Masters of Arts in Education Action Research
Papers

Education

12-2020

Teaching Peace: The Effects of Concentrated Interaction with Anti-Racist/Anti-Bias Media on a Montessori Guide's Practice

Sarah Streyle
St. Catherine University

Teaching Peace: The Effects of Concentrated Interaction with Anti-Racist/Anti-Bias

Media on a Montessori Guide's Practice

Submitted on December 20, 2020

in fulfillment of final requirements for the MAED degree

Sarah Streyle

Saint Catherine University

St. Paul, Minnesota

Advisor: Alisha Brandon   Date:

Acknowledgements

I am grateful to the many authors and artists whose work in the area of anti-bias/anti-racism has led me to this project. They are helping me to become a better teacher and create a more just world with and for my students.

I also extend many thanks to my cohort and my professors in the AM2 program at St. Catherine University; I am a better teacher and person because of this year working with all of you. Thank you as well to my advisor, Alisha Brandon, for your support throughout this process and for helping me clarify my thoughts.

Thank you to my co-teacher, Kate, for supporting my work and for the many conversations about how we can continue to learn and grow to be the best teachers for our students. You help me to be a better teacher.

Lastly, I am forever grateful for the love, support, and patience of my family this past year. Thank you to my littlest daughter, Audra, for letting Mama "do more homework" for a little while. Thank you to my husband, John, for the encouragement, the conversations, the editing, and for the gift of time. I couldn't have done this without you.

Abstract

The purpose of this self-study was to examine the effects of concentrated interaction with anti-bias/anti-racist media on a Montessori guide's practice. It was conducted over a total of six weeks. The intervention included a pre- and post- survey of understanding, nightly media interactions, daily reflection journaling, daily tallies of anti-bias/anti-racist thoughts during the school day, and a daily confidence scale to measure the participant's confidence to integrate anti-bias/anti-racist concepts into her teaching practice. The study was completed at a private Montessori school in a medium-sized midwestern town, with an early childhood classroom of fifteen three- to five-year-old students of diverse backgrounds. The findings indicate a slight increase in confidence and efficacy for the participant in discussing anti-bias/anti-racist concepts with students, families and colleagues. The findings also point to the strong need for working with other educators and Montessorians for further integrating anti-bias/anti-racist concepts into classroom practice.

Keywords: anti-bias/anti-racist, Montessori, early childhood, self-study, education

When I first began teaching in my 20's, I had grand plans to change the world. I thought my enthusiasm and optimism were all I needed. While this mindset gave me a good start, what I have found in the years since is that teaching has changed *me*; it has shown me areas that I need to grow. Being a white, middle class, female teacher is a demographic that is quite common in education, and I have often wondered how this affects my ability to teach children who are not a part of this demographic themselves. My work as an educator goes beyond teaching mathematics, science, language, and geography. Coming to Montessori education has taught me the importance of looking for my growth areas to be the best guide for the children I teach. Knowing this, I must ask how I can best contribute to the work of guiding children to be adults who are thoughtful and introspective; who create peace and justice in the world.

White supremacy, the assumed norm of white culture and experience, is the foundation of much of the racism and bias in this country and in education (Delgado and Stefancic, 2017; Keisch and Scott, 2015; Tatum, 2017). It is the main system I am working to unlearn and recognize in myself, in Montessori, and in my teaching practice. Education in the United States was founded on white supremacist principles that disproportionately serve to uphold the success of white students, to the detriment of students of color (Martinez, 2020). U.S. schools are more segregated by race today than they were *before* Brown vs. Board of Education came before the Supreme Court in 1954 (Keisch & Scott, 2015). Maria Montessori wrote extensively about educating for peace and the importance of helping children become adults who are able to meaningfully contribute to their communities and to the world (Montessori, 1972). Her aim was to help

teachers guide children to become thoughtful adults who can question, analyze, and address ways the world needs to change and improve.

In my sphere of influence, in the United States, in a medium-sized midwestern town, and in a private Montessori school, I am one of many teachers who fit the same demographic. Because of this, there is potential for both complacency and for change; I can work within myself and my own demographic and use my place of privilege in society to support the work of change and justice and encourage children in this work as well. To do this, I must first be able to examine and name my own racism, biases, and privilege. It is only then that I can help children to understand racism, bias, and privilege as well, and combat them when they find them in themselves and in the world.

In this project I was the sole participant and acted as both researcher and subject. I am a Montessori Guide with 18 years of experience in early childhood education in various roles in both public and private education. I currently teach a Children's House level classroom at a private school in a medium-sized midwestern town. When I began this project I was not sure if my school would be open or not; the COVID-19 pandemic had forced us to close in the spring of 2020, and we were not sure we would have the funds to re-open, or be able to re-open with restrictions, for the 2020-2021 school year. I had to design a research project I could do with or without a current classroom of students. We were able to re-open with changes and restrictions in the fall of 2020. My class consisted of 15 students ages three to five years old, from mostly upper middle-class families. There were eight girls and seven boys. My research was conducted through interacting with a series of anti-racist, anti-bias (ABAR) media and readings, with reflective journaling, pre-and post-intervention and pre- and post- media/reading

surveys, daily tallying of anti-bias, anti-racist thoughts during the school day, and a daily

tally of confidence to integrate ABAR practice from the ABAR material I interacted with.

The question I sought to answer for myself was, "What is the impact of interaction with a

variety of anti-bias/anti-racist literature and media on a Montessori guide's sense of

confidence and self-efficacy to integrate ABAR work into their teaching practice?"

Theoretical Framework

Critical race theory is a theoretical framework that looks at race not as a

biological, but as a societal construct, that affects issues surrounding race and racism,

law, and power. It posits that categorizations surrounding race serve to maintain

structural white supremacy (i.e. benefits to white people) in the culture and practice of

society. To clarify, white supremacy in this case is regarding not the overt violent actions

of political extremists, but the systematic and everyday actions that seek to benefit and

uphold white culture and norms (Delgado & Stefancic, 2017; Ladson-Billings & Tate,

2006). I will primarily be using the terms of researchers Delgado and Stefancic (2017).

Critical race theory is the lens I chose to use when completing my study because,

as a white teacher, I was raised in a system that gives me privilege over people of color,

and many of the systems used to train me as a teacher and seen as inherently "neutral"

(such as testing and educational access) are in fact fraught with white supremacy. As a

Montessori teacher I seek to teach and promote peace in my students and in society; to do

this I need to start with myself and my understanding of how racism affects what I do and

how I process the world and my role as an educator. To critically examine my own biases

and racist tendencies I need to look at my training and practice through the lens of critical

race theory.

The following literature review examines books and articles regarding education and the need for anti-bias/anti-racist teaching practice, to combat the racist societal norms and foundations that white supremacy creates and upholds.

Review of Literature

Pick up a history book in most schools in this country, and there will be a section in US history about the Civil Rights Movement. The book likely outlines the work of Dr. Martin Luther King, Jr., and others as the champions of fighting for equal rights for black Americans. History, as taught in our education system, might lead one to think that the Civil Rights movement solved many problems, and things are much better now. But are they? Have things *honestly* gotten better? In 1997, Psychologist and author Dr. Beverly Tatum wrote a book called *Why are all the black kids sitting together in the cafeteria? And other conversations about race*. The question posed by the book title is telling. In the 2017 revised edition of the book, the question is still valid, as it is today. As a society, it is essential to ask of the lessons of history, "What has changed?" and it is also imperative to ask, "*What still needs to change*?"

In the US educational system, there are still significant disparities in learning outcomes for students of color compared to white students when disaggregating data by racial/ethnic group (Ladson-Billings &Tate, 2006; Tate, 2017). The need for equity in education is still an issue at the forefront of education today, even though things look a little different than they did during the Civil Rights movement. The educational system in the US was built on a Eurocentric model of ideas, which have disproportionally benefitted white students (Ladson-Billings 2009; Tate, 2017). For decades teachers have been using the term "multicultural education" as a way to promote "inclusion" of

students of color into the curriculum; however, this has often meant that society has not

critically examined the underlying inequities and discrimination that marginalize these

students in the first place (Lee, 2014).

       The Montessori method of education, created by Dr. Maria Montessori and used

all over the world for over 100 years, is a child-centered experiential educational system

(Montessori, 1995). Montessori believed that teachers should teach and promote peace,

and to do this, they must prepare themselves spiritually. Montessori said,

> "The real preparation for education is a study of one's self.
> The training of the teacher who is to help life is something
> far more than a learning of ideas. It includes the training
> of character; it is a preparation of the spirit."
> -*The Absorbent Mind*, p.131

       In Montessori education, many schools are private and serve predominantly white

and high socio-economic-status students; some public and charter Montessori schools are

working toward creating equity of access, and more are needed (Langhorne, 2019). The

change needed in the US educational system applies to Montessori schools too. To truly

combat disparities in education, we need not just a multicultural approach, but an

intentional anti-racist/anti-bias approach. The anti-racist/anti-bias approach not only

seeks to include students of color, but also actively stands against racist ideas,

institutions, and methods, and seeks to create not just "tolerance," but true equity. It

moves aside the Eurocentric, white-normed model of education to "make room for other

cultural perspectives that must be included" (Lee, 2014, p.11). This literature review

covers the following sub-topics: white supremacy in education and the need for equity,

using anti-racist/anti-bias practice methods vs. other methods educators have used to

create equity such as multiculturalism and "colorblindness," and best practice

frameworks for practical anti-bias/ anti-racist method use in the classroom. Montessori teachers are to "tear out their most deeply rooted defects, those in fact which impede their relations with children." (Montessori, 1996, p.149). To confront the pervasiveness of inequities caused by and upheld by white supremacy in education, it is necessary to use an intentional anti-racist/anti-bias pedagogical approach; the use of this practice starts with teachers' work in themselves.

White Supremacy in Education Creates Inequity

There are an estimated 4,500 Montessori schools in the United States currently (NAMTA, 2020). Of those, the number of public Montessori schools is growing, and now over 500 (Banks & Maixner, 2016). In public schools, 80% of teachers are white, and the majority of them are women (NCES, 2018). Montessori teacher demographic statistics are harder to find, as many Montessori schools are private; however, using public school numbers as a baseline, one can assume that there are similar numbers (or even higher, with private schools) of white teachers in Montessori schools. In any system where there is a dominant culture represented, that culture needs to be willing to examine the ways it is blind to systematic and cultural privilege over others. The systematic racism that grants benefits to white people over people of color is called *white supremacy*. White supremacy is the set of cultural norms that center and benefit white culture and often oppress and marginalize people of color (Hilliard, 2014; Tatum, 1997, 2017). In the United States, white supremacy in education affects policy and funding, achievement gaps between white students and students of color, teaches students that white culture is the norm and marginalizes the importance of, and the experience of, the

history of students of color (Banks & Mainxner 2016; Cole & Verwayne, 2018; Lee 2014; Tatum 1997, 2017).

Anti-bias/Anti-racist Education

Anti-bias/anti-racist education is a perspective used in teaching that not only celebrates multicultural differences, but also critically evaluates and actively stands against oppression, injustice, and racist norms when encountered (Beneke et al., 2019; Derman-Sparks & Edwards, 2019; Kuh et al., 2016; Lee, 2014). Some other terms related to anti-racist/ant-bias education are *social justice education*, *multicultural education*, *diversity education*, and *culturally relevant* or *culturally sustaining education* (Banks & Mainxner, 2016; Beneke et al., 2019; Cole & Verwayne 2018; Derman-Sparks & Edwards, 2019; Doucet, 2017; Kuh et al., 2016; Lee, 2014).

Children develop an understanding of racial categories as early as nine months old (Setoh et al., 2019) and by age 3, white children can demonstrate bias against people of color, and children of color may show preference for lighter skin (Beneke et al., 2019; Vittrup, 2016). Other aspects of racial identity and categorization, such as discourse, symbols, shared trauma, and spaces are constructed for children from birth (Nash et al., 2018). Implicit racial bias affects all areas of life and has far-reaching effects on society and culture. Once people reach adulthood, these ideas are much harder to examine and change (Gaias et al., 2018). This is why it is critical to understand how racial biases develop in early childhood and how teachers can affect racial bias development in early childhood settings. When children are asking questions and developing their own ideas about race and biases, how teachers engage about race matters. Anti-bias/anti-racist education teaches students that the effects of racism are not the fault of people of color

(Cole & Verwayne, 2018), addresses inequities, and helps give children tools for

disrupting bias and injustice when they encounter them (Beneke et al., 2019).

Other Methods and Views on Teaching About Race

In the last several decades, education about race has come in many different

forms. "Multicultural" or "diversity education" can mean anything from a unit on heroes

and holidays of "other" (non-white European) cultures, to a true celebration of all

cultures represented in a class or community. The issue with multicultural education as a

broad term is that it often does not include looking at discrimination and inequity

(Derman-Sparks & Edwards, 2019; Lee, 2014), and it can be more cursory than a more

wholistic anti-racist view.

Another term often used by educators is "colorblind" – as in, "I don't see color."

Teachers who ascribe to this philosophy believe talking about race is taboo and often see

themselves as promoting the idea that all people are equal (Quinn, 2017, Vittrup, 2016).

The problem with this view, as with multicultural education, is that it does not confront

or address the genuine discrimination that people of color face, and the history and

effects of racism still at work today (Husband, 2012; Tatum, 1997, 2017).

Teachers' Views of Racial Bias and Willingness to Teach About Race

Vittrup (2016) wrote that research has shown resistance among white pre-service

teachers toward multicultural education courses, as well as discomfort surrounding the

topic of race. Early childhood teachers play a significant role in socializing young

children, and it is imperative for them to critically examine their own racial biases and

attitudes. In her study of perceived barriers to educators disseminating anti-bias

messages, Vittrup (2016) found many of the white teachers she interviewed viewed

themselves as "colorblind," and lacked both comfort and confidence to broach the topic of race with their students. She also found a perception among teachers that there is a systemic reluctance to engage in lessons about race. In her conclusion, Vittrup wrote about how the silence of teachers leads to children assuming that race and bias issues do not need addressing, and it can also lead to minority students feeling that they are undervalued, and their voices are trivialized. She concluded that teachers need additional guidance and training in this area and that administrations and districts need to be overtly supportive of this work (Vittrup, 2016).

Quinn (2017) found in his study of racial attitudes of PreK-12 and secondary teachers that although there has been a decline in the number of teachers who believe inequalities in society were due to moral and work ethic failings of minority groups, 31% of preK-12 educators in 2014 believed that inequalities were mainly a result of African Americans lacking motivation or will to pull themselves out of poverty. He found that overall, educators are not free from prejudicial attitudes in the United States, even though they rated higher positive attitudes than noneducators. The numbers are moving down as far as teacher prejudice and racial bias against black students in particular, and there is much work to do yet before the general population of teachers can move from this stance to a place of being able to teach anti-racial bias education (Quinn, 2017). Because educators can positively affect students' development of their own racial attitudes, biases, and ability to disrupt injustice, teachers must prepare themselves well for working in ABAR education.

ABAR Best Practice in the Classroom

Beneke, Park, and Taitingfong (2019) wrote that "Young children will not have strategies for interrupting racism if we do not teach them to recognize it" (p. 75). Without a framework to examine racial messages they hear every day, children will internalize the negative bias they encounter that includes misconceptions and may assume that talking about racial issues is taboo. The authors suggest a framework for anti-bias education with preschoolers that is supported by research showing how it can positively affect children's attitudes toward people of color and those whose racial identities differ from their own. It is not curriculum-based but is instead organic and responsive to the direct needs of children as they arise with daily issues surrounding racial bias. The elements of this anti-bias framework can be used in any order, singularly or in combination, and include: Entry points (What are children and teachers thinking about race/fairness?), Feeling (What feelings are associated with the previous topics and why?), Thinking (What information do you need to come up with next steps to support children's learning in this area?), Responding (How do you scaffold this learning?) and Sharing (How do you share the product of this learning?). The framework can give even educators who are uncomfortable with talking about issues surrounding race tools to start and manage conversations and work in this area (Beneke et al., 2019).

Derman-Sparks and Edwards suggested as well that effective anti-bias education is not a curriculum but an "underpinning perspective" for early childhood classrooms and educators (2019, p. 6). They suggested four core goals for anti-bias education: identity, diversity, justice, and activism. For "identity," teachers nurture and help students construct their positive individual personal and social identities and family and cultural

pride. "Diversity" is about promoting positive interactions with those from diverse backgrounds and encouraging children to find comfort and joy in this diversity through their use of correct language, and fostering connections across all dimensions of human diversity. "Justice" helps children identify and critically examine bias they encounter and helps them have empathy for the hurt bias causes; it is also about helping them recognize and describe unfairness and understand the pain unfairness causes. The last goal, "activism," helps teachers cultivate children's courage to stand up against injustice against themselves or others, and a sense of empowerment to act against prejudice or discrimination (Derman-Sparks & Edwards, 2019).

Summary and Conclusion

Directly addressing racism and white supremacy in education is the only way to create positive change in equity in our educational system. Though there is not much literature yet about Montessori specifically and teaching with an anti-bias/anti-racist framework, when one looks at the personal aim of the Montessori educator to prepare by first studying and spiritually preparing themselves to teach peace (Montessori, 1995), it is imperative that part of this self-study and preparation is in the area of critically examining their own biases and racial understandings. A teacher who has done this is one who can then help students openly discuss issues about race, develop their own personal positive racial identity, and learn to disrupt bias and injustice when they encounter it.

<div align="center">

Methodology

</div>

In this action research project self-study, I collected data about how regular daily interactions with anti-racist/anti-bias (ABAR) media and literature affected my confidence and efficacy at integrating ABAR practice into my teaching. I conducted my

research through interacting with a series of anti-racist, anti-bias media and readings, and used data collected through pre- and post-intervention (Appendix A) and pre- and post-media/reading surveys (Appendix B), daily tallying of anti-bias (Appendix C), anti-racist thoughts during the school day (Appendix D), and a daily tally of confidence (Appendix E) to integrate ABAR practice from the ABAR material I interacted with. The intervention period for this action research project was four weeks.

I was the primary and only subject for this study. I am a Montessori guide with 18 years of experience teaching at the early childhood level, and six years of experience as a certified Montessori guide. I am a white, middle-class, female, cisgender, married to my husband, and we have two daughters. I live in a medium-sized midwestern town and teach at a private Montessori school that enrolls children from toddler through 8th grade. I teach with one other adult in the room, a co-teacher who is white, middle class, and cisgender female, and is also a certified Montessori guide.

When I designed this action research project, my school's typical classroom would contain 24 children with two teachers and one assistant. Due to COVID-19, the school limited class size to 15 children to accommodate the needed space for social distancing during the work period. The children likely had fewer close interactions with each other than they would in a typical year, due to the restrictions about working together and distancing guidelines. The operating plan for COVID-19 also reduced the number of staff per room to two instead of three. Along with this reduction in the number of staff and children, there was a significant increase in cleaning and disinfecting protocol that took a larger chunk of time each day than in a typical year and reduced my teaching time in the afternoons every other week.

The class this year consists of 15 children; seven boys and eight girls. The Montessori method places children in the same classroom for a three-year cycle. This year my class contains four third-year children who are five years old, five second-year children who are four years old, and six first-year children who are three years old. The children all come from middle and upper-middle-class families. There are nine White children, one Japanese child who speaks Japanese and English, one Indian Sikh child, two Lebanese children who speak Arabic and English, and one White and Korean child who speaks English and Korean. One child in the room has an Individual Education Plan for receiving speech services. Six children leave to go home at noon after the morning work cycle, and nine children stay for the afternoon work cycle.

Before beginning the intervention period, I collected a list of ABAR materials to use in my intervention. The materials included articles, books, podcasts, TED talks, and movies. The categories I searched for included White Supremacy, White Culture and Privilege, History of Race, Race in Education, Science and Race, Montessori and Anti-Bias/Anti-Racist Education, and Teaching Children about Race. I found these resources in a variety of places, including websites from organizations such as Embracing Equity, the Montessori Notebook, Association Montessori Internationale (AMI), and through searching for terms online and in the St. Catherine library online resources.

Once I had assembled the list of resources (Appendix A), I created a media and readings schedule (Appendix B), with at least one resource from each of the categories listed above. I created a balance between different media formats (reading, listening, and watching) and varied the depth of material. I interacted with the scheduled media in the evenings at home and used my data collection tools to guide my thought process

and gauge my growth in understanding ABAR concepts and efficacy for integrating

ABAR concepts into my practice.

For data collection, I first wrote a Pre- and Post-Intervention Period Survey of

Understanding with 10 reflection questions (Appendix C). I was looking to gauge my

feelings and understanding of ABAR concepts and tools in my teaching and interactions

with children, staff, and parents, and areas I would like to grow. I took the same survey

when the intervention period was complete. For recording thoughts and reactions to the

media I engaged with during the intervention period, I wrote a series of seven Pre- and

Post-ABAR Material Reflection Journal Prompts (Appendix D). The prompts covered

areas such as previous knowledge of the subject, what I hoped to gain, what points I

thought the author was trying to make, connections to my teaching practice, and any

further thoughts or questions I had when complete. I wanted to estimate my

understanding of each material before engaging with it, and then evaluate what I learned

and could see myself applying to my practice.

I tallied my ABAR thoughts on a post-it note on my data clip board during the

morning and afternoon work periods. ABAR thoughts were thoughts either directly

related to the ABAR media I was interacting with in the evenings, or thoughts about

ABAR concepts in relation to my students or daily activities at school. Once at lunch

time, and once at the end of the day, I recorded details from those tallies in my Log of

ABAR Awareness Incidents (Appendix F). I made and used a Daily Rating Scale of

Confidence to Integrate ABAR Practice from ABAR Material (Appendix E). I completed

this scale each week day at the end of the school day. The one-question scale went from a

rating of 1 to a rating of 5, with 1 being "No confidence in ability to integrate ABAR

practice" to 5 being "Confident in ability to integrate ABAR practice with concrete examples or plans."

During the week before the intervention, I took baseline data using both my daily tally of ABAR awareness and my Daily Rating Scale of Confidence to Integrate ABAR Practice. The goal was to see how this data compared to the data from the intervention period when I was making a concerted effort to interact daily with ABAR materials. On the first day of the intervention period, I completed the pre-intervention Survey of ABAR Understanding. For the following 4 weeks, during the school day work periods, I tallied ABAR awareness incidents on a sticky note on the top of my data collection clipboard, which is with me during the morning and afternoon work periods in the classroom. The morning work period is 8:30-11:30 a.m. and the afternoon work period is from 1:30-3:00 p.m. I tallied events such as thoughts of ABAR awareness, ABAR actions, and ABAR-related conversations I had with coworkers, parents, or children. I did a daily mental check-in in the classroom at lunch once the kids were eating, and again directly after school, to see if I needed to add any tallies I forgot. I spent 5 minutes to log tallies at the end of the day in my Log of ABAR Awareness Incidents. Due to COVID-19, my teaching time over the intervention period was divided into two weeks where I was teaching all day (morning and afternoon) and two weeks where I was teaching mostly in the morning and then largely doing COVID-19 required cleaning and disinfecting during the afternoons. This likely affected the tallies I took for the afternoon periods as I had less direct-student time than in a typical year; however, since I did not time-stamp my tallies when I started collecting them, I decided to continue taking tallies all day long during the intervention period.

I spent 10 minutes journaling before ABAR material interaction, at least 20

minutes/day with the chosen media, and then at least 10 minutes afterward journaling

(using Pre- and Post- ABAR Reflection Journaling Prompts, attached). Several of the

selected items I interacted with covered a period of several days, such as the book I read

and one of the readings that was also longer. I found that my journaling after the media

was often more than the 10 minutes I had planned on, as there were many thoughts and

connections I made to my school experiences and current events. I completed the Daily

Rating Scale of Confidence to Integrate ABAR Practice from ABAR Material once each

day, also in the evenings at home, during the intervention period. At the end of the

intervention period, I completed the Post- Intervention Survey of ABAR Understanding. I

then compiled my data to start analyzing it for patterns and trends.

<div align="center">**Analysis of Data**</div>

The purpose of this self-study was to examine the effects of concentrated

interaction with anti-bias/anti-racist media on my practice as a Montessori guide. I used

Pre- and Post-Intervention Surveys of Understanding, Pre- and Post-ABAR Material

Reflection Journaling Prompts, daily tallies of ABAR thoughts, and a Daily Confidence

Rating Scale. The following is the analysis of those data sources.

Pre- and Post-Intervention Surveys

In reading through my Pre- and Post-Intervention Survey responses, I noticed that

the responses overall seemed longer in the Pre-Survey than in the Post-Survey. The mean

word count for my Pre-Survey answers was 116.9 and Post-Survey was 90.6, a decrease

of 22.5%. Upon closer inspection of each question in the Pre- and Post-Survey, I noted

that the increase or decrease varied by question. I charted the word counts from the

questions to examine this more closely.

Table 1

Pre- and Post-Intervention Survey Word Counts

Question	Pre-Intervention	Post-Intervention	Gain Score
1	342	74	**-268**
2	133	124	-9
3	123	141	+18
4	140	142	+2
5	19	132	**+113**
6	115	93	-22
7	68	30	-38
8	40	39	-1
9	44	76	+32
10	145	55	-90
Mean	116.9	90.6	-26.3

Note. The word count gains/losses of more than 100 in are in boldface.

I read through each survey question again to see what overall impression I got

regarding self-efficacy and confidence, and if there were questions where the tone or

length of my answer changed significantly along with the length of response. There were

several questions where the length of the response had changed by more than 100 words.

The response length changed by 268 words in the first question (Appendix G), 'Do you

feel that being white and the privilege you carry due to whiteness informs your work as a

Montessori educator in the classroom?' Upon examining this response, I found that the

content and tone was not markedly different, but rather it was more detailed in the Pre-

Survey response than the Post-Survey response. In the Pre-Survey response I explained

how I grew up in a white, middle-class family with the privilege that comes along with

those categories, and then I entered into the teaching profession where the majority of

workers are white women. In the post-survey response, I simply stated that being white

and the privilege I carry with that has affected my practice as a Montessori guide (Appendix G). The shorter answer in the Post-Survey response to question one could be due to remembering writing a longer explanation in the Pre-Survey and not feeling like I needed to make the same statements again, knowing my reasoning for the answer for that question did not really change over the course of the study.

Another question where the response length was quite different between the two surveys was question number five (Appendix H), 'What parts of Montessori teacher education are already aligned with ABAR practice? What parts could use more alignment?' When reviewing the content of these two responses, I found that the second response was not opposing the first, but expanded on it in more detail. In the Pre-Survey, I stated that 'I think nominally the things that Montessori wrote about peace education lend themselves to ABAR practice, but not explicitly.' In the Post-Survey response, I explained further, saying, 'I think the work that Montessori teachers are to do to spiritually prepare themselves to work with children and give lessons and observe children is pretty directly related to the kind of work that goes into ABAR practice.' I also further explained that I thought that Montessori teachers need explicit training in ABAR practice in both our teacher training and continuing in-service.

There were several responses where I found that the length was not significantly different, but the tone and impression of confidence and self-efficacy changed from Pre- to Post-Survey. Though the length of response was almost identical, the sense of confidence and self-efficacy changed in the response to question three (Appendix I), 'Do you feel confident about approaching parents with discussions about race, bias, or privilege?' I noticed that the second response from the Post-Intervention Survey was

more confident and included specific examples of classroom activities and interactions, such as thank-you emails I got from parents regarding the peace work we were doing around learning about what makes skin color, and celebrating Indigenous People's Day. The first response, where I was not feeling confident, was focused on my own background (Appendix G).

The other survey question where the tone changed from Pre- to Post-Survey was question number eight (Appendix J), 'How are you feeling in general about the idea of integrating ABAR work into your classroom practice?' In the response to this question, I noticed that though the tone had changed to become more positive in response to the question of confidence, there was still a "but" – as in, 'but…I still have a lot to learn.' Because this sense of not feeling complete fits with the idea that this work is an ongoing process, it does not conflict with any sense of growth in confidence at this point.

Pre- and Post-ABAR Material Reflection Journaling Prompts

I analyzed the Pre- and Post- ABAR Material Journaling Prompts collected during the four week intervention period for overall impressions and themes that arose. First, I read the data, and then I re-read it and selected recurring themes with a highlighter. Within the 15 total journal entries of 26 pages of text, I found 14 repeating themes: 'awareness/sees,' 'conversation/talk/discussion,' 'community,' 'whiteness,' 'invisible,' 'understanding,' 'race,' 'hope/hopeful,' 'culture,' 'systemic,' 'black,' 'history,' 'Montessori,' and 'media.' After highlighting the themes, I made a chart, and then for each theme I tallied the number of times they recurred in my writing.

Figure 1

Recurrence of Themes in Reflection Writing
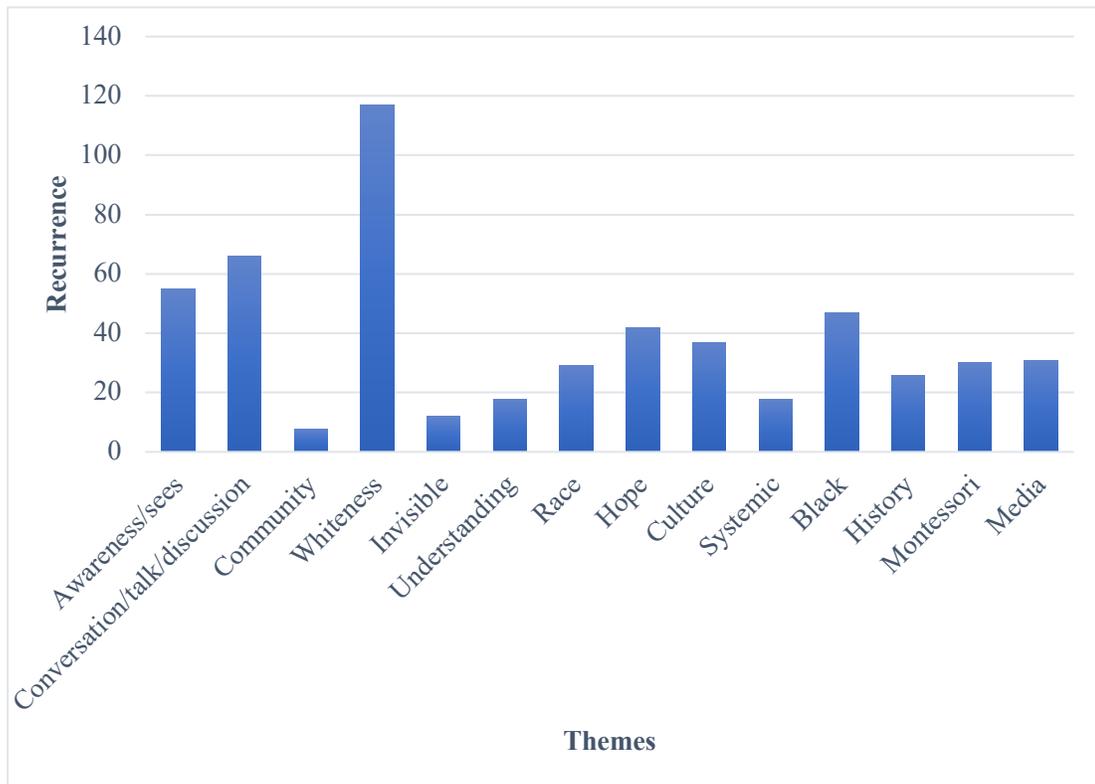
The most oft-repeated theme in my journaling was "whiteness," which makes

sense to me because I was learning a lot about how whiteness affects my own world

view, and also how whiteness is embedded into our society as a cultural norm. The theme

of "conversation/talk/discussion" came up very often in my writing as well, and I noticed

that I was often writing about the importance of discussing ABAR issues with colleagues,

children, parents, or family members, both to hear more thoughts from others, and to

increase the awareness of myself and others surrounding ABAR topics. 'Awareness/sees'

was a topic I wrote about often. Because this project was about increasing my awareness

of ABAR topics this did not surprise me either. Of the themes with fewer recurrences, the

theme of "community" did not occur in number as often as some of the other themes, but

I felt it was important to add, as it was found each time in response to 'write a paragraph about how you are feeling after this media interaction.' For example, I wrote that I would like to join a community of Montessorians who are actively working on ABAR awareness and action in the classroom and their practice (Appendix K). I also wrote that I was feeling 'hopeful about the Montessori community' in the increase in discussions and materials I am seeing coming from Montessori organizations I am already connected with who are broaching ABAR topics (Appendix K). In another entry I was feeling 'alone in my processing,' which is related to the desire for community, and in this case also related to the unusual circumstances in my school this year due to COVID-19 (Appendix K).

Daily Confidence Rating Scale and Daily Tallies of ABAR Thoughts

When I created the daily rating scale and tally of ABAR thoughts log, my hypothesis was that my confidence ratings and tallies would go up over time as my ABAR material interaction and knowledge increased. However, upon averaging out the scores by week, I found that this was not the case with either set of data. For the confidence scale, my confidence ratings peaked in the third week of intervention (i.e. week 4 of the project) then went down again in the last week of intervention and the post-intervention week (i.e. weeks five and six). My confidence ratings were still higher in the last two weeks, though, than during weeks two and three (intervention weeks one and two).

Figure 2

Average Confidence Scale Rating by Week
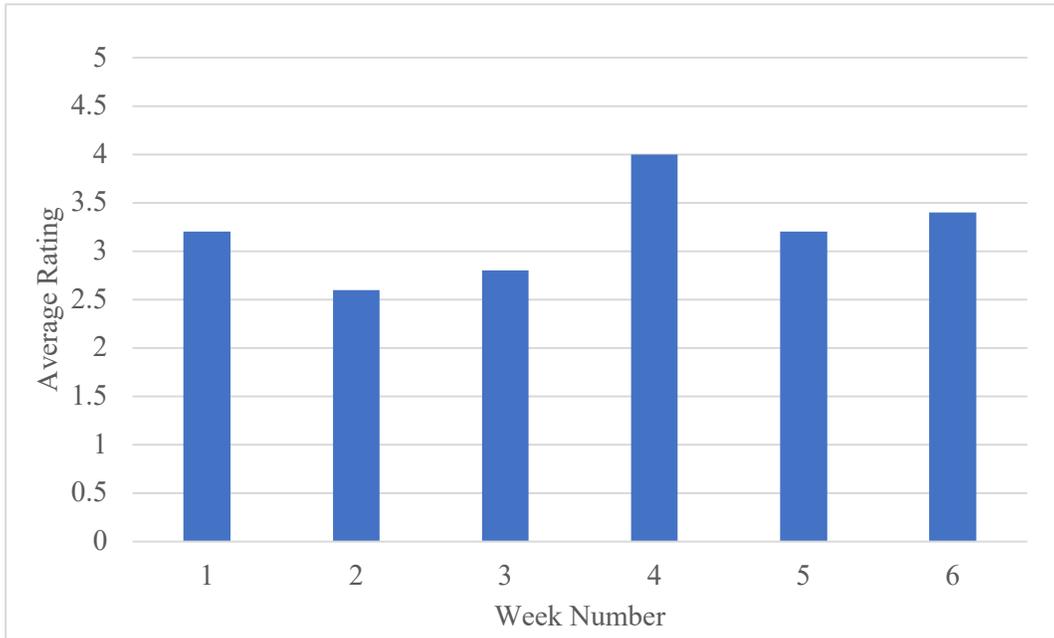
Note: Weeks one and six are pre- and post-intervention weeks; weeks two through five are the four-week intervention period (i.e. intervention period weeks one – four).

While I had anticipated seeing higher averages overall, I noted that my confidence scale rating was always at least a 2.5; there were not any days during the intervention that I rated as a 1, or "no confidence."

For the ABAR thought tallies, I found that the mean average number of ABAR thought tallies for each week was fairly level for the first three weeks of intervention (with a mean average rating of 1.2). During the last week of the intervention (i.e. week 5) there was a mean average of 2.6 daily ABAR thoughts, an increase of 117%. One possible explanation for some of this increase during the fourth intervention week (week five of the project on Figure 3, below) could be the conversations I had with my co-teacher about the ABAR webinars she had attended recently; there was another adult in my day introducing ABAR topics of discussion (K. Faruolo, personal communication,

October 7 & 9, 2020). This increase in ABAR thoughts due to discussion with another

adult points to the effect of discussing ABAR concepts in community.

Figure 3

*Average Number of Daily ABAR Thought Tallies*
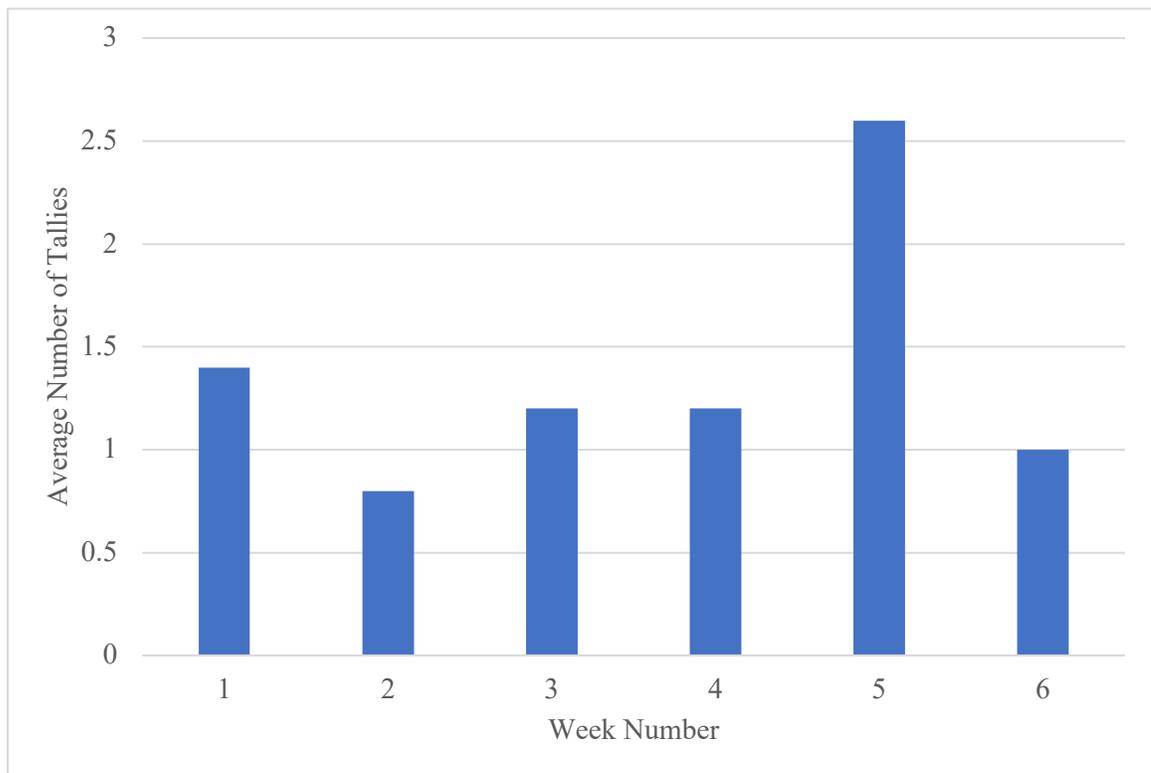
Note: During the first week of the action research project, my thoughts were less guided
by specific media and more guided by any past connections I was making to ABAR
awareness in the classroom.

After looking at both the thought tallies and the confidence scale ratings, I

decided to place them together in one graph by day instead of by week, to see how they

related to each other, and to see if I noticed any patterns. The combined graph did seem

to show a relation between higher ABAR thought days and higher confidence ratings,

with 5 days showing a rating of 3 or higher on the confidence scale, and also an ABAR

thought count of 3 or more. I also noted that there were 5 days with a confidence scale

rating of 2 that lined up with ABAR thoughts tallies of 1 for the same day.

Figure 4

Comparison of Daily Confidence Scale and Tallies of ABAR Thoughts
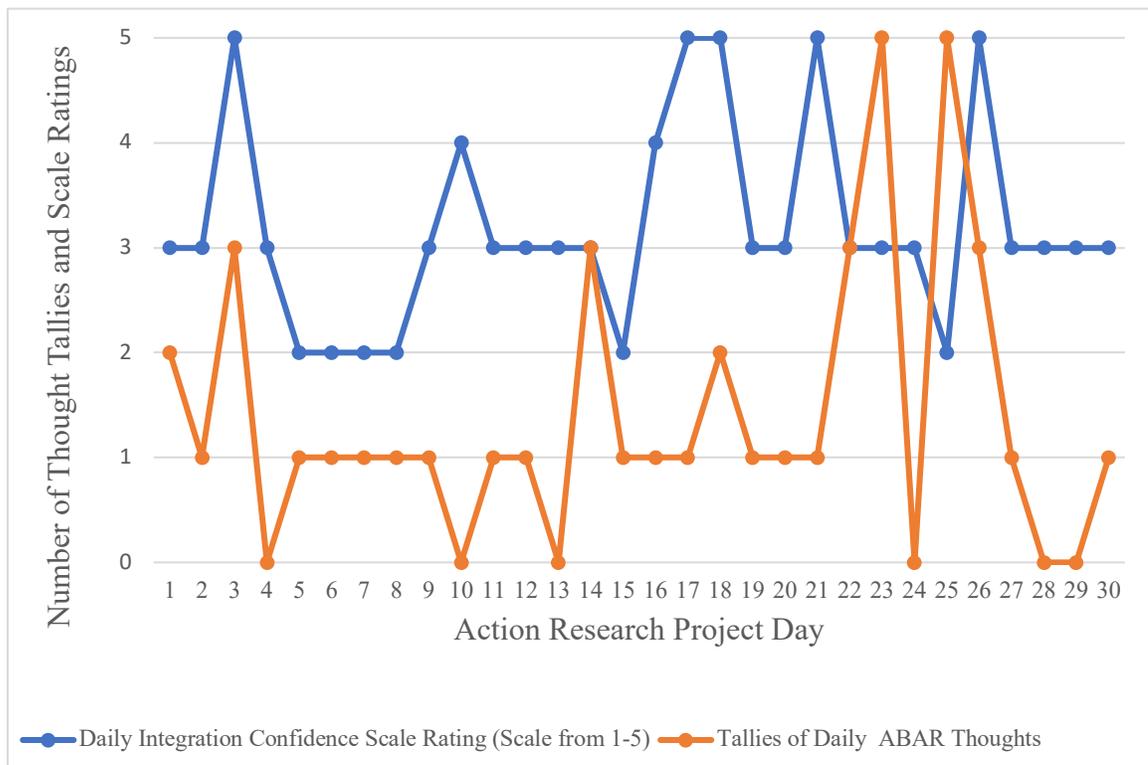
There were several days in which I recorded zero ABAR thoughts. Looking at my

daily lesson giving data from these days, they were all extremely busy classroom days,

where I also didn't record much lesson data, as we were short-staffed at school due to

COVID-19 restrictions and absences due to testing. When I looked at my notes from the

five days I recorded three to five ABAR thoughts, these days were all days where I either

had a specific activity planned in the classroom related to ABAR (such as a book to read)

or I had discussions with my co-teacher that brought up more ABAR topics or expanded

on what I had been reading or listening to. This higher rating of confidence related to

interactions with other people (either students or staff) again points to the importance of

community to me as I do the work of increasing my ABAR awareness and confidence to teach using ABAR concepts.

After reflecting on the change in confidence score average and ABAR thought tally average not having a general trajectory like I had anticipated, I decided to look at the specific ABAR media that I was interacting with each week and day, to see if there were connections or themes, with higher or lower scores the day after the specific media interaction. I found that the lower-scoring days for confidence were after days I had viewed or read media that was more related to the history of racism and oppression, and the higher-scoring days were when I had recently viewed or read media that was directly related to classroom actions or to Montessori education. For example, on days 6, 7, and 8 where I scored myself at a '2' on the confidence scale, I was reading "The Invisible Knapsack" and 'The 1619 Project,' about white privilege and the history of the oppression of black people in the US, both very sobering topics, and not directly related to classroom actions or lessons. On days that I rated myself at a '5' on the confidence scale, such as days 23 and 25, I had specific examples of lessons or activities I was either doing with the children or had planned to do, and I was reflecting on media that was directly about talking to kids about race, or about Montessori ABAR work.

Conclusion

I did not have as many ABAR thoughts during the school day as I thought I would regarding the materials I interacted with, and the general trajectory did not increase as my interactions with ABAR materials increased. Rather, my thoughts seemed more related to specific occurrences in the classroom. My confidence ratings also did not increase overall as time went on and were also often not related directly to the media interactions I was

having, but again were more related to classroom activities I had planned or specific

interactions with students, staff, or parents. I had expected to see more direct relation

between the increase in media interaction and the amount of thoughts I had, and my

confidence ratings. There was certainly value in the work that I did, it just did not relate

directly to my confidence to teach ABAR concepts like I anticipated that it might have.

Action Plan

The purpose of this self-study was to examine the effects of concentrated

interaction with anti-bias/anti-racist media on a Montessori guide's practice. In my

teaching practice, I personally need to work on my own understanding of anti-bias and

anti-racist teaching concepts. I want to encourage my students in this area and teach for

peace effectively. As a Montessori teacher, I am called first to train my own character

and examine myself (Montessori, 1995). The question I posed for this action research

project was, "What is the impact of interaction with a variety of anti-bias/anti-racist

literature and media on a Montessori guide's sense of confidence and self-efficacy to

integrate ABAR work into their teaching practice?" The purpose of this study was to

increase both my background knowledge of anti-bias/anti-racist concepts, and also to

increase my efficacy in exploring ABAR concepts with my students. I developed data

tools to gauge my sense of confidence in the classroom, to track the amount of ABAR

thoughts I was having during the school day while in my intervention period, and surveys

to help me interrogate my own understanding of and reaction to the materials I was

interacting with.

I found several implications from my research of the effects of the intervention.

When I was done with my post-intervention data collection, I began to analyze the data I

had collected over the course of the project. In reading through the pre- and post-intervention survey of understanding and the reflection journal entries, I noticed that many of my thoughts were centered on how I was learning parts of history and perspectives that I was not taught in school or by my family growing up. The parts of my intervention that I found the most gut-wrenching were during the first week, where I went through media that explained the history of racism and bias in our country from the beginning of colonization and slavery onward, as well as the meaning of white supremacy in our culture and how invisible it can be to those of us who are white (McIntosh, 1988). The harm of racism over generations, that I had not been aware of simply because I didn't have to be was very sobering. I realized that though I have started this work of un-learning and re-learning in myself, I have a lot more work to do, and a lot more reading and listening to do to continue to unpack some of the "colorblind" ideas that I was taught growing up. Continuing in this work of gaining a deeper understanding of history will help me continue to build skills in both understanding my students and understanding myself and my own history and biases.

When examining my data from the confidence scale and thought tally, I learned that my confidence in teaching ABAR concepts was stronger, often not in direct relation to the media I was interacting with, but due to specific classroom occurrences or lessons I was giving. This tells me that an important part of gaining efficacy and confidence in teaching ABAR concepts for me is simply practicing with the students, even if I don't have "all the answers," a set curriculum, or a perfect understanding of the ABAR topic we are looking at. In my review of literature, I found that research supports the idea that children learn to be anti-racist through organic conversations and feedback in real-life

situations as well as guided specific lessons (Derman-Sparks & Edwards, 2019; Husband, 2012; Kuh et al., 2016; Nash et al., 2018).

One theme that arose from my surveys and the reflections was how much I missed discussing the media in community with other teachers who were thinking about the same topics. It was the variable that I think had the most impact on my research that I had not known to account for. I felt very lonely and isolated in the topics I was engrossed in during the intervention. This was due to both the solitary design of my self-study and the restrictions on social interaction at school and in general due to the COVID-19 pandemic. I am left wondering how the results would be different in a year where I had easier access to more community in-person, or if I had joined a community of educators working on ABAR work as a part of this project. For future ABAR work, community interaction is something that is very important to me. In continuing the work of integrating ABAR concepts into my teaching practice, I would like to focus on interacting with others in the education and Montessori community who are already working in this area and learn from them. I could see this being a cohort or class online, or at my school, a book study where there are other teachers who are learning about the same things and can discuss their thoughts and implications for classroom practice. Further action research on this topic could examine the results of interacting with ABAR materials in a structured community setting such as book studies or guided classes of some sort with colleagues, where teachers could discuss what they are learning and give each other feedback on their thoughts and ideas for integrating the material into practical interactions with students.

The effects of the intervention on my teaching practice showed growth in two areas. Though my confidence during the intervention did not grow in a linear fashion

with the confidence scale as I thought it might, my post-survey response show that I am feeling more confident in discussing ABAR concepts with parents and other adults, and in my overall efficacy and confidence to integrate tools and ideas I have learned through this work into my classroom practice, including frameworks for discussing ABAR concepts with children. The importance of using and guiding organic, naturally occurring discussions as a tool for helping children process ABAR topics is supported by research (Beneke et al., 2019; Derman-Sparks & Edwards, 2019). Through this research project I have found many more resources to use and refer to for continuing ABAR work with myself and in my classroom, and I have some leads for possible continuing community discussions and readings to continue the work of preparing myself to teach peace with my students using ABAR concepts.

This research project contributes to the field of teaching educators anti-bias/anti-racist education concepts by following the experience of one educator in her journey of learning how these concepts can be integrated into her own preparation for teaching, and teaching practice. It continues to explore the integration of Montessori philosophy and peace education with the need for explicit ABAR teacher training. From my own experience, and through this work, I have learned that ABAR concepts are not something that teachers, especially white teachers, learn unless they are intentionally shared and studied, and this best done in community, in teacher training. For this reason, it is imperative that Montessori teacher training programs include ABAR teaching concepts, history, and action steps, to continue to train all teachers to be effective educators for peace.

The other main takeaway from this study is that my confidence and efficacy for teaching ABAR concepts is more rooted in building a repertoire of actual teaching experiences, and that simply increasing my teaching experience in this area will help me to continue to grow my efficacy and confidence. I would like to study the effects of specific types of ABAR lessons and interactions in the classroom, how that affects the children's engagement with the topics discussed, and how they integrate the material into their own social interactions and conversations. This would give me a better idea of what types of activities and conversations are most effective in helping the children grow their own understanding of ABAR concepts.

References

Banks, K., & Maixner, R. (2016). Social justice education in an urban charter Montessori

    school. *Journal of Montessori Research, 2*(2), 1-14.

Beneke, M. R., Park, C. C. & Taitingfong, J. (2019). An inclusive, anti-bias framework

    for teaching and learning about race with young children. (2019). *Young*

    Exceptional Children, 22(2), 74-86. https://doi.org/10.1177/1096250618811842

Cole, K., & Verwayne, D. (2018). Becoming upended: Teaching and learning about race

    and racism with young children and their families. *YC Young Children, 73*(2), 34-

    43

Delgado, R., & Stefancic, J. (2017). *Critical race theory: An introduction.* New York:

    New York University Press.

Derman-Sparks, L., & Edwards, J. (2019). Understanding anti-bias education: bringing

    the four core goals to every facet of your curriculum. *YC Young Children, 74*(5),

    6-12.

Doucet, F. (2017). What does a culturally sustaining learning climate look like? *Theory*

    Into Practice, *56*(3), 195-204.

Gaias, L., Gal, D., Abry, T., Taylor, M., & Granger, K. (2018). Diversity exposure in

    preschool: Longitudinal implications for cross-race friendships and racial bias.

    Journal of Applied Developmental Psychology, 59, 5-15.

    DOI:10.1016/j/appdev.2018.02.005

Hilliard, A.G. (2014). What do we need to know now? In W. Au (Ed.), *Rethinking*

    multicultural education: Teaching for racial and cultural justice (pp.83-89).

    Rethinking Schools Ltd.

Husband, T., Jr. (2012). "I don't see color": Challenging assumptions about discussing

      race with young children. *Early Childhood Education Journal, 39*(6), 365-371.

      doi:http://dx.doi.org.pearl.stkate.edu/10.1007/s10643-011-0458-9

Keisch, D. M. & Scott, T. (2015). U.S. education reform and the maintenance of white

      supremacy through structural violence. *Landscapes of Violence* 3(3)6, 1-45.

      Retrieved September 17, 2020 from

      https://scholarworks.umass.edu/lov/vol3/iss3/6.

Kuh, L., LeeKeenan, D., Given, H., & Beneke, M. (2016). Moving beyond anti-bias

      activities: Supporting the development of anti-bias practices. *YC Young Children,*

      71(1), 58-65.

Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African American*

      children. Jossey-Bass.

Ladson-Billings, G., & Tate, W. F. (2006). *Education research in the public interest:*

      Social justice, action, and policy. New York: Teachers College Press.

Langhorne, E. (2019, April 1). The Montessori Comeback. Retrieved May 16, 2020, from

      https://www.forbes.com/sites/emilylanghorne/2019/03/27/the-montessori-

      comeback/#14bb9d014648

Lee, E. (2014). Taking multicultural, anti-racist education seriously: An interview with

      Enid Lee. In W. Au (Ed.), *Rethinking multicultural education: Teaching for*

      racial and cultural justice (pp. 9-15). Rethinking Schools Ltd.

Martinez, E. (2020). *What is white supremacy?* Catalyst Project. Retrieved 17 September

      2020, from http://www.pym.org/annual-sessions/wp-

      content/uploads/sites/7/2017/06/What_Is_White_Supremacy_Martinez.pdf.

Montessori, M. (1966). *The secret of childhood*. Notre Dame, Ind.: Fides.

Montessori, M. (1972). *Education and peace*. Regnery.

Montessori, M. (1995). *The absorbent mind* (1st ed.). New York: Henry Holt.

National Center for Education Statistics. (NCES, 2018). Characteristics of public school

teachers. Retrieved from https://nces.ed.gov/programs/coe/indicator_clr.asp.

North American Montessori Teachers' Association. (NAMTA, 2020). How many

Montessori schools are there? Retrieved from http://www.montesssrio-

namta.org/FAQ/Montessori-Education/How-many-Montessori-schools-are-there.

Nash, K., Howard, J., Miller, E., Butte, G., Johnson, G., & Reid, L. (2018). Critical racial

literacy in homes, schools, and communities: Propositions for early childhood

contexts. *Contemporary Issues in Early Childhood, 19*(3), 256-273.

https://doi.org/10.1177/1463949117717293

Quinn, D. (2017). Racial attitudes of preK–12 and postsecondary educators: Descriptive

evidence from nationally representative data. *Educational Researcher, 46*(7), 397-

411. DOI: 10.3102/0013189X17727270

Setoh, P., Lee, K.J.J., Zhang, L., Qian, M.K., Quinn, P.C., Heyman, G.D. and Lee, K.

(2019). Racial categorization predicts implicit racial bias in preschool children.

Child Development, 90(1), 162-179. doi:10.1111/cdev.12851

Tatum, B. (2017). *Why are all the black kids sitting together in the cafeteria? : And other

conversations about race* (Third trade paperback ed.). New York: Basic Books.

Vittrup, B. (2016). Early childhood teachers' approaches to multicultural education &

    perceived barriers to disseminating anti-bias messages. *Multicultural Education,*

    23(3-4), 37-41.

Appendix A

Media Interaction Resources

McIntosh, P. (1988) White Privilege and male privilege: a personal account of coming to see correspondences though work in women's studies. Wellseley, MA: Wellseley College, Center for Research on Women. Retrieved from: https://www.racialequitytools.org/resourcefiles/mcintosh.pdf

Silverstein, J., Hannah-Jones, N., Elliott, M., & Hughes, J. (2019). The 1619 project. In *The 1619 project*. [New York Times]. Retrieved from: https://pulitzercenter.org/sites/default/files/full_issue_of_the_1619_project.pdf

Davies, S. (Host). (2020, February 28). All about anti-bias education, Montessori at different ages, and life as a Montessori child, teacher and parent. (Episode1, Season 5). [Audio podcast episode]. *The Montessori Notebook.* https://www.themontessorinotebook.com/montessori-and-anti-bias-education/

Biewen, J. (Host). (2017, February 15). Turning the lens (Seeing white, part 1). (Season 2, Episode 1). [Audio podcast episode]. *Scene on Radio.* *http://www.sceneonradio.org/episode-31-turning-the-lens-seeing-white-part-1/*

Biewen, J. (Host). (2017, March 1). How race was made (Seeing white, part 2). (Season 2, Episode 2). [Audio podcast episode]. *Scene on Radio.* *http://www.sceneonradio.org/episode-32-how-race-was-made-seeing-white-part-2/*

Daniel Tatum, B. (2017, May 19). *Is my skin brown because I drank chocolate milk?*[Video file]. Retrieved from https://tedx.stanford.edu/lineup/beverly-daniel-tatum

Kendi, I. (2020). How to be an antiracist (First edition). One World.

Willoughby, V. (2020, January 13). *On being comfortable with discomfort: Tiffany Jewell explains what it means to be anti-racist.* School Library Journal. https://www.slj.com/?detailStory=tiffany-jewell-anti-racism-childrens-nonfiction-author-interview

Kitchens, K., Matteson, M., and Wilkinson, C. (2020, September 21). *De-centering whiteness in Montessori spaces* [Webinar]. Association Montessori International. https://amiusa.org/event/de-centering-whiteness-in-montessori-spaces/

Moquino, T. (2020, September 27). *Remembering indigenous voices in the classroom* [Webinar]. Association Montessori International. https://amiusa.org/event/remembering-indigenous-voices-in-the-classroom/

Smith, C. (2015, March.) *How to raise a Black son in America* [Video file]. Retrieved from https://www.ted.com/talks/clint_smith_how_to_raise_a_black_son_in_america?utm_term=social_issues&utm_campaign=social&utm_source=t.co&utm_medium=referral&utm_content=talk#t-5334

DuVernay, A. (Director). (2016). *13th*. [Film]. Kandoo Films.

Bradford, J.H. (2020, March 25). Talking to kids about race. (Session 148). *Therapy for Black Girls*. https://therapyforblackgirls.libsyn.com/session-148-talking-to-kids-about-race

Brown, A. C. (2019). I'm still here : black dignity in a world made for whiteness (First edition.). Convergent Books.

Jones, K. and Okun, T. (2001). *The characteristics of white supremacy culture*. Showing Up for Racial Justice. https://www.showingupforracialjustice.org/white-supremacy-culture-characteristics.html

Appendix B

Schedule of Media/Readings

Date	Reading or Media	Author
9/14/20	Complete Survey of ABAR understanding from data collection tools Read: Unpacking the invisible knapsack Peggy Mcintosh https://www.racialequitytools.org/resourcefiles/mcintosh.pdf	Peggy McIntosh
9/15/20	1619 Project PDF full text https://pulitzercenter.org/sites/default/files/full_issue_of_the_1619_project.pdf	Various, New York Times
9/16/20	1619 Project PDF full text	various
9/17/20	1619 Full text	various
9/18/20	https://www.themontessorinotebook.com/montessori-and-anti-bias-education/ podcast episode (1 day)	
9/21/20	Seeing white podcast http://www.sceneonradio.org/episode-31-turning-the-lens-seeing-white-part-1/ Part 2	Scene on Radio
9/22/20	https://tedx.stanford.edu/lineup/beverly-daniel-tatum **"Is my Skin Black Because I Drank Chocolate Milk?"**	Beverly Daniel Tatum
9/23/20	How to be AntiRacist by Ibram X. Kendi	Ibram X. Kendi
9/24/20	How to be AntiRacist by Ibram X. Kendi	
9/25/20	How to be AntiRacist by Ibram X. Kendi	
9/28/20	Tiffany Jewell Interview https://www.slj.com/?detailStory=tiffany-jewell-anti-racism-childrens-nonfiction-author-interview	Tiffany Jewell
9/29/20	De-Centering Whiteness in Montessori Spaces - webinar	AMI
9/30/20	Remembering Indigenous voices in the classroom - webinar	AMI
10/1/20	https://www.ted.com/talks/clint_smith_how_to_raise_a_black_son_in_america?utm_term=social_issues&utm_campaign=social&utm_source=t.co&utm_medium=referral&utm_content=talk#t-3558	Clint Smith
10/2/20	13th Documentary on Netflix https://www.youtube.com/watch?v=krfcq5pF8u8	Ava DuVernay

10/5/20	Talking to Kids about race https://therapyforblackgirls.libsyn.com/session-148-talking-to-kids-about-race	Dr. Joy harden Bradford
10/6/20	I'm Still Here: Black Dignity in a World Made for Whiteness	Austin Channing Brown
10/7/20	I'm Still Here: Black Dignity in a World Made for Whiteness	Austin Channing Brown
10/8/20	" "	" "
10/9/20	Characterstics of White Supremacy Culture https://www.showingupforracialjustice.org/white-supremacy-culture-characteristics.html	Kenneth Jones and Tema Okun

Appendix C

Pre- and post- intervention period survey of ABAR understanding:

1. Do you feel that being white and the privilege you carry due to whiteness informs your work as a Montessori educator in the classroom? Explain.
2. How would you explain something in the area of anti-racism/anti-bias to a small child (aged 3-6)?
3. Do you feel confident about approaching parents with discussions about race, bias, or privilege? Explain.
4. What do you think a classroom using ABAR practice looks like?
5. What parts of Montessori teacher education are already aligned with ABAR practice? What parts could use more alignment?
6. What experiences and skills do you have that lend themselves to this work?
7. What do you hope to learn about using ABAR practice in the classroom?
8. How are you feeling in general about the idea of integrating ABAR work into your classroom practice?
9. What tools do you think you need to grow a sense of self-efficacy to complete ABAR work in your teaching?
10. Is there anything else you feel is important to add?

Appendix D

Pre- and Post- ABAR material reflection journaling prompts

Pre-ABAR material:
- What do you know about the subject in this material already?
- What do you think you might learn from this material? What do you hope to learn?

Post-ABAR material:
- Write a short description of the media you just read/viewed for annotated bibliography.
- What parts of this material struck you as important? What do you think was the creator's main point?
- Was there anything you found new, very helpful, or surprising in this material?
- How do you see yourself integrating ideas from this material into your classroom practice?
- Write a paragraph about how you are feeling after this media interaction.

Appendix E

Daily Rating Scale of Confidence to Integrate ABAR practice from ABAR material

1	2	3	4	5
No confidence in ability to integrate ABAR practice	Little confidence in ability to integrate ABAR practice	Some confidence in ability to integrate ABAR practice	Confident in ability to integrate ABAR practice	Confident in ability to integrate ABAR practice with concrete examples or plans

Appendix F

Log of ABAR Awareness Incidents (from tallies)

Date	Incident

Appendix G

Pre-and Post Survey of Understanding, Question One

Question One: Do you feel that being white and the privilege you carry due to whiteness informs your work as a Montessori educator in the classroom?
Pre: Yes, most definitely. I grew up in a white middle-class family within a community where my WASP culture was the "norm" and most people both looked like me and had similar experiences to me. I grew up thinking that the police were always on my side, and that things were generally set up to help me succeed. I was taught and believed that if I worked hard there were no barriers to what I could do or who I could be. I had relatively stable home life with one working parent and one who was able to stay home with us. Now I teach in a private school where most of the families I work with are upper-middle-class and white, with some cultural diversity. I think because of this upbringing and my status as a white middle-class person, I have many privileges. I have the option to step into or out of discomfort surrounding issues of race or bias as my own identity does not automatically get confronted with either. I know that I often make assumptions about things based on my own race and culture and I would like to learn more about being aware of and sensitive to the various experiences of others, and learn how to raise up and support more diverse voices and materials in my teaching and learning. In my experience, Montessori circles (both students and teachers) can be very white and middle to upper-class, which I find interesting and disheartening since that was not the original demographic that MM worked with or what she was trying to create. I would love to see Montessori shared more broadly and publicly but I think we have a lot of work to do in decolonizing it first so we are teaching true peace and not just western/white cultural norms and ideas. I would like to work toward a better understanding of true anti-bias/anti-racist education within Montessori, and I know that I need to start with working to weed out some of my own defects and biases in these areas.

 Post: Absolutely. There are many ideas that I have about history and identity that are very wrapped up in my own understanding of my identity and in whiteness. Some of these ideas I am aware of and I believe I still have more to unpack. Of course this affects my teaching, as it affects every aspect of my life and how I interact with others and what I focus on and notice in those interactions.

Appendix H

Pre-and Post Survey of Understanding, Question Five

Question Five: What parts of Montessori teacher education are already aligned with ABAR practice? What parts could use more alignment?
Pre: I think nominally the things that Montessori wrote about peace education lend themselves to ABAR practice, but not explicitly.

 Post: I think the work that Montessori teachers are to do to spiritually prepare themselves to work with children and give lessons and observe children is pretty directly related to the kind of work that goes into ABAR practice. Teaching peace and how to be peaceful people who promote peace in the world is directly related to teaching ABAR practice, as ABAR practice seeks to honor and hear ALL people and make sure those who have been harmed or marginalized are accounted for, heard, and there is work toward healing. This work for Montessori teachers to use ABAR practice needs to be intentional though, and this is the part that I would like to see in all Montessori training centers and programs. It is starting to be included in many of them.

Appendix I

Pre-and Post Survey of Understanding, Question Three

Question 3: Do you feel confident about approaching parents with discussions about race, bias, or privilege?
Pre: Honestly not really. I feel very vulnerable both because I feel like I need to learn more myself and I also would like to learn more about how to effectively combat ideas that come from a place of white defensiveness or white culture supremacy. I don't want to assume authority in an area that I have no expertise, but I also believe it is my moral imperative to do my best to promote peace in the world and disrupt racist and biased words and actions. Precisely because I am white I think I need to do work both in myself and in helping other white people be a part of healing and not more ignorant or willful racist or biased actions and systems.

 Post: I think so. It really depends on the subject. I have not had many opportunities to do this one-on-one with COVID-19 and our significantly reduced interactions with parents other than by email. Because parents are not allowed in the building, I don't have any conversations with them in passing this year, only emails or formal meetings. ABAR work in the classroom has only come up from parents in two thank -you notes I got via email. One for teaching the kids about Indigenous People's Day and the Dakota Sioux People, and one for teaching the kids about how melanin makes our skin all different shades of brown. I haven't had any concerned notes from parents regarding ABAR work, and I've included a quick note about the things we've read about in our monthly newsletters regarding our "peace work" in the classroom.

Appendix J

Pre-and Post Survey of Understanding, Question 8

Question 8: How are you feeling in general about the idea of integrating ABAR work into your classroom practice?

Pre: I am feeling slightly overwhelmed. I feel like it is a monumental topic to tackle both in breadth and in emotional investment but also that it is an integrally important one for Montessori, my own practice, and education in general.

Post: I am feeling more confident overall, that I have some tools and ideas to use, but also like I still have a lot to learn about my own actions or omissions when teaching concepts or discussing with other adults.

Appendix K

Pre-and Post-ABAR Material Journal Entries (Selected Responses)

Journal Entry, 9/18/20

- **How do you see yourself integrating ideas from this material into your classroom practice?**
  Understanding my own identities can help me help kids understand their own and understand my own motivations or insecurities.
  -Integrating Montessori – community of teachers looking at current thinkers and integrating with Montessori in weekly meetings – in community! Not just one-off workshops – adults also need repetition to learn and transform

- **Write a paragraph about how you are feeling after this media interaction.**
  I am feeling more hopeful about the Montessori community and some of the people who are already doing work in this area and in themselves. I have some things to look up about joining some kind of community, maybe part of my action plan can be joining a learning community with some of the people in Montessori already connected with this introspective and active ABAR work. I feel better about the self-pointed part of this study as well after this since she talked about the importance of knowing and understanding our own set of intersecting identities to be able to participate in this work in a meaningful way. She also described it as part of the spiritual preparation of the teacher which is exactly the connection I was making in starting this project; so overall I found it refreshing to hear from a Montessorian in this area.

Journal Entry, 9/21/20

- **Write a paragraph about how you are feeling after this media interaction.**
  I really appreciated this series and the way that it helps to shine a light on somethings that white people generally find invisible. I find it both exasperating that I have so much to learn and also hopeful that things that have been invisible are being talked about openly in ways I don't remember hearing before in my life. It brings me hope that people are having these conversations. I have currently felt very alone in my processing of all of these ideas and wish I had a group to talk to about them.