

**Graduate Student
SYMPOSIUM**

**Selected Papers*
Vol. 4
2007–2008**

**Queen's University
Faculty of Education**



Susan Catlin Editor

**Rebecca Luce-Kapler
Managing Editor**

THE EFFECTS OF WHITENESS AND WHITE PRIVILEGE IN THE EDUCATION SYSTEM

Angel Lau

ABSTRACT

Whiteness and white privilege are systemic issues that plague all social institutions; including educational institutions. In this paper, I discuss the effects of whiteness and white privilege in the education system. I begin by defining whiteness and white privilege and continue by discussing a few of the ways in which whiteness affects the students in the high school system. Then, I discuss the ways that whiteness and white privilege affect the faculties of education, highlighting the effect it can have on racial minority professors. Lastly, I consider ways that can help to minimize the effects of whiteness and white privilege. These are in no way, solutions to the problem of whiteness taking into account that whiteness and white privilege will continue to be prevalent so long as Eurocentric values and philosophies continue to dominate public and social discourse.

Racism used to be about segregation and about intentionally and openly discriminating against someone based on the colour of their skin, the accent with which they spoke or the part of the world from which they originated. Here in Canada, this racism supposedly died with the adoption of multiculturalism as an official state policy in 1971 (Department of Citizenship and Immigration, 2008). However, due to the fluidity of the social construction of race (Omi and Winant, 1997, p. 77), it is eternally living, changing forms to fit the times in order to survive. Whiteness or white privilege is one of the forms that racism has taken in our current context. Whiteness or white privilege means that a white person exerts an unspoken power over minorities.; While evident in many different social institutions, the purpose of this paper is to discuss the ways in which whiteness is apparent in the education system. Through an examination of the ways in which whiteness affects our education system, we can gain a deeper understanding of how whiteness and white privilege function and through this understanding, a deeper awareness of how we can eliminate it.

WHITENESS DEFINED

The study of whiteness, a relatively new field that has emerged within the last fifteen years (Chubbuck, 2004), is effectively about drawing connections between power, race and privilege. It is recognizing that white is a racial category. "Whiteness becomes another socially constructed identity, but one which has held the dominant position in perpetuating social inequity" (Henry, 2004, 158). Whiteness involves the implicit power and privilege that is associated with being white; it demonstrates the hegemonic construction of race that society has foregone. Sharon Chubbuck (2004) wrote that it is "directly connected to institutionalized power and privileges that benefits White Americans" (p. 303). She continued to explain that, "Whiteness is socially constructed through a process of negation, an assertion that it is not the Other" (p. 304). It is about creating racial opposites; treating someone as if they are the "Other" if they do not fit the norm.

White privilege is an extension of whiteness; it explicitly relates to the power and privilege that is automatically given to those who are white. In Peggy McIntosh's influential article *White Privilege: Unpacking the Invisible Knapsack* (1990), she outlines the daily effects of white privilege:

As a white person, I realized I had been taught about racism as something that puts other at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage. (p. 31)

As McIntosh stresses, we are often only taught that racism is about disabling a segment of the population and hindering the progress of minorities; we are not taught that it is about placing power in the hands of the white racial majority and the exertion of power over minorities. According to Foucault (1980), "power is essentially that which represses" (p. 89-90). Foucault also describes the embedment of power:

Power must be analysed as something which circulates, or rather as something which only functions in the form of a chain. It is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation. And not only do individuals

circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its points of application. (p. 98)

Taking into consideration the fluid interpretation of power explained by Foucault, I propose that the two notions of racism and power work in similar fashions; that is that power and racism are fluid concepts that continue to operate in chains. We all continually flow through these links and chains, enduring and exerting this power. The chains of racism and power are a demonstration to the cyclical pattern of its function. Racism, power and repression are intrinsically linked; power and racism coincide to create a repressive force that is unleashed upon an innocent populace. Speaking about the link between power and racism, Beverly Cross (2005) succinctly writes:

New racism [whiteness] works through a system of power and privilege operationalized mainly through systems and institutions (mainly schools) because they are key sites where people learn attitudes and behaviors they are to live by and the consciousness by which they make sense of the world. This invisibility leads to racism being pernicious, omnipresent, natural and frequently unchallenged. (p. 268)

Bearing in mind that whiteness can take an invisible form, it often goes undetected in our social institutions, especially our schools where whiteness and Eurocentrism have become the norm in the curriculum (Henry, Tator, Mattis & Rees, 2000). The institutionalization of whiteness and white privilege affects our students at a young age because they are placed in environments where they learn the basic and fundamental social knowledge that will influence their social interactions and patterns for the rest of their lives.

THE EFFECTS OF WHITENESS AND WHITE PRIVILEGE IN THE EDUCATION SYSTEM

White privilege and whiteness continue to prevail in our education system because it is deeply embedded in every social institution. One of the ways that whiteness manifests itself in our education system is the belief that colour-blindness is an

acceptable way of addressing issues of color and race in the classroom. In my conversations with other educators about issues pertaining to race, I often hear these teachers contend that they do not see race in others and that they treat everyone in a fair and equal fashion. This usually sends a shudder down my spine because by being colour-blind, a person is essentially failing to recognize the uniqueness and difference that we each possess. We all enter the education system as racialized, gendered and classed individuals (Dei, 2000, p. 38). By denying that race is a characteristic by which we can identify ourselves, we become a part of a process that "eliminates race as a category for consideration and thus appears to adhere to the moral demand for racial egalitarianism" (Chubbuck, 2004, p. 306). We are taking race away from the equation with which people can identify themselves; it can no longer be considered a characteristic by which to assert one's identity. In a study conducted by Manju Varma-Joshi, Cynthia Baker and Connie Tanaka (2004), when writing about colourblindness, they find that, "Operating within a color-blind ideology, the institution of schooling essentially instructs its facilitators to seek alternative scenarios for student actions that are not overtly tied to race" (p. 203). Colour-blindness is often used to mask unequal treatment by maintaining the appearance of equal treatment; it is furthering the flawed notion that racism is an individual problem that is not systemically engrained. Varma-Joshi et al. (2004) continue by maintaining that: "A deeper understanding of racism, power and privilege would demonstrate the inaccuracy of this perception and demonstrate how one can live in a racist environment, support it unconsciously, but not be a racist individual" (p. 203). This statement highlights the systemic function of whiteness. Chris Wilkins (2001) writes that "Whilst acknowledging the complexity of the culture dimension of racism, viewed from an ant-iracist [sic] perspective, racism is more than individual prejudices reproduced through institutions; it is sited in the structure of the capitalist state" (p. 9). The author emphasizes how racism is rooted in capitalism and how it has decayed the foundations of the capitalist state.

Another example of the effects of white privilege is the surfacing of reverse racism in response to affirmative action and equity admission initiatives. Carl James (2007) succinctly describes the fundamental purpose for these initiatives: "Rather they [equity access admissions] are meant to remove barriers that

have traditionally advantaged some groups and disadvantaged others. Further, such programs seek to address the impact of practices that have operated on the basis of white males' norms" (p. 357). Reverse racism occurs when it is believed that affirmative action and equity admissions initiatives are taking spots away from qualified white candidates, giving minority populations an unfair advantage in the selection process. Furthermore, there is a common misconception that the minority candidates who hold these positions are less qualified and they are filling these spots in order to achieve racial quotas; they are simply there because of the colour of their skin. (Solomon, Portelli, Daniel & Campbell, 2005). The failure to recognize the abilities of minority applicants is a way of upholding white privilege. By denying the possibility that a racial minority candidate deserves to occupy a spot just as much as a white candidate, white privilege is reinforced and further embedded into the consciousness of the perpetrator. This denial of capability in minorities is another way of strengthening the sense of entitlement that whites often fail to acknowledge that they feel. Reverse racism often hides the true feelings of white superiority and privilege that is unconsciously or consciously possessed.

Looking specifically at high schools, in the educational context, it is apparent that white privilege persists as a problem. For many minority students, school is the first place where they encounter overt or covert racism,. This is highlighted in a study of minority adolescents in smaller suburban areas with predominantly white populations in New Brunswick conducted by Manju Varma-Joshi, Cynthia Baker and Connie Tanaka (2004). These minority students endured violence and verbal abuse solely based on the colour of their skin which was further impacted by a lack of acknowledgment or support from teachers and administration. The researchers also observed that when a disciplinary incident occurred, it was common for the racially minoritized victim to be blamed for provoking the violent incident and thus to receive a harsh punishment. In these incidents, the teachers and administrators ignored or diminished the significance of the racist events that would serve as catalysts for the victims, ignoring the constant racial denigration taking place. As a result, they maintained and solidified the existence of white privilege by negating the initial racist attacks and making it acceptable for the

initial racist behaviour to continue by punishing the racialized victims.

Another aspect that is emphasized in this study is the possibility that minority students receive harsher punishments than their white peers. This is supported by a study conducted by Martin Ruck and Scot Wortley (2002) in which they evaluated the perceptions of minority students in regard to disciplinary consequences. They discovered that white students were perceived to receive the most preferential treatment from teachers and police officers and were the least likely to be suspended or to have a call home in regard to their behaviour. On the contrary, black students were thought to receive the worst treatment from teachers and police officers and they were thought to be suspended the most and also to have the most calls home. They concluded that "this is consistent with the view that the darker the skin color the greater the social penalties that exist" (p. 194). Uneven punishment based on race strengthens the argument that the exercise of white privilege is evident in the treatment and redressing of inappropriate behaviour; the system has allowed white students to be treated better than students of any colour. It accentuates the entrenchment of white privilege in our education system. It allows for our educators and administrators to erase racial issues and reduce the ugliness by disguising these incidents as other occurrences.

WHITENESS AND WHITE PRIVILEGE IN OUR FACULTIES OF EDUCATION

While white privilege and whiteness are a persistent problem in our elementary and secondary school systems, the issues of whiteness and white privilege are obvious in our faculties of education. Our faculties are predominantly populated by white, middle class, heterosexual female students who are then sent to teach in increasingly culturally diverse environments (Solomon et al., 2005). This is especially worrisome considering that "[T]eachers' own awareness of race, racism and whiteness very much impacts their ability to educate both students of color and white students" (Schniedewind, 2005, p. 280). Studies have shown that teacher candidates generally possess characteristics of transmitting the effects of whiteness and white privilege; they are vehicles that embody this message of white entitlement and

advantage (Chubbuck, 2004; Cross, 2005; Leonardo, 2005; Levine-Rasky, 2000; Solomon et al., 2005). In a study conducted about the practice of whiteness among white Canadian teacher candidates, Cynthia Levine-Rasky (2000) speaks of the "othering" of racial minorities in the classroom by teacher candidates:

Teacher candidates share an inability or resistance to speak of the dominant culture as constructing an 'other' relative to whom 'we' feel entitled to social rewards. That is, they are markedly inattentive to the social contexts giving rise to relative circumstances of privilege and disempowerment. (p. 278)

These teacher candidates create a binary opposition between themselves "we," and the racial other "them," in order to unconsciously or consciously justify their right to white privilege and power. It is a way of alienating the minority population and furthering the racial gap. In creating this "we versus them" attitude, these future teachers will create learning environments that support whiteness and its privileges.

Another indication that whiteness and white privilege are prevalent among teacher candidates is the denial of the existence of white privilege and the discomfort that is felt whenever issues of race are discussed. In a study conducted by Patrick Solomon, John Portelli, Beverly-Jean Daniel and Arlene Campbell (2005) that examines the notions of whiteness and white privilege amongst a group of teacher candidates, they found that in the group of teacher candidates they studied, many of the white respondents often denied the existence of white privilege by contributing their personal successes to hard work; they believed that all of their achievements were not facilitated by their whiteness. They failed to recognize the barriers that minority students often encounter and insulated themselves with the belief that all people are on equal ground.

As a result of this denial of white privilege, issues of race and racism are often difficult to discuss. When the notion of white privilege is revealed, these students often feel defensive and uncomfortable. Solomon et al. (2005) note that "For dominant groups there has been the inevitable challenge to their reality system thereby resulting in a degree of uncertainty, guilt, anger, and at times, the calls of reverse discrimination" (p. 155). Patrick

Solomon and Beverly-Jean Daniel (2007) support this notion of discomfort surrounding the discussion of race:

Canadian society continues to regard race as a discourse that should be closeted because of the assumption that the mere mention of the word retards human sensibilities and has the interesting repercussion of instituting feelings of guilt amongst minoritized candidates. The main tenance of the mythology of colour-blindness, irrespective of the fact that the lived realities of Canada's many visible racialized groups attest the insidious challenges of racism, and serve to placate the ideology of the Canadian mosaic, whether they are members of the dominant or minoritized groups. (pp. 167-168)

This sentiment of denial and discomfort will only aggravate the situation by creating a culture of silence.

While it may be true that teacher candidates enter our faculties of education with previously formed constructions of race, it is also significant to note that our faculties of education reinforce these notions of white privilege. Beverly Cross (2004) summarizes the main problems encountered by many white teacher candidates:

These graduates to some extent learned racism through their teacher education program because it is grounded in new racism. They completed the readings produced by white scholars that represented people of color, they completed all of their field experiences in racially diverse classrooms, and some completed a one-on-one study of an "othered" child. All of them exercised the power handed to them by their white professors and instructors to place people of color under their untrained surveillance (read observation) for their own learning. And that learning resulted in learning racism, ignoring power, and ignoring whiteness. (p. 269-270)

It is clear that the systemic characteristic of whiteness is taught in our faculties of education that often lack a comprehensive and cohesive multicultural approach. These white teacher candidates cannot be expected to have an inclusive teaching approach if their educational training is lacking in this aspect. Zeus Leonardo (2002) notes that "As long as white perspectives on racial matters drive the public discourse, students receive fragmented

understandings of our global racial formation" (p. 36). The racial hierarchy that places white at the top will continue to be reinforced in the curriculum and discourse so long as whiteness is considered the norm and racial hegemony is maintained.

As a result of this constant reinforcement of racial hierarchy, students can display resentment or other adverse emotions when the curriculum deviates from the socially established Eurocentric norm in education. In a report outlining the culture of whiteness at Queen's University in Kingston, Ontario, Frances Henry (2004) comments that: "tensions also reflect a resentment of any cultural approaches that depart from the AngloEurocentric models that dominate curricula and pedagogy." (p. 144) Based on Henry's findings, this culture of whiteness creates discomfort when different perspectives on knowledge are presented. Generally, students have been taught Eurocentrism exclusively throughout their entire lives so when they are introduced to alternative knowledge, they may feel uncomfortable.

Another stark example of white privilege and whiteness in our faculties of education is the treatment of minority professors in the university environment. Many professors of colour are often discriminated against in an academic world where their colleagues are predominantly white males and their students are generally white and middle class. Examining her own experiences as a woman of a racial minority working in a predominantly white, male environment and the experiences of 15 other racial minority female professors, Lucila Vargas (1999) states:

Since the Other teacher comes from a stigmatized group and her appearance and expressive behaviour fail to fit the persona of the "normal" professor, she is likely to encounter repeated difficulties getting accepted and treated as a legitimate member of academe. (p. 368) Professors of colour are often betrayed by the misconceptions and stereotypes of their appearances; they are expected to act or talk a certain way. When they do not fit this stereotype, the holder of that stereotype, which is often the professor's own student, may find this disconnect discomfoting. Frantz Fanon (1967) writes: "For not only must the black man [sic] be black; he must be black in relation to the white man [sic]" (p. 110). He emphasizes here that a black person must fit the stereotypical depiction that society has created about him or her

and must conform to fit the stereotype with which he or she has been burdened. Specifically commenting on the culture of whiteness at Queen's University in Kingston, Ontario, Frances Henry (2004) contends that "minority faculty members are faced with a multitude of experiences that reinforce their sense of "otherness," marginality and exclusion from the mainstream of University life" (p. 156). In her report, she noted that officially, it appeared that Queen's University has a multicultural and inclusive policy but in practice, the school, the professors and students were still predominately white. Speaking of the experiences of professors of colour and the reaction of the white professoriate, she continues:

As a result, their [white professors] very belief in the absence of racism blinds them to the experiences of faculty of colour and Aboriginal faculty. And their very whiteness—rather than their racism—makes them unable to understand what those experiences might be. (p. 148)

This highlights the misunderstanding and confusion surrounding the experiences of racial minority and Aboriginal professors; their whiteness prevents them from seeing and understanding the depth of systemic racism.

In addition to this, racial minority professors are often faced with students who doubt their knowledge and capabilities as an academic and lecturer. Using a model provided by Maher and Tetreault (as cited in Johnson-Bailey & Lee, 2005), Juanita Johnson-Bailey and Ming-Yeh Lee (2005) explain the challenges of being racial minority female professors in four themes or categories: mastery, authority, positionality and voice. By describing their own experiences as racial minority university professors, they explain that the students constantly challenged their mastery of the course material taught and their knowledge of it. Their authority was contested in that power was constantly being negotiated and the positions that they occupied as racial minority professors often confused their students in that their physical appearances did not exude the "usual" look of a professor. By providing an alternative voice to the dominant perspective, these professors were often ostracized by the students.

Another layer to add to this concept of voice is the presence of an accent. Johnson-Bailey and Lee (2005) point out that because of the presence of an accent, what is heard as an

accent is perceived by the students to be a comprehension problem or a communication barrier. Roxana Ng (1995) also expresses her feelings about the issue of accent by presenting the two contradictory yet common responses to her Chinese accented English. Some students comment that her accent is perfect and others commented that it needs improvement. In a study conducted by Donald Rubin and Kim Smith (1990), they found that 42% of students surveyed had decided to drop or withdraw from courses after learning the instructor was not a native speaker of English. Rubin and Smith expressed the need for students to learn, to understand and to listen to the accents as opposed to withdrawing from courses or making quick presumptions about communication problems. In an increasingly multicultural environment that embraces globalization and the prominence of English in the world markets, issues of accent must be confronted and dispelled.

Specifically, here in Canada, whiteness in the academy continues to be problem. Himani Bannerji (1991) recounts her experiences of being both an "Other" student and "Other" professor in the academy. Her experiences speak to her search to find a discourse that addressed her needs, given that she felt that feminist discourse focused mainly on the binds of patriarchy, failing to address the intersection of issues of racism and classism. Linda Carty (1991) also shares her experience of being discriminated against as a Black woman learning and teaching in higher education. As a student, she felt disconnected from the curriculum because her frame of reference was never considered, and when she openly challenged the material, she was perceived as being problematic. As a professor, she realizes the contribution that she can make in dispelling the inaccuracies and myths that have been maintained by a culture of whiteness in higher education. Many studies (Calliste, 2000; Dua & Lawrence, 2000; Luther, Whitmore & Moreau, 2003; Samuel & Wane 2005; Spafford, Nygaard, Gregor & Boyd, 2006) document the different types of problems that aboriginal and racial minority professors encounter regularly. Rashmi Luther, Elizabeth Whitmore and Bernice Moreau (2003) describe many of the difficulties that racial minority and aboriginal professors face. They found aboriginal and racial minority academics are faced with numerous challenges including: inadequate support, lower pay than their white counterparts, heavier workloads, "ghettoization" into

teaching courses that focus primarily on race or ethnicity or into introductory classes with enormous numbers, tokenism, and forced participation on committees that want their presence to demonstrate the committee's desire to appear more diverse. In addition, these academics often act as role models to racial minority students which, in itself, has many other responsibilities attached, and finally, they are generally excluded from making key decisions within their departments. Edith Samuel and Njoki Wane (2005) encapsulate the challenges faced by racial minority professors when they succinctly state, "minority faculty members were forced to survive in a hostile environment with challenges in teaching, tenure, evaluations, funding, research and promotions" (p. 84). A culture of whiteness will persist in the universities and in the faculties of education as long as the racial hierarchy is maintained and fostered in education and in society.

RECOMMENDATIONS TO OVERCOME WHITENESS

While whiteness and white privilege are deeply embedded tenets in society, we can still aspire to overcome whiteness in our daily lives. Considering the systemic embedment of whiteness, this may be an impossible feat to achieve due to the racially hegemonic and racially hierarchical society that has been constructed, but, hopefully, if we each aspire to contribute to the dismantling of white privilege, a little piece will be chipped away each time. Firstly, I would like to suggest that issues of race and racism be discussed freely in order to find solutions to the daily problems and also, to gain a better understanding of the privileges and benefits of whiteness. Solomon et al. (2005) state that "Such discussions also serve to bring to the surface many of the preoccupations that white participants may take for granted as a norm" (p. 162). Being able to discuss, debate and talk openly about race and racism is one the first steps to take in dispelling the discomfort that is felt and the continued subordination of racial minority groups.

Secondly, focusing mainly on the education system, I believe that we should first begin with the faculties of education. As educators, we have the ability to affect and inspire a large number of impressionable minds. It is for this reason that I believe that it is important to train teachers to recognize whiteness and especially to recognize racism. We need to train our teachers to teach in inclusive ways, as opposed to training teachers our

teachers to in tolerant ways. Solomon et al. (2005) insist that there is a "necessity of providing the teacher candidates with concrete tools and strategies for incorporating equitable practices in their classrooms" (p. 165). Varma-Joshi et al. (2004) suggest that:

Rather than downplay the impact of race and color, educators need to be aware of the privileges and power that wrap White skin. Again, this means going back to teacher-training institutions. Without an understanding of privilege and power, White individuals are apt to see racism simply as individual acts of hatred. (p. 203) We must begin to educate our teacher candidates in a manner that will give them the tools to teach inclusively so that we can begin to break the cycle. We must evaluate our teacher education programs and infuse anti-racist information and knowledge throughout the courses and environments.

We should review, revise and edit curricula so that it is not Eurocentric. We need to diversify the curriculum and include more culturally, racially and ethnically mixed material. We need to take the emphasis of our education system away from Eurocentrism and embrace the validity and richness of perspectives that differ from the norm of white, Western thought and philosophy. Johnson-Bailey and Lee (2005) wrote that "a culturally diverse curriculum may broaden students' knowledge base and understanding as they relate to who they are within their integrated multiple identities and how they relate to others in society." (p. 120). Culturally diverse curriculum will enrich our students' knowledge and diversify their understanding; it will enable them to enter our schools with a broadened understanding of the ways that race affect the lived experiences of all people.

CONCLUSION

It is evident that whiteness and white privilege are aspects of our society that are deeply rooted in all societal institutions. Whiteness has manifested itself in an invisible way that continues to influence the leaders of our hegemonic society. It reveals itself in different ways; one of the most problematic ways is colour-blindness, the masking of racism behind a facade of equity. This further contributes to the privilege and benefits that whiteness bestows. Our education system perpetuates white privilege and whiteness; it is entrenched deeply in the social institution of

schooling. Whiteness is displayed at all levels of education considering its far reaching and deep roots in almost every aspect involved with the notion of regimented schooling. Our universities and faculties of education continue to foster these notions of whiteness and white privilege. This is best demonstrated in the poor treatment of professors of colour who report mistreatment and discrimination from universities, colleagues and students alike.

While the problem of whiteness is endemic and systemic, we must all strive to work towards a solution; an education system that could be free of whiteness. I am not saying that the problems of racism and whiteness can be solved through education. The task of dismantling whiteness and racism is complex. As Frantz Fanon suggests:

In no way should my color be regarded as a flaw. From the moment the Negro [sic] accepts the separation imposed by the European, he has no further respite, and "is it not understandable that thenceforward he will try to elevate himself to the white man's [sic] level? To elevate himself in the range of colors to which he attributes a kind of hierarchy? We shall see another solution is possible. It implies a restructuring of the world. (pp. 8182)

Fanon emphasizes here the magnitude of the problem of racism and whiteness: it would imply a restructuring of the world because it is insidious and it is entrenched in every social intuition. However, I am suggesting a starting point; a place from which to begin examining racism and the power of whiteness. We need to prepare our teachers with solid strategies to recognize and deal with racism and the many issues that it surfaces in a multicultural environment. Additionally, we need to diversify our curricula, expand our knowledge past the Eurocentric material that continues to be taught and consider alternative perspectives and narratives. Most importantly, our society needs to understand the implications and consequences of white privilege and whiteness because without this knowledge, we cannot advance and overcome this insurmountable challenge. Through a closer examination and comprehension of whiteness and white privilege, we can all aspire to create an inclusive society where every person regardless of race can be treated equally and fairly.

References

- Bannerji, H. (1991). But who speaks for us? Experience and agency in conventional feminist paradigms. In H. Bannerji, L. Carty, L. Dehli, S. Heald, K. McKenna (Eds.), *Unsettling Relations: the University as a site of feminist struggles* (pp. 67-108). Toronto, ON: Women's Press.
- Calliste, A. (2000). Anti-racist organizing and resistance in academia. In G. J. S. Dei & A. Calliste (Eds.), *Power, knowledge and anti-racism education* (pp. 141-160). Halifax, NS: Fernwood Publishing.
- Carty, L. (1991). Black women in academia: A statement from the periphery. In H. Bannerji, L. Carty, L. Dehli, S. Heald, K. McKenna (Eds.), *Unsettling relations: the university as a site of feminist struggles* (pp. 13-44). Toronto, ON: Women's Press.
- Chubbuck, S.M. (2004). Whiteness enacted, whiteness disrupted: The complexity of personal congruence [Electronic Version]. *American Educational Research Journal*, 41 (2), 301-333.
- Cross, B.E. (2005). New racism, reformed teacher education and the same old oppression [Electronic Version]. *Educational Studies*, 38, 263-274.
- Dei, G. J. S. (2000). Toward an anti-racism discursive framework. In G. J. S. Dei & A. Calliste (Eds.), *Power, knowledge and anti-racism education: A critical reader* (pp. 23-40). Halifax, NS: Fernwood Publishing.
- Dua, E. & Lawrence, B. (2000). Challenging white hegemony in university classrooms: Whose Canada is it? *Atlantis*, 24 (2), 105-121.
- Fanon, F. (1967). *Black skin, white masks* (C. Lam Markmann, Trans.). New York: Grove Press. (Original work published 1952)
- Foucault, M. (1980). *Power/Knowledge: Selected interviews and other writings 1972-1977* (C. Gordon, L. Marshall, J. Mepham & K. Soper, Trans.) New York: Pantheon Books.
- Henry, F. (2004). *Systemic racism towards faculty of colour and aboriginal faculty at Queen's University*. Kingston, ON

- tario: Queen's University, Queen's Senate Educational Equity Committee.
- James, C. E. (2007). "Reverse racism?" Students' responses to equity programs. In T. Das Gupta, C. E. James, R. C. A. Maaka, G. E. Galabuzi & C. Anderson (Eds.), *Race and racialization: Essential readings* (pp. 356-362). Toronto: Canadian Scholars Press (Reprinted from *Seeing ourselves: Exploring race, ethnicity and culture*, 3rd ed., pp. 176-195, 1999, Toronto: Thompson Educational).
- Johnson-Bailey, J., & Lee, M.Y. (2005). Women of color in the academy: Where's our authority in the classroom? *Feminist Teacher*, 15(2), 111-122.
- Leonardo, Z. (2002). Souls of white folk: Critical pedagogy, whiteness studies and globalization discourse [Electronic Version]. *Race Ethnicity and Education*, 5 (1), 29-50.
- Levine-Rasky, C. (2000). The practice of whiteness among teacher candidates [Electronic Version]. *International Studies in Sociology of Education* 10(3), 263-284.
- Luther, R., Whitmore, E., & Moreau, B. (2003). Making visible the invisible: The experience of faculty of colour and Aboriginal faculty in Canadian universities. In R. Luther, E. Whitmore, & B. Morneau (Eds.), *Seen but not heard: Aboriginal women and women of colour in the academy*, Second Edition (pp. 11-32). Ottawa, ON: Canadian Research Institute for the Advancement of Women.
- McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack [Electronic Version]. *Independent School*, 49 (2), 31-36.
- Ng, R. (1995). Teaching against the grain: Contradictions and possibilities. In R. Ng, P. Staton, & J. Scane (Eds.), *AntiRacism, feminism, and critical approaches to education* (pp. 129-152). Westport, CT: Bergin & Garvey.
- Rubin, D. L. & Smith, K. A. (1990). Effects of accent, ethnicity, and lecture topics on undergraduates' perceptions of nonnative English speaking teacher assistants. *International Journal of Intercultural Relations*, 14, 337-353.

- Ruck, M.D., & Wortley, S. (2002). Racial and ethnic minority high school students' perceptions of school disciplinary practices: A look at some Canadian findings. *Journal of Youth and Adolescence*, 31(3), 185-195.
- Samuel, E., & Wane, N. (2005). "Unsettling Relations": Racism and sexism experienced by faculty of color in a predominantly white Canadian university. *The Journal of Negro Education*, 74(1), 76-87.
- Schniedewind, N. (2005). "There ain't no white people here!": The transforming impact of teachers' racial consciousness on students and schools [Electronic Version]. *Equity and Excellence in Education*, 38, 280-289.
- Solomon, R. P. & Daniel, B. J. (2007). Discourses of race and "White Privilege" in the next generation of teachers. In P. R. Carr & D. E. Lund (Eds.), *The great white north? Exploring whiteness, privilege and identity in education* (pp. 161-172). Rotterdam, The Netherlands: Sense Publishers.
- Solomon, R.P., Ponelli, J.P., Daniel, B.J., & Campbell, A. (2005). The discourse of denial: How white teacher candidates construct race, racism and 'white privilege'. *Race Ethnicity and Education*, 8(2), 147-169.
- Vargas, L. (1999). When the "Other" is the teacher: Implications of teacher diversity in higher Education [Electronic Version]. *The Urban Review*, 31(4), 359-383.
- Vanna-Joshi, M., Baker, c.J., & Tanaka, C. (2004). Names will never hurt me? *Harvard Educational Review*, 74(2), 175-208.
- Wilkins, C. (2001). Student teachers and attitudes towards 'Race': the role of citizenship education in addressing racism through the curriculum [Electronic Version]. *Westminster Studies in Education*, 24(1), 7-21.