely responsible for students learning</p> | Disincentivizes collaboration and organizations are not held accountable for the climates they create, instead blaming individuals. |

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|---------------------------------|--|--|--|
| Progress Is Bigger, More | <ul style="list-style-type: none"> Progress is only considered in terms of more people, capital, services, projects, etc. | School-level achievement measures determine “quality” schools | Quality improvement is ignored in favor of expansion and carrying capacities of ecosystems and sustainable approaches are ignored |
| Objectivity | <ul style="list-style-type: none"> Focus on logical thinking and finding one truth Emotions are irrational and should be ignored/and suppressed Belief that people can separate themselves from their lived experiences | <p>Privileging western notions of mathematics as the only form of mathematical epistemology</p> <p>Mathematics is about finding the right answers and there is only one right answer</p> | Dehumanizes by denying people’s emotions and lived experiences and ignoring the possibilities of multiple truths and different lived experience |
| Right to Comfort | <ul style="list-style-type: none"> Avoiding difficult issues Belief that people in power should not be troubled with emotional or psychological discomfort | <p>Teacher-centered instruction</p> <p>A focus on classroom management over learning</p> | Allows people in power to ignore discomfort of others and disincentivizes them from addressing issues causing discomfort and instead place blame on individuals for bringing up issues rather than interrogating roots of discomforts and systemic causes. |

Acknowledgement of Positionality

By acknowledging our positionality, we seek to continually interpret and present what transpired during our collaboration through our racialized ways of knowing and being. We, the authors, identify as white, cisgender, middle-class teacher educators at public research-intensive universities. By naming these social identities, we acknowledge the unearned power, access, and privileges that are granted to us by society and know that many we seek to teach and support do not have these privileges. We also see our collective work as white MTEs as critical to disrupting the comfort that is unduly enjoyed by white individuals within society. We acknowledge we are all at different stages of interrogating whiteness and white supremacy culture within our personal and professional lives and our experiences are not reflective of all white, cisgender, middle-class teacher educators. Instead, by leaning into vulnerability and discussing our shared understandings, tensions, doubts, and concerns, we hope it might help others who want to begin conversations around what it means to do antiracist work and to learn from and with other MTEs, especially those that possess unearned power, access, and privileges

The murder of George Floyd and protests during the summer of 2020 impacted each of us greatly and pushed us to try and do more to reflect on and challenge whiteness and white supremacy culture in our lives and in particular in our roles as MTEs. We were emboldened by the calls of national mathematics education organizations such as TODOS (2020) when they explicitly named that “We are mathematics educators. We cannot look away or claim a privileged stance because we might prefer to believe mathematics is a culturally or politically neutral subject. All levels of teaching mathematics are imbued with the same racism and violence that permeates all schooling” (p. 2). Though emboldened, we struggled with where to begin or how.

We have each been involved in the collective work of the Mathematics Teacher Education Partnership’s Equity and Social Justice Working group (Males et al., 2020) and in the Fall of 2020 we were introduced to the recently released *A Pathway to Equitable Math Instruction* resources and guide (Baldwin et al., 2020). Though the resource was new, it was already coming under attack in various news outlets. We began to explore the resource, which is intended for use in district- or school-based

teacher professional learning communities. In doing so, we saw its potential for use in university-based teacher education settings as well and a subset of the working group began collaborating on this. In particular, we were drawn to reading and reflecting on the first resource within *A Pathway to Equitable Math Instruction*, known as Stride 1¹, which proposes a 5-step cycle (engage, reflect, plan, act with accountability, and reflect) to support teachers to interrogate white supremacy culture (Jones & Okun, 2001; see Appendix for more detail on characteristics of white supremacy culture) in their previous schooling experiences and their current teaching practices. Our collaboration originally started with the discussion of the implementation of *A Pathway to Equitable Math Instruction* in our courses, but multiple discussions led to conversations about our positionality as white MTEs. In turn, our conversations then began to shift to how our work with teachers is constantly impacted by the ways whiteness operates in the world around us. In what follows, we present shared tensions, doubts, and concerns that acted as turning points, which moved our discussions away from course design and towards our individual and collective self-work to unlearn racist practices.

Action

Through our conversations around the integration of *A Pathway to Equitable Math Instruction* (Baldwin et al., 2020) and the characteristics of white supremacy culture (Jones & Okun, 2001), we acknowledged we wanted to explicitly tackle issues of systemic racism and white supremacy culture in our courses. Each of us had previously done work individually and together in thinking about systemic racism and white supremacy culture in our daily lives, but we struggled with how to translate such reflection into our role as MTEs. Throughout the Spring 2021 semester, we met frequently to discuss the design and refinement of our courses and during these discussions our conversations often drew us to question how we, as four white people, who have never been the victim of racism, could address systemic racism and white supremacy culture in an authentic, meaningful way. We continually doubted ourselves in this work with

the worry that we could easily end up doing more harm than good. We hoped by working together we could act as sounding boards and critical colleagues (Lord, 1994) for one another. While our original intention was to work together to support one another in collectively (re)designing our courses, we found our collaboration quickly turning to the work of unlearning racist practices by naming, interrogating, and at times addressing how we as MTEs perpetuate white supremacy culture within our courses.

As we met and discussed our courses, we came to realize more and more how deeply embedded white supremacy culture characteristics were in the courses we were teaching themselves and our own instructional practices. According to Okun and Jones (2001), “culture is powerful precisely because it is so present and at the same time so very difficult to name or identify” (p. 1). Our decisions to ask teachers in our classes to interrogate the characteristics of white supremacy culture and our conversations with each other helped to make the characteristics of the culture of mathematics teacher education in which we were operating more easily identifiable and in turn we noticed that these characteristics were rooted in white supremacy culture. To better articulate how we saw white supremacy culture within our courses we provide three examples of turning points in our conversations that unearthed the tensions, doubts, and concerns that help us begin to unlearn normative racist practices.

Turning Point 1: Go Beyond Monolithic Engagement

As we began collectively (re)designing our courses, our first conversations were guided by how to introduce the characteristics of white supremacy culture to our students. While discussing the logistics of introducing the characteristics was important, our conversations quickly turned to how we, and our students, have a variety of comfort levels, and previous engagement, with issues of racism. We discussed how we were extremely nervous about how the students would take it or where they might go. Our nervousness and desire to know how discussions would unfold illuminated how *right to comfort*, a characteristic of white supremacy, was pervasive in the

¹ See <http://equitablemath.org> for more information on Stride 1.

ways we discussed facilitating our courses. Our desire to be comfortable perpetuated white supremacy as it disconnected some students from the learning experiences by not allowing them to share divergent ideas that might cause discomfort. We were also concerned about the extent to which our Teachers of Color would benefit from discussing white supremacy culture. We ran the risk of promoting one way of engaging in work around white supremacy culture, the normative, white participant's way. Promoting one way of engaging in interrogating white supremacy culture promotes *objectivity*, a characteristic of white supremacy culture, that dehumanizes individuals by denying their alternate lived experiences thus further disconnecting them from fully engaging in our courses.

At the time of these initial discussions, we often felt paralyzed and unsure how to proceed. We knew this work was important, but also knew we could cause harm by engaging our students in one way of interrogating these characteristics within our courses. We have pushed each other to model vulnerability when engaging in these conversations with our students, thus allowing ourselves to share with our students where we are at on our journeys as we develop as antiracist MTEs. We also see opportunities to develop as MTEs when working with Students of Color so that we do not create experiences that tokenize, stereotype, or position them as spokespersons for their race. As we continue to unlearn these racialized practices, we ask ourselves, how do we broaden engagement in our courses to allow Students of Color, and students with varied lived experiences, to fully engage in dismantling white supremacy culture within their classrooms?

Turning Point 2: De-centering Ourselves as MTEs

Another turning point occurred when we discussed the tension of how to engage with our students in reflecting on their teaching practice. The conversation started when Robin shared how they felt it was critical to support practicing teachers in identifying white supremacy culture characteristics. For instance, in Robin's courses, students engaged in weekly critical praxis journaling but Robin felt at a loss on how to meaningfully respond to students' reflections as they grappled with white supremacy culture in their practice. Robin's confession pushed the group to

collectively realize that our understanding of feedback was deeply embedded in *individualism* and *power hoarding*, characteristics of white supremacy culture. Our conversations about feedback highlighted elements of *individualism* in that we positioned ourselves as the only source of feedback even though we felt unprepared to provide it. By maintaining this individualistic notion of feedback, we did not allow for collective sensemaking between ourselves and our students which increased the divide and disconnect between our students and the classroom community. We also realized that relying primarily on feedback from an instructor divided and disconnected students because it maintained the instructor's position of power as the only individual capable of pushing teachers' reflections. These conversations both challenged us to unlearn harmful assumptions of the novice/expert binary often perpetuated in academic settings, and pushed us to question the influence of our whiteness in these interactions. There is an inherent colonizing perspective in how we position ourselves as MTEs telling others how to teach and we collectively struggled to de-center that perspective. As we pushed each other to move beyond the binary we looked for opportunities to draw upon the expertise of our students and realized that we must develop pedagogical strategies that allow for collective sense-making. To continue the work of unlearning we ask ourselves, how are we de-centering ourselves within our courses?

Turning Point 3: Impact of White Supremacy Culture

At one point early in our collaboration, Lorraine and Kelsey shared how they were grappling with the amount of reading and writing they assigned to their students. In our discussions of the amount and type of coursework, a turning point occurred in the focus of our collaboration when we realized that the university culture caused this underlying tension. As we were all teaching graduate-level courses at research-intensive institutions, we were afraid that asking students to read and write less would mean that our courses were not rigorous enough according to the standards we have been enculturated in by our society and our institution. We were worried that our students or our peers at our institutions might think we were not doing our jobs or that we were lazy. Talking amongst ourselves about these collective anxieties helped

us to realize that we were grappling with multiple instantiations of white supremacy culture within the large university system, a system historically designed by and for affluent white men with the support and resources to dedicate more time to studies. We found ourselves in constant tension with the idea that if we decreased the amount of reading and writing then we were not doing enough for our classes. This feeling of not doing enough is directly tied to *progress is bigger, more, and quantity over quality*, two characteristics of white supremacy culture that rewards more work assigned rather than the value of the interaction and experiences themselves. Upholding these two characteristics through assigning copious amounts of reading and writing disconnects and divides the students as their understanding is measured only through quantity of engagement rather than harder to measure interactions that would promote community and collective experiences. Wanting to resist perpetuating these characteristics, we began to look for opportunities to recenter course experiences to focus on discourse and collective/shared understandings among peers. As we continue to unlearn, we ask ourselves, how do we push back against the established norms for coursework that we have unconsciously accepted and embedded within our work as MTEs?

Accountability

Our collaborative journey led us to realize and grapple with the impact of white supremacy culture in our roles as MTEs and in our lives. Knowing that “actions are hollow unless there is accountability” (NCSM & TODOS, 2016, p. 5), we have planned to, and were successful at times, with continuing our collaboration to keep ourselves accountable to each other. After completing our courses, we planned to continue to work together to transform our courses. Unfortunately, as the next semester began, we failed to keep up our weekly check-in meetings. We got bogged down in planning and grading in our own courses and were able to quickly check in with one another only occasionally through other meetings or activities. Basically, we succumbed to the influence of *individualism* focusing on our own courses which we are positioned as independently responsible for by our institutions and the *sense of urgency* to make sure we were providing timely feedback and continuing to come up

with new experiences for students. This led us to be somewhat disconnected from each other and our collective work. While we did not continue our weekly meetings, we did continue to interrogate our own beliefs and practices, including being explicit with our students about how we are engaging in this work with them (i.e., attempting to mitigate the damaging effects of *individualism*). In addition, we have started to broaden our professional learning and research opportunities together.

Writing this article helped to draw us back together to reflect more deeply on our collaboration. In doing so, we identified tensions that make our continued collaboration so difficult—the institutional structures and obligations of our universities. As academics at research-intensive institutions, we know the advantages and rewards that come with *individualism* and *quantity over quality*. Furthermore, as two of us are early career faculty, we constantly feel the pressure to produce for tenure, which relates to *worship of the written word*—what is often the most-valued product of our work is written publications. In other words, the very same characteristics of white supremacy culture we seek to problematize and de-center in our own classes are strong and alive in our institutions and lives, negatively impacting our ability to engage fully in this work. Coming together to write this article also sparked continued conversations which allowed us to continue to problematize the ways white supremacy culture impacted us and our work as MTEs and to reflect before then seeking to put that into written words. A parallel could be made here to Freire’s (1970) literacy work in which he describes reading and writing the world. Our discussions helped us read the world and we hope that our writing of this article helps us write the world in some small way. Another unexpected benefit of writing the article was the dialogue it opened with the editors and reviewers who further pushed our thinking and reflection. In many ways, they became a part of our group discussions, challenging us to continue to interrogate white supremacy culture in our work.

Though our continued collaboration on the master’s courses that brought us together has not continued in the same manner, we have continued to work together on other efforts to consider how to bring this work into all the courses we teach and even across the departments in which we hold appointments. One thing we were

successful in was beginning to realize and document just how much the characteristics of white supremacy culture impact us and our work, as evidenced in many of the ideas manifesting in this article. We continue to grapple with this. Each of us has shared experiences with each other, such as where we have noticed characteristics of white supremacy culture in our daily work. We continue to struggle with what to do with those reflections. We are cognizant that staying in the state of perpetual struggle could desensitize us, thus we are emboldened to move beyond this state of struggle. It is one thing to identify characteristics of white supremacy culture in our daily work, but it is another thing to do something about it. We see our work moving forward to go beyond identifying characteristics and instead take action because without action nothing will change. Because we also see action as an important step in our personal development as antiracists, we are hopeful that moving past struggle will result in progress because learning occurs when discomfort, and struggle, are present.

Our hope in sharing our experiences publicly is to show challenges with this work and perhaps draw others into it that are not sure how to begin. What we describe here is not a victory narrative. We have tried to be vulnerable with the very real challenges that we encountered that resulted in some failures and some successes. We continue to interrogate white supremacy culture into our teacher education courses, teaching practices, and academia in general, with our new knowledge and with the understanding that we are still learning. Our biggest takeaways from this work and advice to others thinking about how to start is that it must be collaborative and it is a continual journey. As we collectively, and individually move forward, we use the questions at the end of the turning points above to continually audit our practice.

- How are we de-centering ourselves within our courses?
- How do we broaden engagement in our courses to allow Students of Color, and students with varied lived experiences, to fully engage in dismantling white supremacy culture within their classrooms?
- How do we push back against the established norms for coursework that we have

unconsciously accepted and embedded within our work as MTEs?

As we reflect on our next steps, we are constantly drawn to the larger programmatic and institutional issues that were highlighted for us through this collaboration and collective reflection. One particular tension that we have focused on collectively is the institutionally perpetuated expert/novice divide. In particular, we live this tension in our roles as MTEs who are positioned as experts with terminal degrees teaching others how to do something they themselves have not done in many years and often in very different contexts. Therefore, we are holding ourselves accountable by committing to interrogate and transform this particular issue through a multi-institutional research project to develop mathematics teachers who are prepared to identify and combat white supremacy culture through community-based practices with the hopes of dismantling the power dynamic often created within academia between student and instructor.

We would like to close by again acknowledging that this work must be collaborative. We cannot change culture or institutional structures as individuals. We need collective action. Thus, we invite you to reflect on how you will join a collective group to continue to unlearn racist, normative practices that continue to marginalize students within mathematics education spaces. We also specifically call on white MTEs and mathematics educators to join this collective action. With this call, we borrow the concerning question from a colleague of Color: “Is this a fad for my White colleagues— one that will soon pass, leaving the same arrangements of privilege and disadvantage behind?” (Spencer, 2016, p. 230). We (white MTEs and mathematics educators) must collectively sustain this work by not only supporting our colleagues of Color, but acknowledging our positionality and responsibility in doing so.

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Discussion And Reflection Enhancement (DARE) Post-Reading Questions

1. How can you interrogate the ways you perpetuate characteristics of white supremacy culture in your teaching practice?
2. How can you push against the characteristics of white supremacy culture embedded in the institutional structures of K-12 schools, universities, and teacher education spaces where they are situated?
3. How can MTEs collectively work to dismantle white supremacy culture?
4. How can we build sustainable supports for MTEs to continually work to de-center the characteristics of white supremacy culture in mathematics teacher education?

Appendix

Characteristics of white supremacy culture

| Characteristic | How It Shows Up | How It Disconnects and Divides |
|------------------------------------|---|---|
| Perfectionism | <ul style="list-style-type: none"> ● Mistakes viewed as personal ● Focusing on what is wrong over what is right ● Focusing on others' inadequacies ● Little focus on reflection or lessons learned | Preserves "power and the status quo" because "as long as we are striving to be perfect according to someone else's rules, we have less energy and attention to question those rules and to remember what is truly important" (p. 8). In addition, we are led to believe "that we can determine whether others are showing up as perfect and demand or expect that they do so." (p. 8) according to our (students/teachers/ administrators) differing cultural norms |
| Sense of Urgency | <ul style="list-style-type: none"> ● Focusing on results over process; speed is valued ● Sacrificing collaboration and dialogue for results | Promotes anti-democratic and -dialogic communication rather than collaboration and devalues the process of doing things and the time it takes to do something well for all stakeholders and the community; People who can produce quick answers are perceived as more mathematically capable |
| Defensiveness | <ul style="list-style-type: none"> ● Criticism is not allowed or disincentivized ● Ideas that challenge norms are difficult to raise | Promotes the status quo by protecting power as it exists, suppressing new ideas, perspectives, innovation, and transformations in favor of one's by the people in power, resulting in an oppressive culture |
| Quantity Over Quality | <ul style="list-style-type: none"> ● Focus and value placed on production of measurable goals and products. ● Devaluing of process | Ignores value of unmeasurable goals such as relationships, community building, dialogue, reflection, democratic decision-making and the importance of process in accomplishing tasks and measurable goals |
| Worship of the Written Word | <ul style="list-style-type: none"> ● Does not take into account or value non-written information sharing | Limits how people can communicate, advantaging some people over others (i.e., literally silencing people) |
| Paternalism | <ul style="list-style-type: none"> ● Decision making process is not clear for those not in power, but is for those that do and their viewpoint is held above others and they believe others need them to make decisions for them | Decision making is anti-democratic, pedantic, and not transparent subjecting some people to only be able to accomplish what was made available to them by those in power |
| Either/Or Thinking | <ul style="list-style-type: none"> ● Everything is treated as a binary; right or wrong, friend or foe, etc. ● Ignores the possibility of both/and | Creates division and conflict (shifting focus from issues to allegiances) by creating categories that do not exist in reality (i.e., dividing people and things unnaturally) |

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| <p>Power Hoarding</p> | <ul style="list-style-type: none"> ● Power is centralized, with no value in sharing ● Rationalizes centralization of power to make quick decisions and do what is best without inferences from ignorant others | <p>Creates cults of personality and false gods, people who hold power and should not be questioned because they have a higher understanding of reality than others leading to dictatorships and fascism over democracy;</p> |
| <p>Fear of Open Conflict</p> | <ul style="list-style-type: none"> ● Conflict viewed as impolite, negative, emotional, or ignorant and/or avoided or ignored ● Those pointing out conflicts are positioned as the cause of conflict | <p>Conflict is ignored and problems are not solved, leaving wounds to reopen repeatedly; People who challenge power structures and status quo are blamed for problems rather than interrogating the structures creating the conflict</p> |
| <p>Individualism</p> | <ul style="list-style-type: none"> ● Accomplishments are earned by individuals ● Collaboration is not valued ● Responsibility and accountability are centered in the individual | <p>Disincentivizes collaboration and organizations are not held accountable for the climates they create, instead blaming individuals</p> |
| <p>Progress is Bigger, More</p> | <ul style="list-style-type: none"> ● Progress is only considered in terms of more people, capital, services, projects, etc. | <p>Quality improvement is ignored in favor of expansion and carrying capacities of ecosystems and sustainable approaches are ignored</p> |
| <p>Objectivity</p> | <ul style="list-style-type: none"> ● Focus on logical thinking and finding one truth ● Emotions are irrational and should be ignored/and suppressed ● Belief that people can separate themselves from their lived experiences | <p>Dehumanizes by denying people’s emotions and lived experiences and ignoring the possibilities of multiple truths and different lived experience</p> |
| <p>Right to Comfort</p> | <ul style="list-style-type: none"> ● Avoiding difficult issues ● Belief that people in power should not be troubled with emotional or psychological discomfort | <p>Allows people in power to ignore discomfort of others and disincentivizes them from addressing issues causing discomfort and instead place blame on individuals for bringing up issues rather than interrogating roots of discomforts and systemic causes</p> |