

Evaluating concurrent enrollment composition courses for standards of composition, online teaching, and antiracist pedagogy

by

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B.A., Utah Valley University, 2010
M.A., Northern Arizona University, 2018

AN ABSTRACT OF A DISSERTATION

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Abstract

The demand for concurrent enrollment courses, which allow high school students to earn college credit and high school credit simultaneous, is increasing and more students than ever are using these courses as a bridge to their college education. Despite a history of marginalization, an increasing number of students of color are also joining concurrent enrollment courses. More than ever, instructors and institutions need to consider the needs of students of color in the design of concurrent enrollment coursework.

Composition courses are commonly required general education requirements, meaning all students have to take them and pass them to continue with their college education. The first-year composition concurrent enrollment courses are among the highest in demand at high schools across the nation. If high school students taking concurrent enrollment composition courses fail, it will cost them more time and more money to continue their college career. For historically marginalized groups, especially students of color, failing concurrent enrollment composition courses could derail the rest of their academic career.

Concurrent enrollment composition courses that incorporate antiracist pedagogy will benefit students of color by reducing barriers to their success. This dissertation evaluates an online concurrent enrollment course, first-year composition, for antiracist characteristics and makes suggestions for improvement. Antiracist pedagogy is the key to making the traditional college experience more equitable for all students, especially students of color.

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Dedication

To my mother, who has given me everything. To my children, who teach me. To Alan,
my endless support. I love you all!

Chapter 1 - Introductory Chapter

In this chapter, I will establish the grounds for my research question and the work I did to try and make progress toward answering that research question. Knowing that US demographics continue to diversify, leading to increasingly diverse classrooms and student populations, I wanted to do my part as a teacher to make a course that was inclusive and equitable for all students, especially students of color. In this chapter, I will explain why it is important to design concurrent enrollment courses that are inclusive and equitable for all students how antiracist pedagogy could help me achieve that.

General Description

With an increase of students attending college, including students of color, US high schools are looking for ways to best prepare high school students for their future in higher education (The Condition of Education, 2021). Concurrent enrollment (CE) courses are a great way to bridge the gap between high school and college. However, since CE courses are based on the traditional higher education pedagogy and standards, the courses are often white centered in the content and practices (Borsheim-Black and Sarigianides, 2019, p. 5). CE courses must consider the needs of all students, including students of color.

Concurrent Enrollment

Concurrent enrollment (CE) is a program for high school students that allows them to take a course and simultaneously earn high school credit (toward high school graduation) and college credit (that will go on their college transcript), usually at a reduced cost. Concurrent enrollment (also called Dual Enrollment or DE) has many advantages for students. Students often do not know how a college workload will be different from high school, and CE courses can benefit students by encouraging them to “try on” the role of a college student while in the

more familiar high school setting (Karp, 2012, p. 23). In this setting, students have more frequent access to teacher assistance, and this helps CE courses help to serve as a bridge to ease high school students into college-level work. Additionally, taking CE courses is less expensive than taking regular college courses on the university campus. For students from lower-income families, taking CE courses makes a college education more affordable and accessible (Karp, 2015, p.108). With CE courses becoming more accessible for high school students, even students that face the most hardship and marginalization are finding success, including “career and technical education, low-income, first-generation, and minority students” (Karp, 2015, p. 108). Lastly, the credit that students earn early is often a predictor of future college success. Swanson (2016) noted:

The acquisition of credits in the first year was more important to degree attainment than credit momentum by the end of the second year in college. DE students reaped the benefits of earning initial year credits, some of which were a result of college classes successfully completed in high school and subsequent continuous enrollment in college. (p. 348)

The momentum that students gain taking CE courses ultimately helps them get to college graduation.

In my home state of Utah, the Utah State Board of Education noted in their 2019 report that “The number of students enrolled in CE courses, as well as the number of college credits earned, increased substantially from the 2016-17 school year to the 2017-18 school year. Today, more than 50 percent of graduating seniors do so with college credit earned from a CE course” (p. 2). Not only are most students taking CE courses, but the type of delivery of courses continues to evolve. There was an increase in coursework delivered by technology between

2016 and 2018, creating new opportunities (with potential barriers) for students taking CE. This growth in CE courses is seen at the local level at the Utah high school where I currently teach. In 2017, the first year that data was available, there were 9 concurrent enrollment courses and 5 instructors. In fall 2021, we are offering 18 concurrent enrollment courses and have 12 instructors.

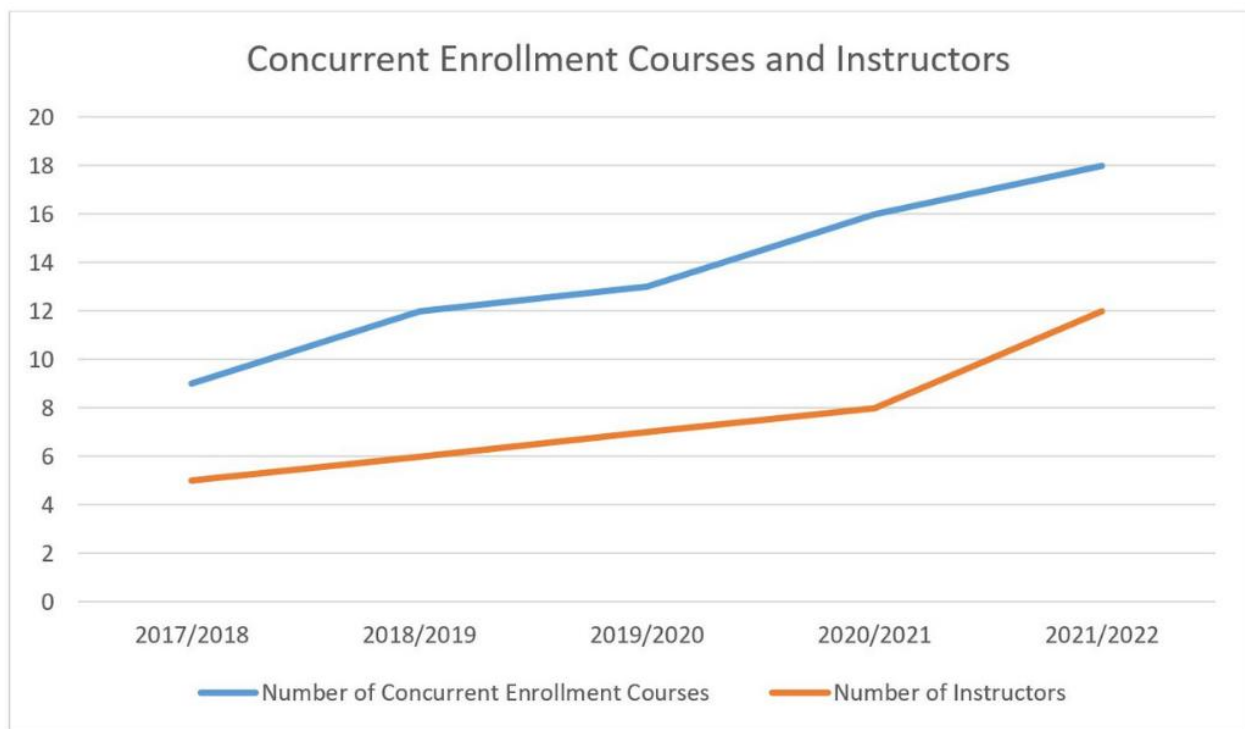


Figure 1 Concurrent Enrollment Courses and Instructors
Concurrent Enrollment Composition Courses

Freshman composition, a general education requirement at every university, is a very popular option for CE since it is a prerequisite course for more advanced courses. If students can complete it early, they can get into more advanced courses sooner (and finish their degrees

sooner). The Utah State Board of Education's 2019 report showed that ENGL 1010 (also known as freshman composition or "Intro to Writing") had the highest number of enrollments and credits earned among all CE courses offered (Appendix B, p. 5). Knowing that success in CE courses greatly contributes to future college success, and with freshman composition courses having the highest enrollment, there is an absolute necessity that the freshman composition CE courses prepare all students for the academic challenges they will face in college.

Growing Racial Diversity in Concurrent Enrollment Courses

With CE becoming more widely used and supported by high schools, CE courses are increasingly accessible to students. With the increase in accessibility comes a greater diversification in the population served by CE. Although higher education has long been viewed as a predominantly white academy, more and more students of color are starting college and getting degrees. The National Center for Education Statistics noted that "Between fall 2009 and fall 2019, total undergraduate enrollment in degree-granting postsecondary institutions decreased by 5 percent (from 17.5 million to 16.6 million students). However, enrollment of Hispanic students increased by 48 percent (from 2.4 million to 3.5 million students)" (The Condition of Education, 2021). Locally, in the state of Utah, our state board is finding similar shifts in demographics. Although white students make up 75% of the population of CE students, the white population is decreasing slightly and more Hispanic, Native American, and Pacific Islander/Hawaiian students are enrolling in concurrent enrollment (Utah State Board of Education, Appendix B, 2019, p. 7).

Since higher education has been predominantly white in the past, the structure of the institution and the content of courses has been shaped by the culture of the white majority (Borsheim-Black and Sarigianides, 2019, p. 5). Presently, university faculties are still

predominantly white. The National Center for Education Statistics, in *The Condition of Education 2020*, stated, “Of all full-time faculty in degree-granting postsecondary institutions in fall 2018, some 40 percent were White males; 35 percent were White females; 7 percent were Asian/Pacific Islander males; 5 percent were Asian/Pacific Islander females; and 3 percent each were Black males, Black females, Hispanic males, and Hispanic females.¹ Those who were American Indian/Alaska Native and those who were of Two or more races each made up 1 percent or less of full-time faculty.” Now that there are growing numbers of university faculty of color and students of color, the impacts of white-centered policies, practices, and course content are increasingly being criticized. The white-centric university causes problems for faculty members and students of color.

Significance of the Problem

White-centered CE composition courses are doing harm to the increasingly diverse population of enrolled students. White-centered courses unwittingly include white universality, the assumption that the white experience is what all people experience. DiAngelo (2011) explains:

When applied to racism, universalism functions to deny the significance of race and the advantages of being white. Further, universalism assumes that whites and people of color have the same realities, the same experiences in the same contexts (i.e. I feel comfortable in this majority white classroom, so you must too), the same responses from others, and assumes that the same doors are open to all. Acknowledging racism as a system of privilege conferred on whites challenges claims to universalism. (59)

White-centric courses can cause harm to students of color by devaluing their voice, forcing conformity/assimilation to the white majority, and increased scrutiny because of visibility.

Additionally, students of color are more likely to experience microaggressions, in white-centric classrooms. Microaggressions are known as “commonplace, and daily verbal, behavioral, and environmental slights and indignities” directed toward [students of color], often automatically and unintentionally” (Sue et al., 2007, p. 273).

Jackson (1968) was the first to coin the phrase hidden curriculum. The hidden curriculum of a classroom includes all the expectations that are unspoken and followed by the white majority. Esposito (2011) explained that even though “these social expectations were not part of stated educational goals, mastery of them was essential for success in school” (pp. 144-145). Esposito elaborated that the hidden curriculum, “shaped by issues of race, class, and gender,” helps to maintain the status quo of the majority (which is usually white in the United States) and ensures the stability of the established structures of power (p. 145). Part of the hidden curriculum requires students to assimilate and make their voices echo that of the established majority. Students experience microaggressions and increased scrutiny when they resist the expectations of the hidden curriculum.

Additionally, If CE composition courses are white-centric, the hidden curriculum could become oppressive to students of color, causing a potential barrier to success. Just as early success is important for students to build momentum into their college career, failure in early CE courses could end student careers in higher education before they even start. A failed CE course in high school could mean that the student is required to take a remedial course when they go to the university. An (2016) stated “In general, studies show that students who enroll in a remedial course are less successful in college than students who do not enroll in a remedial course (p. 411). Failed CE composition courses cost students time and money. Students will have to pay substantially more money to retake the failed course when they get to college and use the time

that could be spent moving on to other courses. Furthermore, a failed general education course, whether it is CE freshman composition at their high school or freshman composition at a university student, must be retaken and passed or the student can't graduate and get their degree. Students of color are more likely to be successful in courses that do not participate in the hidden curriculum and with instructors that strive to de-center the white origins of their coursework.

Students of color are not the only ones that would benefit from de-centering the whiteness of composition courses. De-centering whiteness of coursework also helps white students by “expos[ing] the institutional, societal, epistemological, and interpersonal racism that undergirds our Whiteness, our White privilege” (Borsheim-Black & Sarigianides, 2019, p. 4). Disrupting the hidden curriculum gives white students a chance to consider their own whiteness and racial identity and “to question taken-for-granted assumptions tied to race” (Borsheim-Black & Sarigianides, 2019, p. 4). Through de-centering work, white students will become more aware of their white identity and be able to identify racism around them.

I currently teach in a very homogeneous area. Students are predominantly white. With such a white population in a relatively rural area, the students here do not have a lot of experience with diversity. The only opportunity for my students to get to know the words and experiences of people of color is through reading in my course. De-centering whiteness in our course will widen the perspective of my white students and understand that our world is complex. Additionally, this state is experiencing a lot of growth in K-12 schools and seeing increases in diversity. Tanner (2021) of the *Salt Lake Tribune* noted that Utah “now has 675,247 public school students. That’s an increase of 8,638 students from last year –a rate of 1.3% (2021). Indeed, Utah the number of students in Utah are increasing. Tanner quoted Mark Peterson, of the Utah Board of Education, “Year by year, we are growing a little more diverse”

(2021). As Utah schools continue to welcome racially and ethnically diverse students, Utah teachers will need to consider the white centeredness of their courses, in order to serve all students. Identifying the hidden curriculum and de-centering whiteness in my course will remove some barriers for the success of students of color.

Theoretical Basis

One way to de-center the whiteness of CE composition instruction is to practice Antiracist Pedagogy. Kubota (2021) explained: “Critical antiracist pedagogy is about fostering awareness, knowledge, and attitudes regarding the intricate nature of racial inequities and approaches to challenge them” (245). Antiracist Pedagogy benefits students of color by acknowledging the racism and challenges they face. Additionally, Antiracist Pedagogy empowers white teachers and students to reflect on “power, privilege, and complicity” (Kubota, 2021, p. 245). Teachers that build courses with the framework of Antiracist Pedagogy will ultimately create courses that empower students to be successful, regardless of their racial background, and create greater social awareness of privilege in their white students.

Synthesis of Very Relevant Literature

As early as 1974, the Conference on College Composition and Communication, a flagship organization for the field of composition education, acknowledged the importance of respecting student background. The CCCC’s statement, titled “Students’ Right to Their Own Language” (SRTOL), started a shift in philosophy. Instead of seeing different uses of English as inferior, the CCCC helped composition instructors see that different Englishes exist because of the many different communities that use English. Recognizing and legitimizing all of the uses of English helped to legitimize the communities and students speaking them rather than trying to force students to assimilate and give up the culture of their communities. The CCCC’s statement

has led the field of composition toward a continuing exploration of how the use of English is connected to culture and race and how acceptance of all uses of Englishes results in disrupting the norms and expectations of the white majority. Disrupting the norms and expectations of the white majority empowers students of color and other commonly marginalized populations to succeed without having to sacrifice any pieces of their identity.

Problem Statement

As a white person, raised and practicing in a predominantly white homogenous area, the coursework that I create will inherently be based on my white experience, unless I make conscious decisions to do something different than the education I received and the education I was trained to give. The purpose of my research is to try and understand the extent that my online asynchronous CE composition course is entrenched in white centrality. Identifying how white-centered my course is will help give me a starting point I can use to de-center the whiteness. By using the framework of Antiracist Pedagogy, I will be able to identify the ways that my composition course is centered on whiteness and help me start to de-center the whiteness, while simultaneously meeting standards of composition and online instruction.

Research Question

In order to create a more equitable experience for my students and avoid the oppression of students of color, CE composition courses should practice Antiracist Pedagogy. Since I work online and create asynchronous coursework, I will need to apply the principles of Antiracist Pedagogy to the online courses I create. An important first step is understanding elements of white-centeredness in my current coursework and course design. This required an analysis of my existing course. After I identified the aspects of my course that are white-centered, I

hypothesized ways to change those elements using Antiracist Pedagogy. My research question was:

To what degree do the contents of the online course modules and materials align with the standards of online pedagogy, composition pedagogy, and antiracist pedagogy?

Positionality Statement

As a white person, raised in a white homogenous community, the white centeredness of my education never felt wrong to me. I always felt comfortable in school and confident in my classes. My teachers looked like me. My classmates looked like me. The majority of people at school also shared the same religion. I always felt like I fit. When I went on to college, I fit there, too. Again, in my undergraduate general education classes, all my instructors were white. As I went on to my upper-level English and literature courses, my instructors were also all white. This representation of white people showed me that I belonged.

When I graduated from college, I took my first teaching job out of state. I went to a rural community in Arizona that was right next to a reservation, so the area had a very high percentage of Native American people. The population of the school that I taught was about 90% Native American students. Leaving my white homogenous community and entering this new community was a big change for me. As I attempted to perform the teaching practices and content that I had learned at the university, I began to realize that it just didn't fit. I didn't fit. The traditional, white-centered education didn't fit. I could tell that what I was doing wasn't serving my students. The veteran teacher (also white) that had been assigned to be my mentor listened to my frustration in feeling like my lesson plans were failing and tried to reassure me that I was doing things correctly. She generously offered up two large filing cabinets full of her

own work for me to try. I couldn't get those worksheets and activities to work either. I knew that I needed to do things differently, but I wasn't sure what or how.

My studies in graduate school have helped me begin to answer the question of what to do. First, I had to start understanding my own racial identity and background. I started to see how education has been historically white dominated. I opened my mind to scholars of color that explained how white-centered education hurts students of color. I learned about antiracist pedagogy and the potential for coursework to disrupt traditional expectations and empower all students, especially students of color. I depend on the words and experiences of people of color because there is no way for me to exit my own racial identity and figure this out on my own. I am still learning. As I continue to learn and evolve, my teaching practice and course design will change. My work in this dissertation is just the beginning of my journey towards equity for all students.

Conclusion

Concurrent enrollment courses can be a bridge or a barrier for students on their path to college. Students who are successful in concurrent enrollment courses are more likely to be prepared for their college courses and see success at the university. For students from commonly marginalized groups this success is even more important since they face more challenges in the field of education. Historically, the field of education, including higher education, was established by members of the white majority. The systems and institutions that the white community developed best served the needs of the white majority. These systems were also designed to maintain the dominant culture of the white majority. Anyone that didn't fit into the dominant culture experienced discrimination and barriers to success. With increasing diversity

in classrooms across the United States, changes must be considered that will disrupt the current systems to make room for students of color to be successful.

In the upcoming chapters, I will explain the importance of de-centering whiteness in coursework, specifically in online, asynchronous concurrent enrollment composition courses, for the benefit of all students, especially students of color. I will explain how the multiculturalism movement in the 90s was an attempt to be more inclusive of students of all cultures but ultimately wasn't enough. One answer to the failure of multiculturalism is antiracist pedagogy. I will explain what antiracist pedagogy is, where it came from, and how to implement it in an online, asynchronous concurrent enrollment composition course for the benefit of all students.

Chapter 2 - Review of Literature

In this literature review, I look at the origins of antiracist pedagogy. I start with looking at the attempts of school districts (and university teacher preparation programs) to diversify their teaching pools in the 1990s. In addition to diversification, universities and schools started incorporating multiculturalism, an attempt to value all cultures in the classroom. I will explain the ways that multiculturalism was not successful and reasons why it failed in this chapter. As I explain later, understanding racism in our white-centered education systems is crucial for making real progress toward acceptance and of and equity for all students, especially students of color. Lastly, I will explain what antiracist pedagogy is, what the adoption of antiracist pedagogy looks like, and how it is implemented in composition courses.

Diversification and Multiculturalism

In the 1990s, the increasing diversity in our country gained renewed interest in different fields, especially education. Talbert-Johnson and Tillman (1999) noted that “Almost all educators, employers, and policymakers recognize the disparity between the number of teachers of color and the number of minority students in school” (p. 200). Not only do students of color benefit from having teachers of color, but having a teaching pool that reflects the demographics of the United States is important for all students to have a diversified education. Talbert-Johnson and Tillman (1999) reported that there was a need for increased minority teachers due to white-dominated teacher education programs (p. 203). Despite the “conscious intent” to attract more people of color to teacher education programs and teaching positions, change wasn’t happening very quickly. Talbert-Johnson and Tillman (1999) explained that there were several reasons why there wasn’t a faster influx of people of color into teacher education programs and jobs, including “double consciousness” (p. 201) and “cultural taxation” (p. 202).

The term “double consciousness” was coined by W.E.B. DuBois to explain the way that people of color have to juggle their own sense of self and the knowledge they have of how white people perceive them. An example of double consciousness is the way that “minority faculty are always aware of the dualities of race and their place in the development of critical consciousness” (Talbert-Johnson and Tillman, 1999, p. 201). While striving to develop themselves as professionals, faculty members of color, they face extra stress due to additional expectations the university has for them because of their race. Due to the extra stress, some faculty members of color may leave, which puts even more pressure on remaining faculty members of color. Talbert-Johnson and Tillman (1999) explained “the scarcity of minority representation on most campuses contributes to institutional and community expectations above and beyond the faculty members’ primary commitments” (p. 201) causing more labor and stress due to their racial standing as a minority.

The term “cultural taxation” was an idea developed by Amado M. Padilla, which pointed out that minority faculty members experience “institutional climates not conducive to retention” (Talbert-Johnson and Tillman, 1999, pg. 202). The cultural taxation can include “being called upon to be the expert on matters of diversity within the institution; being called on, often frequently, to educate individuals in the majority group about the nature of diversity; and being appointed to numerous committees with the rationale that representation is needed” (Talbert-Johnson and Tillman, 1999, pg. 202). It is not just faculty members of color that face this taxation. Talbert-Johnson and Tillman noted that students of color experience many of the same difficult circumstances (p. 203).

In addition to looking at the ways that people of color struggled to get into (and stay in) education, Talbert-Johnson and Tillman also noted next steps for teacher education

programs. Developing multicultural programs was one of the authors' suggestions. The authors noted "the best litmus test for the ability of higher education to design culturally responsive teacher education curricula may be their success in providing models of cultural diversity on their campuses" (Talbert-Johnson and Tillman, 1999, p. 205). While striving for greater diversity, universities were still tasked with "the responsibility of preparing all teachers, regardless of race, to teach in culturally diverse classrooms (Talbert-Johnson and Tillman, 1999, p. 205). White teachers need to be taught how to be culturally relevant.

Multiculturalism courses in universities attempted to meet this need, in teacher education programs and other programs on campus. Chan and Treacy (1996) explain "Multiculturalism in higher education, which arose on many campuses initially as women's and ethnic studies programs, is now increasingly visible in efforts to transform the curriculum by integrating issues of multiculturalism and diversity into many academic disciplines" (p. 212). Even if successful with diversifying our nation's educators, white teachers would still need to know how to teach in a culturally relevant way.

Multiculturalism in higher education was met with resistance by some white students. Faculty members often avoided difficult conversations of "racial and ethnic faultlines" and "examination of power and continuing to promote assimilation into the dominant society" (Chan and Treacy, 1996, p. 213). This avoidance kept multiculturalism superficial and empty. Additionally, some of the models used in multiculturalism really didn't serve people of color.

Models of Multiculturalism

Some of the models used to discuss multiculturalism include the Assimilationist Model, the Integrationist Model, and the Cultural Pluralism Model, as defined by Blakeney

(2005). Blakeney (2005) explains how the assimilationist model meant to integrate immigrants into American society: “The Assimilationist Model provides for the merging of immigrants into American culture based on the melting pot theory; however, the distinguishing characteristic of color makes this unacceptable for people of color” (p. 119). One of the problems with this model is that racial identity is tied to culture and not all immigrants have the same race as the culture they are trying to assimilate to. White European immigrants will have an easier time with the assimilationist model because they have a skin tone that matches that of the white majority of American society. Another model described by Blakeney (2005) is the Integrationist Model. “The basis of the Integrationist model is the provision of opportunity for participating in American society; however, this model fails to address the problem of racism’s impact on opportunity” (119). Institutional racism undercuts the opportunities for people of color. Lastly, Blakeney explained the Cultural Pluralism Model: “The basis of the Cultural Pluralism Model is mutual accommodation for the goal of productivity, which proceeds to assimilation” (119). Cultural Pluralism allows for minorities and immigrants to maintain their own cultural differences while still participating in the cultural majority. One of the problems with this model is that the cultural majority still requires the cultural minority to maintain only the parts of their culture that are deemed acceptable by the majority culture. Since there is such a strong, dominant white culture in the United States, true cultural pluralism is rarely accomplished. Instead, there is some superficial acceptance of minority culture as long as it is acceptable to the majority. There are real limitations to each of these models of multiculturalism. The risk is that the performance of each one can be quite superficial. The white majority makes token efforts to include people of the minority without any true disruption

of white-dominant culture. Models of multiculturalism are insufficient for true inclusion and diversification in education.

Furthermore, in addition to the insufficient nature of models of multiculturalism, another issue is that white people resist even the superficial and token efforts. For example, white students in teacher preparation programs resisted multiculturalism attempts in their coursework. Chan and Treacy (1996) defined the different types of resistance as active or passive. Chan and Treacy (1996) stated “Active resistance occurs when students assertively criticize and disagree with the material presented in class. Sometimes students may challenge the foundations on which the class is based, questioning whether multicultural issues are relevant or dispute the importance of looking at inequities in contemporary society, preferring to view them as historical artifacts” (p. 216). Active resistance also includes vocal hostility that illustrates the students “racist, sexist, classist, or homophobic views in class” (Chan & Treacy, 1996, p. 216). Passive resistance is less overt but even more persistent. Chan and Treacy (1996) explained the signs of passive resistance as “only marginally cooperative, hand in assignments late or partially completed, come to class late or not pay attention, and become less involved with the class and the material” (p. 216). Although these students weren’t as verbal in their disagreement, they still avoided the multiculturalism work and ideas.

Chan and Treacy (1996) did important work in advising instructors on how to approach multiculturalism in a way that would decrease student resistance. However, as noted previously, multiculturalism and the associated models were limited in the scope of what they could truly accomplish. True acceptance and diversification required more than models of multiculturalism.

In response to criticisms of multiculturalism, Blakeney (2005) proposed antiracist pedagogy because “Antiracist pedagogy is expansive enough to include what each of the three models of Multicultural Education excludes” (p. 120). Antiracist pedagogy is significantly different from models of multiculturalism because it requires a critical look at structures of power and equity.

Understanding Whiteness in Preparation for Antiracist Pedagogy

White European settlers started building a society and culture that is now known as the United States of America. Eventually, this included establishing education and other institutions, built according to white European traditions and perspectives. US institutions today remain rooted in what the white settlers established. Our educational institutions and practices remain connected to our white predecessors. Education has remained an institution run by a “demographically and culturally white academy” (Hudson and McKittrick, 2014, quoted by Ohito, 2019, p.18). The US education system is still run predominantly by white people according to the ideals of the white majority.

In education, this white-centeredness often results in the disadvantage of students of color. Matias and Mackey (2014) noted the work of Leonardo (2009), Sleeter (2001), and Solomna (2005) in their statement that “The hegemony of whiteness has so naturalized itself within the field of U.S. education that it goes undetected, despite the major implications it imposes on the educational equity of students of color” (p. 34). Asao Inoue (2019) explained that teachers perpetuate white centeredness and white language supremacy by being white and “standing in front of students, as many white teachers have before you, judging, assessing, grading, professing on the same kinds of language standards, standards that came from your group of people” (p. 357). White people have a very hard time seeing how white-centric the

education system is because the system serves them. It can be very difficult to understand how the system that serves white people well doesn't serve people of color. Discrimination, among other words, is one way to describe what people of color face in white-centric institutions.

Pincus (1996) wrote about the different types of discrimination that people of color face in US institutions, including education. Pincus (1996) explains that there are three types of discrimination: individual, institutional, and structural:

Individual discrimination refers to the behavior of individual members of one race/ethnic/gender group that is intended to have a differential and/or harmful effect on the members of another race/ethnic/gender group. Institutional discrimination, on the other hand, is quite different because it refers to the policies of the dominant race/ethnic/gender institutions and the behavior of individuals who control these institutions and implement policies that are intended to have a differential and/or harmful effect on minority race/ethnic/gender groups. Finally, structural discrimination refers to the policies of dominant race/ethnic/gender institutions and the behavior of the individuals who implement these policies and control these institutions, which are race/ethnic/gender-neutral in intent but which have a differential and/or harmful effect on minority race/ethnic/gender groups. (p. 186).

Discrimination happens at all levels of the education system. The discrimination that happens at each of these levels is a barrier for people of color in the education system. Pincus insists that institutional and structural discrimination exist because those individuals in power intended on having a harmful effect on race/ethnic/gender groups.

Whether individuals in power intended on having a harmful effect or whether they were blind to white centrality, the impact on people of color is the same. In the education system,

people of color are often at a disadvantage and in some ways harmed by pervasive whiteness. Part of the trauma for people of color in white institutions comes from microaggressions. Microaggressions are known as “commonplace, and daily verbal, behavioral, and environmental slights and indignities” directed toward [students of color], often automatically and unintentionally” (Sue et al., 2007, p. 273). As a student, Chavez (2021) experienced these microaggressions all around her community in the form of extra attention when she walked into local businesses (p.1). In classrooms, she experienced microaggressions from professors who told her “you’re such an anomaly” (p. 51) or who crossed out “references to ethnicity” in her essays, telling her “You don’t need to make it a race thing” (p. 4). These microaggressions show students of color that they don’t belong in the same space as the white majority.

Teachers and professors of color also experience microaggressions. For example, teachers and professors of color are tasked with explaining racism and oppression to resistant students. Having to listen to students, and often colleagues, reject the evidence of discrimination and racism in the education system and invalidate the teacher’s experience and credentials takes a toll on the teachers. Matias (2016) explained how difficult it is to be an instructor of color in a white system: “...as a brown-skinned, Pinay teacher educator from Urban Los Angeles, I painfully attest that teaching in a white institution with White colleagues and White students is ‘traumatic,’ an experience that relentlessly terrorizes my heart, soul, and psyche on a daily basis” (p. 10). These instances of discrimination reveal the underlying white-centeredness of education. To better serve all students, including students of color, the education system needs to carefully examine the manifestations of whiteness that lie underneath the mere recognition that whites hold racial privilege” (Matias & Mackey, 2016, p. 34). Understanding the

manifestations and impact of whiteness is a step toward understanding that our education system doesn't serve everyone equitably.

One way that whiteness is apparent in composition classrooms is the insistence on and prioritization of standard edited American English (SEAE). Baker-Bell (2020) explains how “white ways of speaking become the invisible, or better, inaudible—norm” and “White Mainstream English gets normalized as standard English” (p. 3). Baker-Bell makes an important point with this statement. Baker-Bell points out that whatever the white “norm” is, that is what will be “universalized” by the white majority. White Mainstream English is the English used by the White majority. This type of English becomes the “standard” for the white majority. In reality, White Mainstream English is just another version of English that is no more correct than another. White Mainstream English reflects the culture and preferences of the white dominant majority. White students in white-dominant classrooms have the privilege of existing in a classroom where White Mainstream English is the expectation. This will feel comfortable to them and most white students in the white majority will thrive in this environment. Baker-Bell (2020) explains how “the ubiquity of whiteness in schools erroneously positions White Mainstream English-speaking students as academically prepared to achieve because their cultural ways of being, their language, their literacies, their histories, their values, and their knowledges are privileged in classrooms” (p. 20). In contrast, students of color become more marginalized linguistically “because their language practices do not reflect White Mainstream English” (Baker-Bell, 2020, p. 20). Students of color face serious discrimination in US classrooms due to white centered language practices.

Centering White Mainstream English, or standard edited English, serves white students and creates barriers for other students. As Baker-Bell (2020) explained “standard English is a

byproduct of white supremacy” (p. 6). When classrooms insist on requiring a language that comes from white supremacy, any student that doesn’t conform to that version of English is going to experience barriers and discrimination.

Understanding Racism in Preparation for Antiracist Pedagogy

Understanding how white-centered the education system is will allow instructors to see that people of color experience discrimination and disadvantage due to race. The important thing to remember is that race is socially constructed. People of color have difficulties in white-centered spaces, but it is not because of their biology or genetics. The discrimination comes from socially constructed ideas of race by the white majority. Kubota (2021) explained that race is “not biologically based but rather socially constructed” (p. 238). There is nothing in DNA that gives specific abilities or attributes to an entire race of people. However, stereotypes are constructed by the cultural majority that perpetuate misunderstandings about marginalized groups. Kubota (2021) mentioned stereotypes such as “Asians are good at math and Black people are fast sprinters” and pointed out that “these racialized groups do not biologically excel in these skills; rather, they tend to fulfill expectations that are constructed socially, historically, institutionally, and economically” (p. 238). Poe (2013) explained that “race does not cause individuals to perform in certain ways, but racial stereotypes can influence the actions of teachers and students” (p. 7). Racism impacts those who believe the stereotype, including the oppressor and the oppressed. Teachers may have internalized beliefs based on stereotypes that impact their teaching and how they treat students. Teachers of color can develop negative internalized beliefs. Baker-Bell (2020) experienced a black teacher characterizing Black Language as “poor grammar and ignorant” (p. 1). Students of color may have internalized the

stereotype that white society has bestowed upon them and it could impact their behavior and learning. In classrooms, this belief in stereotypes can become barriers for students to learn.

Internalized beliefs in stereotypes is not the only racial issue facing students of color. Since education is run by the white majority, every aspect of the learning environment is going to be shaped by the culture of the white majority (Ohito, 2020, p. 18). The assumption by white institutions is that instruction, policies, and learning environments carefully designed by and for the white majority will serve everyone. This belief that what works for white people will work for everyone is known as “white universalism” (DiAngelo, 2011, p. 59). Due to white universalism, white people “view themselves as universal humans who can represent all of human experience” (DiAngelo, 2011, p. 59). Not understanding that the white experience isn’t universal for all students of color leads to discrimination and racism. Kubota (2020) explained that racism can look like “discourse, knowledge, and social practices that, by means of inferiorization, denigration, marginalization, and exclusion, construct and perpetuate unequal relations of power between groups of people defined by perceived racial difference” (pp. 712-713). This racism exists in individual, institutional, and epistemological levels and forms and maintains “a system of domination and subordination” (Kubota, 2021, p. 239). This means that the white-centered education system continues to oppress students of color, pushing them out and letting them know they don’t belong. Chavez (2021) noted the numerous examples of people of color existing in university spaces and having the police called on them (p. 21). From merely attending a college tour as a perspective student, to working on campus, to falling asleep in the common room of a student’s own dormitory, students of color are not safe from getting police called on them (p. 21).

Returning to how this racism impacts students in the classroom, as I stated earlier, the insistence on White Majority English or standard edited American English is very white centric. With the prioritization of white-majority English comes the devaluation of all other forms of English. With that devaluation comes the devaluation of culture and people that use any other version of English but the White Majority version. Baker-Bell (2020) explains how prioritization of White Majority English leads to devaluation and racism:

By linking the racial classifications Black and white to language, I am challenging you, the reader, to see how linguistic hierarchies and racial hierarchies are interconnected. That is, people's language experiences are not separate from their racial experiences. Indeed, the way a Black child's language is devalued in school reflects how Black lives are devalued in the world. Similarly, the way a white child's language is privileged and deemed the norm in schools is directly connected to the invisible ways that white culture is deemed normal, neutral, and superior in the world. (p. 2)

Prioritization of standard edited American English is inherently tied to white supremacy and does hard to students. This prioritization leads directly to racism. Baker-Bell noted that linguistic racism is a form of racism that goes unnoticed by the white majority but is “an everyday experience for most linguistically marginalized people of color living in the U.S. In fact, it is so normal that it is difficult to address because it is not acknowledged as a form of racism” (p. 15). In our classrooms, prioritization of White Majority, or standard edited American English, is a racist practice. Lovejoy (2003) pointed out “unless we can demonstrate to students the value of language differences, we will not have succeeded in communicating to them how such differences contribute to the rich and powerful nuances of our common language—difference that truly reflect our rich cultural heritage” (p. 90). Teachers need to understand that

linguistic racism is real and that we need to move beyond tolerance of linguistic diversity to a true appreciation.

White students and teachers may not have a lot of experience with any other variety of English than white majority English. This can cause white people to wonder why other varieties of English are important. White perception can include harmful ideas like those described by Lovejoy (2003), such as “those who do not use EAE (edited American English) are just uneducated; they haven’t learned the rules” or “Everyone knows that standard English is the language that counts” (p. 91). White teachers, raised and educated in the white mainstream majority may not know that this is what linguistic racism looks like in a composition classroom. Baker-Bell (2020) wrote specifically about anti-black racism and noted specific examples:

Anti-Black Linguistic Racism is denying Black students the right to use their native language as a linguistic resource in their language and literacy learning. It is insisting that Black students code-switch to avoid discrimination, which essentially penalizes Black students for the existence of Anti-Black Linguistic Racism. It involves teachers believing that there is something inherently wrong with Black Language, and therefore, it must be eradicated. It is requiring Black students to reject their language and culture to acquire White Mainstream English. It is research about Black Language that is disembodied from Black students’ lived experiences and how they navigate the world in their Black bodies. (p. 20).

Although Baker-Bell is writing specifically about anti-black racism, students of color and of all linguistic backgrounds (including white students) will experience linguistic racism as well.

Lovejoy (2003) explained that teachers may have resistance to any varieties of English outside of the limited definition of white majority English will experience discrimination, including “Black

Vernacular English, to Chicano English, to rural and working-class dialect, or to any other variety of nonmainstream English” (p. 93). Teachers need to help students understand and value linguistic diversity. As Lovejoy (2003) explained “If we have learned anything from our failed attempts as practitioners to recognize and legitimize linguistic diversity, it would be that a cognitive understanding and appreciation of language differences is not sufficient. Once we acquire a knowledge base, we must take the difficult step of translating that knowledge into meaningful classroom practices that can shape our students’ view of language and their experiences as writers” (p. 96). Once teachers understand the importance of linguistic diversity, teachers must take steps to change their instruction based on the legitimization of linguistic diversity.

In order to see the legitimacy of Black Language and other varieties of English, teachers need to look critically at the common practice of the prescriptive grammar instruction. Since ideas of language “‘correctness’ are based on social prejudice rather than linguistic facts” (Barrett, 2018, p. 20), teachers should focus less on prescriptive grammar instruction that reinforces the idea that white majority English is the only “correct” way to write and instead teach their students that “all languages are basically equal in their regularity and their ability to convey complex thought” (Barrett, 2018, p. 22). By seeing student language as valid, teachers are also able to see each student’s background, culture, and race as valid.

One way that teachers can combat racism and promote linguistic equity in their own classrooms is by practicing antiracist pedagogy. Antiracism recognizes linguistic diversity and values each student’s own language. Antiracist pedagogy entails dismantling whiteness and racism in classrooms and teaching practices. Antiracist pedagogy is inclusive of all students and makes learning a safe space.

Definition of Antiracist Pedagogy

Antiracist pedagogy is a framework that instructors can use to analyze racism and structures of power. Several theorists and researchers have defined antiracist pedagogy. Kubota (2021) explained:

Critical antiracist pedagogy is about fostering awareness, knowledge, and attitudes regarding the intricate nature of racial inequities and approaches to challenge them. It requires an understanding of what race is and what forms racism assumes. It also goes beyond mere respect for racial difference and instead engages in the complexities of racism and racial politics with critical reflexivity on power, privilege, and complicity. There is no single right way of doing critical antiracist pedagogy because racism manifests in intricate and contextual ways. Thus, teachers and teacher educators must continue to learn and enact critical antiracism with openmindedness, perseverance, and vigilance. (p. 245)

Antiracist pedagogy can empower all students, but especially students of color, rather than white-centric pedagogies that only reinforce discrimination and racism. By looking at and questioning systems of power, students are empowered. Teachers can achieve antiracist pedagogy in a variety of ways. The important thing is for teachers, especially white teachers, to stay open-minded and remember that racial issues are very complex.

Origin of Antiracist Pedagogy

Antiracist Pedagogy has roots in critical theory. Blakeney (2005) explained that “Antiracist pedagogy is born out of the meshing of Multicultural Education and Critical Pedagogy. This meshing creates a framework, which allows for the development of ideology

associated with Antiracist Pedagogy. The type of ideology associated with Antiracist Pedagogy provides a method for addressing race, ethnicity, power and class” (p. 121).

Although Antiracist Pedagogy has roots in Multiculturalism, the end result is not focused on integration or homogenization of students but instead looking at how students are impacted in learning situations because of their race or ethnicity. Additionally, Antiracist pedagogy seeks to empower students and also challenge the structures of power that limit students. This “elimination of social oppression through the revelation of its oppressive nature” relates directly to critical theory (Blakeney, 2005, p. 120).

Approaching the Adoption of Antiracist Pedagogy

Blakeney (2005) pointed out the importance of Freire’s work for creating the mindset teachers need in order to approach Antiracist Pedagogy (p. 121). Blakeney explains that:

The ideology of Antiracist Pedagogy has, as its basis the development of consciousness related to how society operates with regard to race. Development of this consciousness is the result of an in-depth comprehension of the impact of racism and the experiences of racism. This allows for the development of a voice for expressing the impact of racism, which in turn allows analysis of racism. (121)

Developing this consciousness of the struggle and impact of racism is necessary and not an easy process for teachers. In *Pedagogy of the Oppressed*, Freire (2005) notes how disturbing it is for the “oppressor” to realize they are an oppressor (p. 49). In educational contexts, one oppressor is the teacher. Freire explains that in order for the oppressor to move beyond oppression, they must fight with the oppressed to “transform the objective reality” that contributed to the oppression (p. 49). Freire (2005) states:

The oppressor is solidary with the oppressed only when he stops regarding the oppressed as an abstract category and sees them as persons who have been unjustly dealt with, deprived of their voice, cheated in the sale of their labor--when he stops making pious, sentimental, and individualistic gestures and risks an act of love. True solidarity is found only in the plenitude of this act of love, in its existentiality, in its praxis. (p. 50)

This means that the only way to approach Antiracist pedagogy is for the oppressor is to first see the unfairness that oppressed populations have experienced. Next, the oppressor must be willing to make complete transformations to structures, policies, and institutions.

Blakeney (2005) continues Freire's idea about transformation and notes that "Antiracist Pedagogy allows one to act on the world in an effective manner that yields transformation of the world" (p. 121). This necessary transformation is made possible through personal reflection and action, which Freire (2005) called "praxis" (p. 51). Freire (2005) explained, "This can be done only by means of the praxis: reflection and action upon the world in order to transform it" (p. 51). This development of praxis, or personal reflection and action, is the only way that teachers can develop "levels of consciousness" that pave the way for change and antiracist practices (Blakeney, 2005, p. 122).

Although some teachers may develop this consciousness and praxis on their own, widespread professional development for teachers could encourage more teachers to develop it sooner and faster, in order to better serve students. Blakeney (2005) advises that "effective professional development will address the historical and cultural investigation of racism and development of racial identity" (p. 126). Antiracist Pedagogy "provides a method for recognizing and addressing issues of race, ethnicity, power, and class" (Blakeney, 2005, p. 128). If teachers can first experience Antiracist Pedagogy as students in professional

development classes, there is a better chance that they will be able to develop the necessary levels of consciousness for transformation.

Antiracism as Applied to Concurrent Enrollment Courses

The guiding organization over concurrent enrollment composition courses is the Conference on College Composition and Communication (CCCC). Back in 1974, the CCCC issued a statement called “Students’ Right to Their Own Language.” Although this statement is concerned primarily with language, it shows the CCCC’s position on respect of all usages of English and, by extension, the people and cultures that use them. The CCCC (1974) points out that “[i]n many larger American cities people of the same ethnic origins tend to live in a single neighborhood and have a common culture and thus share a dialect” (p. 712). This acknowledgment of the existence of people that are commonly oppressed helps teachers to humanize their students from these communities, instead of pretending like they don’t exist. Furthermore, the CCCC statement debunks the pervasive belief that “difference-equals-deficit” and that “the students’ own dialects are inferior and somehow ‘wrong’ and that therefore the students’ homes, the culture in which they learned their language, are also ‘wrong’” (p. 719). The CCCC (1974) offered advice on issues of inequity in language and composition instruction, including the insistence on “one grammar”, strict adherence to handbooks (that reinforce standard English), and standardized tests (pp. 717-722). Additionally, the original “Students’ Right to Their Own Language” statement was reaffirmed in 2003 and 2014.

With the SRTOL movement came efforts to empower students of color with language. There was an old adage, “use the master’s tools to dismantle the master’s house,” which meant that English composition teachers focused their efforts on helping all students, especially students of color, conform to standard edited English in order to disrupt white centered norms and white

supremacy. This required students of color and multilingual students to “codeswitch.” Young (2007) explained that code switching requires students to give up one set of codes (for example, the version of English they use at home) for a set of codes that is considered more “standard” (the version of English used at school, which the white majority treats as standard) (location 2353). Code-switching can have complications for students, including a linguistic “push-pull,” an idea by Geneva Smitherman that Baker-bell explained as “a linguistic interpretation of Dubois’ theory of double consciousness” (p. 25). This push-pull is the conflicted feelings Black Language speakers have regarding the use of Black Language. On one hand, speakers of Black language love and celebrate their language but also know that the white majority culture will require them “to eradicate their culture and language to achieve upward mobility” (Baker-Bell, 2020, p. 25). Codeswitching does harm to students and does not embody the language rights of the SRTOL.

Baker-Bell (2020) rejects the insistence on codeswitching. Baker-Bell instead quoted Audre Lorde that “The master’s tools will never dismantle the master’s house” (p. 12). Rather than expecting students of color to conform to White Majority English and codeswitch, Baker-Bell and others promote code-meshing and prioritization of a student’s own language, which is just as valid as standard edited American English.

Code Meshing means allowing students to mix the language they speak with “an academic register” (Young, 2007, Location 2552). Young (2007) called for code-meshing as a way to retain students and transform modern-day introductory writing classrooms (location 2059). Young acknowledged the potential challenges and advantages of code meshing:

Code meshing is no panacea. For one, it obscures issues of gender and sexuality by subordinating them to race. And even if that playing field were leveled, like other

strategies for teaching literacy, code meshing is not an absolute solution to an abiding racial crisis facing black students. This is not to say that code meshing has no potential to help increase literacy rates and in turn retention rates. I believe it is crucial if beneficial, for no other reason than it allows black students (and some teachers) from the ghetto a place in school, a site where many feel alienated. On this basis I argue for code meshing to replace those other linguistic assumptions and ideologies so that the retention rates of black students (and faculty members, for that matter) can improve. (location 277)

Young explained that code meshing isn't going to solve all the problems that students of color are facing in education systems. However, Young argues that allowing students to code mesh will allow black students (and certainly this applies to students of non-dominant linguistic backgrounds) to feel more comfortable and valued for who they are (and how they speak) in the classroom.

The SRTOL by the CCCC helped prepare the way for the acceptance and use of multiple Englishes in composition classrooms and has paved the way for concurrent enrollment teachers to practice Antiracist Pedagogy. If teachers can adopt the stance that the CCCC made in their statement, they are going to be more intellectually prepared for the consciousness of racism necessary for Antiracist Pedagogy.

Antiracist Pedagogy in Concurrent Enrollment Composition Courses

Asao Inoue is a composition theorist who has pointed out how traditional structures in composition courses (and habits that develop as a consequence) hurt students and promote racism. Inoue (2020) explained the importance of teaching students how to monitor their own experience as they read a text. Students can be taught to “investigate the deep and hidden structures that make up their personal reading habits, personal reading habits that are also

structural and social” (p. 2). Antiracist reading practice will help readers consider their reading habits, where those habits come from, and how those habits “participate in racism and White language supremacy” (Inoue, 2020, p.2). Importantly, antiracist reading practices provide students with a way to “call out” their own habits (Inoue, 2020, p. 2). Both teachers and students benefit from practicing antiracist reading practices because it will help them understand the development of their own racial identity and also increase their levels of consciousness and ability to have praxis on racism.

In addition to antiracist reading practices, Inoue (2020) did important research on antiracist writing and writing assessment to help “teachers who are looking to understand how to assess fairly the writing of their diverse student populations, which include multilingual populations, working-class students, disabled students, etc.” (p. 4). Student writing has traditionally been evaluated and critiqued according to “Standard English” which has deep roots in racism and white supremacy. Inoue developed a theory of writing assessment “that helps teachers design and implement writing assessments that are socially just for everyone” (Inoue, 2020, p. 4). As Inoue explains, it is racism in our educational structures that continues to keep educators from helping students of color thrive.

Inoue (2015) pointed out seven aspects of the classroom practices that should be analyzed for injustices: power, parts, purposes, people, processes, products, and places (pp. 174-176). When looking at power in the classroom, instructors can look at student autonomy and agency to “design assignments, assessment processes, and expectations” (Inoue, 2015, p. 174). The “parts” aspect of the classroom can include things like rubrics and “dominant discourses valued in ideal texts” that are centered on white experiences and favor white students (Inoue, 2015, p. 174). An appropriate purpose for an assignment in an antiracist classroom

would be negotiated in class with students and identify racism in assessments and gradings practices (Inoue, 2015, p. 174). People in the classroom are seen as individuals with different experiences and ways of existing, reading, and writing, not one homogenous group (Inoue, 2015, p. 175). The processes of the classroom are the “articulations and expectations of labor” for assignments. Putting an emphasis on student labor and process (rather than just the final product) creates a more just experience for each person (Inoue, 2015, p. 175). Lastly, products are “the decisions and consequences” in the classroom and can be different for every person. Close analysis of the products will help instructors and class members make changes to improve the experience.

Conclusion

The United States is a diverse country. US education systems, originally built by the white-dominant majority for the white-dominant majority, must change to meet the needs of all learners, especially learners of color. One way of changing education to better serve learners, especially learners of color, is to practice antiracist pedagogy in US classrooms. Antiracist pedagogy promotes inclusion and empowerment of students by dismantling traditional power structures and valuing student culture, language, and race.

Chapter 3 - Methodology

In this chapter, I discuss my plan to take what I learned from antiracist pedagogy and apply it to my online, asynchronous, concurrent enrollment composition course. I decided to choose a critical content methodology to analyze my course materials according to the framework I developed, based on three sets of standards: online instruction, composition, and antiracist pedagogy. I will discuss the challenges I faced trying to combine all three standards into one framework. I will also show how the protocol was built from that framework and the specific literature that informed the protocol.

Context

The research will be conducted on a course I use at a public online high school in the state of Utah. Specifically, the course I have chosen for analysis is a concurrent enrollment called ENGL 1010, a first-year writing course that fulfills a general education requirement. This online CE course is also asynchronous in nature, meaning that the students never meet online or in-person in real-time. The students navigate through the course on schedule by themselves, with available instructor support via email, phone, text, or online web conferencing. This online CE course is based on the same textbook, *The Norton Field Guide to Writing*, as the traditional in-person course on campus at the local university.

This course is offered to all eligible students in the local school district. Eligibility for ENGL 1010 is based on:

- A high school GPA of at least 3.0
- Be enrolled in at least one class at the student's boundary high school
- Completed Language Arts 10
- Have the minimum ACT, Accuplacer, or SAT scores:

- Have an ACT English and Reading score of 17 or higher or
- An Accuplacer English placement score of at least 76 and an Accuplacer reading placement score of at least 66 or
- SAT English score of at least 450 and a reading score of at least 420.

The students that enroll in CE ENGL 1010 are usually students that have had a long history of success in previous courses. They usually honor students in their junior or senior year. Although the students are younger than the students that traditionally take ENGL 1010 as college freshmen at the college campus, they are very driven and capable students that are high achievers.

The local area is predominantly white and homogenous. As of the 2000 US census, the county was 93.57% white, 5.23% Hispanic or Latino, .21% Black or African American, 1.47% Native American, .45% Asian, .42% Pacific Islander, 2.24% from other races, and 1.65% from two or more races. Currently, there are 28 white students (93.3%) and 2 Hispanic students (.06). In the course demographics, students of color are underrepresented.

Research Design

With many limitations in an asynchronous environment, I decided I wanted to choose a methodology that would be advantageous for the unique environment I teach in. I decided that content analysis, and more specifically, critical content analysis, would be the methodology best suited for the type of work I want to do which is to look very closely at my online course materials and determine the degree that my course materials align with antiracist pedagogy.

What is Content Analysis?

Short (2016) described content analysis as “research methods for analyzing texts and describing and interpreting the written artifacts of a society” (p. 2). Content analysis is a very

flexible methodology that can be used to code and interpret texts, using quantitative and/or qualitative approaches. Quantitative approaches are very common and involve counting and tallying instances of what researchers are looking for and looking for trends or patterns. Content analysis has been used in many fields, including literary studies, health, and education.

What is Critical Content Analysis?

Critical content analysis (CCA) is a type of content analysis that employs a specific lens as a framework for analysis. Short (2016) explained that “critical content analysis differs from content analysis in prioritizing a critical lens as the frame for the study, not just as part of interpreting the findings or citing scholarship in a literature review” (p. 5). Critical Analysis moves beyond counting and seeks to find and dismantle oppression and inequity.

Critical Content Analysis in This Study

For my work, I am employing critical content analysis of a concurrent enrollment course, English 1010, and the lens of critical race theory as my lens for analysis. As Short (2016) explained “some researchers who engage in content analyses use a critical theory to comment on their findings, while in critical content analysis, the researchers uses a specific critical lens as the frame from which to develop the research questions and to select and analyze the texts” (p. 5).

Data Collection

I used the course modules, the syllabus, and the textbook in my critical analysis. The course modules are hosted on the Canvas platform. Canvas allows teachers to build courses one module at a time. Modules can hold several different types of pages and activities, including:

- Assignments (students submit work through the platform for grading by the teacher)
- Quizzes

- Discussion boards (students can type or create video responses to teacher prompts and student posts)
- Pages (text-based pages for instruction that can also incorporate video, images, and other media)
- File (teachers can upload files to the course and give students access to them)

Canvas courses can be started from scratch and the teacher builds every single page and activity in the course. Departments will often create a course template and make a copy for each teacher, allowing the teacher the freedom to personalize it but giving them the basic content for the course. In this study, I selected a course I built myself for analysis.

The syllabus that I used for analysis is based on a template that the university provided. The university requires some information on the syllabus to be identical across all courses. The course descriptions, department mission statement, learning outcomes, and grading scale are uniform across all CE ENGL 1010 courses. Additionally, the university requires information about student support services, official statements, COVID-19 statements, and academic honesty statements. I was able to decide my own late assignment policy. I was also able to choose the types of essays I taught and required in class (based on the suggestions of the university English department).

The textbook required for all ENGL 1010 students is *The Norton Field Guide to Writing with Readings and Handbook*, edited by Bullock, Goggin, and Weinberg. The textbook is comprised of 10 parts:

- Academic literacies: This section discusses skills students will need as they read and write critically in class.

- Rhetorical Situations: This section teaches students about purpose, audience, genre, stance, and medium, and design and how these elements are in every text they read and write.
- Genres: This section includes instructional information for writing 14 different essays/texts.
- Fields: This section gives students insight into how to approach writing in different fields of study.
- Processes: This section includes instructions on the writing process.
- Strategies: This section helps students with approaches to idea development and organization, as well as covering basic writing tasks like describing, comparing, and arguing.
- Research/documentation: This section gives students advice on how to perform research, stay organized, and incorporate evidence from their sources in their writing.
- Media/design: This section includes advice on how to effectively incorporate multimedia in writing.
- Readings: In this section, there are reading selections from ten different genres.
- Handbook: Students can refer to this section for information on sentence structure, language use, and punctuation.

The textbook offers a lot of information on many different genres and topics. The textbook has 1248 pages, although the authors state in the introduction that they attempted to keep the book “as brief as it could be” (Bullock et al., 2019, p.v). The authors explain in their preface that they intended on creating a textbook that was supportive enough for new teachers and first-year college students. The authors noted that “explicit guides to writing work for students and novice

teachers” (p. v). The authors also explained that they have seen textbooks that “provide far more information than students need or instructors can assign” (p.v). Instead, the authors provide general information without diving too deep into topics or areas of rhetoric.

The authors of the textbook are all accomplished writers and authors of multiple books. Additionally, Bullock and Goggin have been professors and chairs at their prospective universities.

Norton’s website indicates that Bullock “is emeritus professor of English at Wright State University, where he directed the writing programs for 28 years and designed the university's writing across the curriculum program and Introduction to College Writing Workshop. In 2012, he was awarded the Trustees' Award for Faculty Excellence, Wright State's highest honor.”

According to Norton’s website, Goggin “is Professor of English and former associate chair of the English Department at Arizona State University, where she has also directed several of the writing programs and the Ph.D. program in Rhetoric, Composition, and Linguistics and received the ASU Alumni Association Faculty Teaching Award.”

Weinberg is introduced on Norton’s website as “an author and editor who has worked for more than 30 years on college and high school English textbooks. She is the author of the handbook in The Norton Field Guide to Writing and a coauthor of The Little Seagull Handbook.”

All three textbook authors present as white people. All three authors are married. All three have graduate degrees (Bullock and Goggin have PhDs and Weinberg has a master’s degree). All three have had extensive experience in writing. The authors also included an extensive list of teachers and instructors in their acknowledgment section who reviewed or contributed in some way to the textbook.

Data Instrument

As a new concurrent enrollment instructor of an online course, I knew the university wanted a course that was based on the traditional composition pedagogy. Having never taught college composition before, I was unsure what that was. Due to being assigned to take over a section six weeks after the semester had started, I didn't have time to research and create a comprehensive course. It wasn't until later that I was able to perform research and find the expectations for traditional composition instruction. Additionally, the course had to be fully online and asynchronous, so I also tried to find the standards and expectations for asynchronous online pedagogy. I knew that there would be differences between traditional composition coursework in a face-to-face classroom and asynchronous online work. When I learned about antiracist pedagogy, I wondered how I could incorporate that into my online course as well. I tried to think of a way I could combine all the standards for all three domains into one course.

Ultimately, my goal is to be knowledgeable enough about antiracist pedagogy and online composition instruction that I will be able to build an online course that fully embodies antiracist pedagogy. However, before I can get there, I had to look closely at the standards involved in each domain, online instruction, composition, and antiracist pedagogy, to evaluate what was already happening in my courses and to see how much I was still lacking. I started with looking for standards for each domain before trying to perform pedagogy. As stated previously, the course materials were already written the first time I taught the course. Many of the resources came from the university, from instructors of brick-and-mortar classrooms. The course wasn't necessarily designed with any specific pedagogy in mind, and certainly not antiracist pedagogy. My first step was to look at the standards of all three domains and try and see if I could fit them

all together in one course and to see how closely my course could get to reaching those standards. Then I would know how much I needed to change.

In my work, I looked at the standards and expectations for online learning, composition, and antiracism. I wanted to find a way to align those standards in order to guide my pedagogical actions in creating content to meet learning goals. In this dissertation, I often refer to standards first and look at the ways that I assist my students in meeting those goals through creating learning activities in my Canvas modules, and to a lesser extent, the student use of the textbook and syllabus. My work in this dissertation was to examine the way that the standards of all three domains (composition, online, and antiracist) could be achieved in one asynchronous online course. It is my hope that after I have established the way that the standards of all three domains can fit together, I can begin working on making my pedagogical decisions and actions based on those standards.

Creating one framework with standards of all three domains (composition, online teaching, and antiracist pedagogy) was quite a challenge. I planned on using this framework to create a rubric for self-evaluation of my own online course. Initially, I tried to create a model that situated the standards of all three pedagogies together in a cohesive way. I attempted to nest them one inside of the other. That didn't quite work. The standards don't entirely nest. Each domain has standards and attributes that extend beyond the limits of another. Nesting didn't work but there were clearly large overlapping areas. Next, I tried to create a three-way Venn diagram to illustrate an area where all three domains had standards that overlapped. That didn't fully make sense either because I wasn't including just a portion of each of those standards; I intended on the standards of each of those domains being fully represented in the rubric I wanted to create. Each domain has distinctive components that I didn't want to leave out. Instead, I

settled on a model with three arrow pillars, one for each domain and the standards that each domain employs.

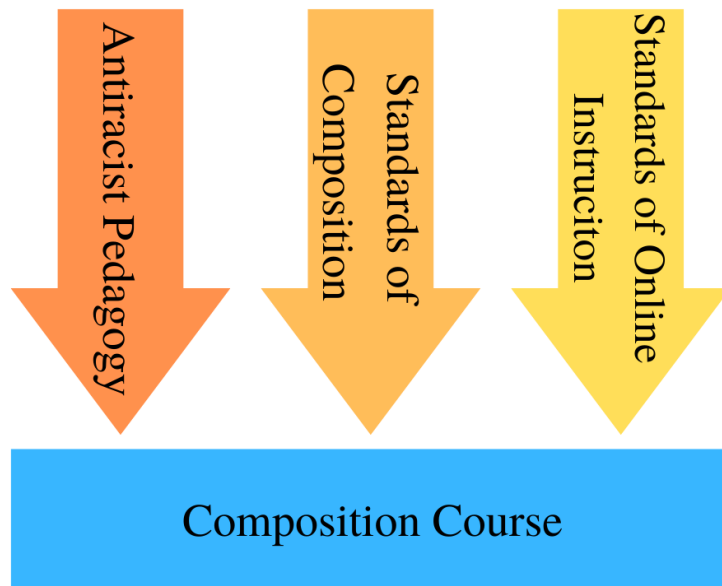


Figure 2 Three Domains Contributing to a Framework

This was the best way for me to try and illustrate how I would consider the standards of each domain in the evaluation rubric. Since I am evaluating my fully asynchronous online composition course, I wanted to make sure that I was considering the best practices in online education and first-year composition. At the time that I wrote the course, no one had pointed me in the direction of best practices and expectations. I was so overwhelmed by the mere creation of the course that I didn't have extra time to perform research for best practices. For my work in this dissertation, I needed to learn the standards and best practices of online pedagogy and composition pedagogy. Although I had a goal to work towards antiracist pedagogy, I needed to meet the standards of all three domains and will be focusing on all three in my work.

Development of the Model: Three Literatures in a Wall Collage

I had three sets of standards for composition, online instruction, and antiracism. I wanted to try and figure out the relationships between all three and how they overlapped. I decided to

use a wall in my house as my canvas. I printed out the standards for each part of my framework and cut them into pieces. First, I printed out all of the OWI OR out in yellow and taped them to my wall. The OWI OR is composition specific and had the most principles and practices so I decided to use it as my base and try to fit in the antiracist practices since I new that the composition principles would fit in easily. I used different colors to represent the other main texts I used because I wanted to be able to see visually where each piece was fitting. I printed out Kubota's (2021) principles of antiracist pedagogy and recommendations in burnt orange. I tried to cross-reference when the OWI OR principles and Kubota's principles overlapped. I would tape Kubota's principles and practices next to the OWI OR sections that they coordinated with. The first principle, that has to do with inclusion and accessibility seemed appropriate for Kubota's first two principles of de-essentializing and de-simplifying racism. To de-essentialize racism means to "recognize and challenge all forms of injustice, rather than attributing all inequalities to race" (Kubota, 2021, p. 241). To de-simplify racism means to move beyond "simplistic understanding of racism by acknowledging and problematizing multilayered manifestations of racism" (Kubota, 2021, p. 242). These both fit under OWI OR principle 1 because to de-essentialize racism is to see the intersectionality of oppression, to be entirely inclusive. To de-simplify racism and see the "multilayered manifestations" is to consider the barriers, which connects with accessibility.

I printed out the "Outcomes Statement for First-year Composition (3.0)," created by The Council of Writing Program Administrators (WPA) (2014) in salmon.

I used also used magenta sticky notes to help note when WPA outcomes were relevant.

The blue sticky notes are related to the antiracist pedagogy publications by Chavez (2021), Inoue (2015), and Borsheim-Black and Sarigianides (2019).

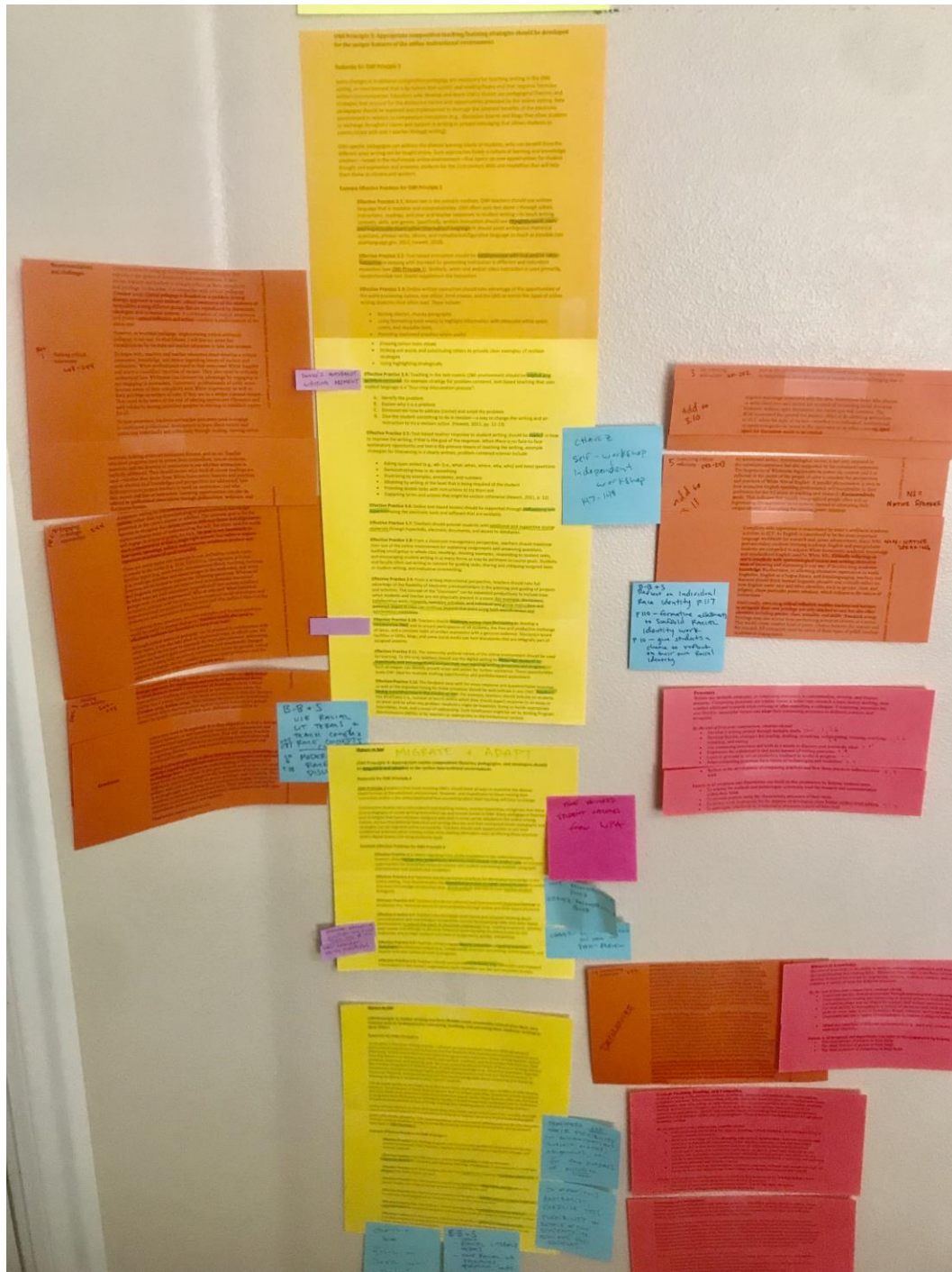


Figure 3 Literatures Becoming a Wall Collage

This wall became the basis for my field notes. By printing and cutting out standards from each of the three parts of the framework, I could see relationships and make connections between them. I wrote about each section and how each part is connected. I also point out how aspects of

the OWI OR standards actually support antiracist pedagogy (with evidence from texts), even though that was not an expressed intention of the OWI OR authors. I used the field notes to help me develop a rubric for course evaluation. In some instances, I even brainstormed some questions in the sections to help me get started on the rubric.

Development of the Protocol

After deciding the most important texts and information I wanted to use for analysis, I created the course materials evaluation rubrics. The rubric for the evaluation of course modules is in Appendix A. The rubric for the evaluation of a syllabus is in Appendix B. The rubric for the evaluation of a textbook is in Appendix C. In the following section, I will explain how I designed the rubrics.

First, I used the OWI OR (2013) principles and effective strategies as the primary base since it is the largest cohesive amount of information and relates directly to online course design (the other sources are about antiracism or composition pedagogy, not necessarily online course design). The rubric has a different section for each OWI OR principle. Each effective strategy is nested under the corresponding principle. I used the effective strategy as a base for developing questions for each principle. I used a 4 point Likert scale for evaluating each effective strategy. One use of Likert scales is to evaluate for frequency. This allowed me to analyze the course by each effective strategy and determine if my course never (0), infrequently (1), often (2), or thoroughly (3) exhibited the strategy in every instance. Knowing how frequently I am using principles of antiracism will help me understand the degree to which my course is antiracist. I also made use of yes/no questions at the end of the rubric for items that needed to appear in the course, but not multiple times.

I looked over my field notes and added more questions about antiracism to the rubric. Although I could find some standards/principles of antiracism in composition and online teaching standards, there were aspects of antiracism that extended beyond. For example, having open course discussions is an essential part of composition pedagogy and antiracist pedagogy. However, having course objects and activities related to racism and race issues is not inherent in composition pedagogy. In this respect, the antiracist needs of the course extended beyond the standards of traditional composition instruction. I had to add additional questions to be able to hit as many antiracist pedagogical standards and practices as possible.

I used the Likert scale first to look at how frequently there was evidence of each principle in the course. In the comment section, I provided space to add any additional notes.

I piloted the rubric on an online course to help refine it. The final product rubric is in Appendix A-E. The actual results of applying the rubric to my own course will be discussed in chapter 4 (see Appendix F-G).

The next section will highlight some of the important literature that makes up the rubric.

Research and Policies that Influenced the Protocol

Since my course is an online, asynchronous concurrent enrollment course, I must employ online teaching practices and the composition standards of traditional first-year writing teachers. Since my research question involved antiracist pedagogy, I did research and learned what that pedagogy entails and what it might look like in a composition course. In this section, I point out the standards as an important bases of all three domains: online, composition, and antiracist pedagogy.

Online Composition Pedagogy

I turned to the research and expectations of the Conference on College Composition and Communication (CCCC) for online composition standards. The CCCC has created an Online Writing Instruction Open Resources (the OWI OR, 2013). This tool is rooted in the CCCC's 2013 Position Statement of Principles and Example Effective Practices for Online Writing Instruction. The OWI OR outlines several principles in the areas of instruction, institution, faculty, research and exploration, and overarching principles. By following these principles and effective practices, first-year composition instructors will be able to create a highly accessible course that will benefit many students.

Although not stated explicitly, many of the principles and practices relate directly to anti-racist pedagogy. The first overarching principle is that “online writing instruction should be universally inclusive and accessible” (OWI Principles, p. 7). By following this principle, instructors will create coursework that meets the needs and abilities of students with “physical disabilities, learning disabilities, multilingual backgrounds, and learning challenges related to socioeconomic issues” (OWI Principles, p. 7). Prioritizing inclusion and accessibility benefits all students, but especially students of color. Students of color often have more than one barrier to their success in a white-dominated education system. These barriers could include socioeconomic issues (including the digital divide) and a multilingual and multicultural background that differs from the education system.

Historically, students of color are disproportionately identified for Special Education (King, 2016, p. 1). As King (2016) noted, “It is critical to ensure that overrepresentation is not the result of misidentification, including both over- and under-identification. (p. 1). Since students of color are disproportionately identified for Special Education, there are clear issues

with misidentification. Several studies have been done to try and understand why students of color, especially Black students, are overrepresented. Work done by Dunn (1968) and many others since have suspected that teacher and school system bias could be the reason for the disparity. The Learning Disabilities Association of America (2020) explained that seeing “language, cultural, and dialectical differences as deficits can indeed result in the misidentification of culturally and linguistically diverse students as having learning or other disabilities” (p. 4).

Despite an overrepresentation in Special Education, students of color often are not appropriately identified, do not receive the appropriate diagnosis, or receive the correct services for their needs. The Learning Disabilities Association of America (2020) stated that “It is the experience of LDA members that often, students of color are misidentified as intellectually disabled or emotionally or behaviorally disordered when in fact they have undiagnosed learning disabilities” (p. 2).

By the time students of color reach a first-year composition course in college, they may have years of overidentification and under-identification in their experience. In order to serve the most students as possible, online course design must focus on inclusion and accessibility. To go along with OWI Principle 1, the OWI OR (2013) has twelve examples of effective practices that help instructors achieve inclusivity and accessibility in their online writing courses. These practices include the use of technology orientation at the beginning of the course (confirming that students have the required technology), instructor availability outside of the course (office hours, phone calls, etc.), design with inclusivity in mind and evaluate course for inclusivity and accessibility, creating mobile-friendly courses, considering multimodal means for

instruction and learning materials, and focusing on student communication first and grammar second.

OWI Principles 2-6 are instructional principles (OWI OR, 2013). These principles focus on the instruction of writing in an online environment.

OWI Principle 2: “An online writing course should focus on writing and not on technology orientation or teaching students how to use learning and other technologies” (OWI OR, 2013, p. 11). Although online writing courses necessitate the use of some technology, the OWI OR (2013) insists that teachers focus on using the technology to support writing instruction, rather than focus on developing technology skills: “Students should use the provided technology to support their writing and not the other way around” (p. 11). The focus of writing courses should be the writing. Technology use should support writing instruction and not become a distraction or barrier. The effective practices listed discuss the importance of keeping the technology (orientations, tech support) in the hands of the institution’s IT unit and not the composition teacher. Additionally, web-based writing assignments must be user-friendly and not require skills in web development or coding.

OWI Principle 3: “Appropriate composition teaching/learning strategies should be developed for the unique features of the online instructional environment” (OWI OR, 2013, p. 12). The third principle recognizes that instruction in an online writing environment may differ from traditional brick-and-mortar, face-to-face settings. Some of the traditional pedagogies and strategies used in teaching writing and composition, such as reading and annotating a text together as a group, don’t translate perfectly to an online environment. Many practices can be modified. Additionally, new online pedagogies have been researched and can be used “to leverage the inherent benefits of the electronic environment in relation to composition

instruction” (OWI OR, 2013, p. 13). The effective practices give suggestions on how teachers can utilize the online setting to benefit the development of their students’ writing.

OWI Principle 4: “Appropriate onsite composition theories, pedagogies, and strategies should be migrated and adapted to the online instructional environment” (OWI OR, 2013, p. 14). Many of the traditional practices of writing instruction can be translated to the online writing environment with minimal changes. For example, instead of having a class discussion in a brick and mortar classroom, students can participate in a discussion board in the asynchronous course. The six effective practices for Principle 4 help teachers with ways to translate the traditional strategies and practices to an online environment. For example, breaking assignments down into smaller pieces provides more opportunities for student/teacher interactions and notes on progress.

OWI Principle 5: “Online writing teachers should retain reasonable control over their own content and/or techniques for conveying, teaching, and assessing their students’ writing in their OWCs” (OWI OR, 2013, p. 15). Every teacher hones their teaching practice a little bit differently, whether teaching in-person or online. The OWI OR states “Within the context of institutional/programmatic outcomes, online writing teachers should have the freedom to develop their OWCs with content, methods, and technologies that best suit their purposes, expertise, and teaching style” (p. 15). Teachers should have the flexibility they need to make changes to coursework to accommodate students, keep content relevant, enhance engagement, and demonstrate student progress and achievement.

OWI Principle 6: “Alternative, self-paced, or experimental OWI models should be subject to the same principles of pedagogical soundness, teacher/designer preparation, and oversight detailed in this document” (OWI OR, 2013, p. 16). Any type of OWC should have the

same rigorous expectations for teachers as they create them and students as they work through them. The OWI OR (2013) states “OWCs listed as “self-paced” or “independent learning” frequently have a fixed syllabus that students work through at their own pace, with varying amounts of oversight from an educator, depending on the institution and the individual teacher” and that “These, too, should reflect the principled approaches of OWI” (p. 16).

The OWI OR is a great base for building an online course. The principles help instructors break down a course into manageable and supported chunks for students. The principles are also based on a philosophy of inclusion and accessibility, which is what gave me great hope that I would be able to successfully combine online teaching standards with antiracist pedagogy standards. However, the OWI OR is “color blind” or doesn’t consider race in an overt or conscious way. This blindness reveals white-centered thinking and white ways of educating. Without specific guidelines that address race issues and dynamics and linguistic diversity, the OWI OR is insufficient by itself to be antiracist.

First-Year College Composition Pedagogy

The Council of Writing Program Administrators (WPA) (2014) developed “Outcomes Statement for First-year Composition (3.0)” to guide the learning and instruction of first-year composition courses. The outcomes are based on four different categories: rhetorical knowledge, critical thinking, reading and composing, processes, and conventions. These outcomes are the standards I used to evaluate my course.

Rhetorical Knowledge

The WPA (2014) defines rhetorical knowledge as “the ability to analyze contexts and audiences and then to act on that analysis in comprehending and creating texts” (p. 1). Students develop this type of knowledge by “negotiating purpose, audience, context, and conventions as

they compose a variety of texts for different situations” (p. 1). Purpose, audience, and context are known as the “rhetorical situation” in many textbooks and classrooms. Considering the “rhetorical situation” is a staple in first-year composition courses.

Critical Thinking, Reading, and Composition

The WPA (2014) defines critical thinking as “The ability to analyze, synthesize, interpret, and evaluate ideas, information, situations, and texts” (p. 2). Students in first-year writing courses think critically about a variety of texts, to “separate assertion from evidence, evaluate sources and evidence, recognize and evaluate underlying assumptions, read across texts for connections and patterns, identify and evaluate chains of reasoning” (2) before they are ready to start writing their own claims.

Processes

Student writers learn “multiple strategies, or composing processes, to conceptualize, develop, and finalize projects” (WPU, 2014, p. 2). Although writing is often taught as “the writing process” and made to look like a perfectly linear process, students in first-year writing learn a recursive approach. Students have the flexibility to research, write, revise, and then research again and continue adding to drafts if they desire.

Knowledge of Conventions

Students learn conventions, which are “the formal rules and informal guidelines that define genres” including “mechanics, usage, spelling, and citation practices” (WPA, 2014, p. 3). Although rating knowledge of conventions shouldn’t be the first priority of teacher grading, students do need to continue developing that knowledge. However, as I will explain in future chapters, antiracist pedagogy acknowledges that there is more than one correct set of conventions

in addition to standard edited American English and supports students in using their language in writing.

Although the WPA's guidelines provide a framework for a successful composition course, the guidelines do not ever address race, race issues, power dynamics, or linguistic diversity. Additionally, some of the guidelines, such as the "knowledge of conventions" section are dangerously close to contradicting the CCCC's 1974 statement, "Students' Right to Their Own Language." If instructors focus on teaching the formal rules of white majority English and require students to use the formal rules of white majority English, then they aren't practicing antiracist pedagogy. These guidelines are another example of "colorblindness." Although the guidelines are intended to be a uniform standard to make the teaching of composition more uniform, the erasure of race and race issues reveals white-centered thinking on white ways of teaching and the priorities of the white majority.

Antiracist Pedagogy

Antiracist pedagogy is a framework that instructors can use to analyze racism and structures of power. Kubota (2021) explained:

Critical antiracist pedagogy is about fostering awareness, knowledge, and attitudes regarding the intricate nature of racial inequities and approaches to challenge them. It requires an understanding of what race is and what forms racism assumes. It also goes beyond mere respect for racial difference and instead engages in the complexities of racism and racial politics with critical reflexivity on power, privilege, and complicity. There is no single right way of doing critical antiracist pedagogy because racism manifests in intricate and contextual ways. Thus, teachers and teacher educators

must continue to learn and enact critical antiracism with openmindedness, perseverance, and vigilance. (p. 245)

As Kubota stated, there not one single way to perform antiracist pedagogy. I read a number of sources on this topic to try and better understand what antiracist pedagogy looked like in practices (and what it might look like in an online environment. I turned to bell hooks (1994), who taught that progressive education should “transform the curriculum so that it does not reflect biases or reinforce systems of domination” (p. 21). I wasn’t sure where to start since education in the US, and especially in my local area, was white-centered and entirely biased. One of the first things I read across all the sources that I found was the need for teachers to value each student in the class. Teachers must value the students’ presence and contributions. Hooks (1994) stated “There must be an ongoing recognition that everyone influences the classroom dynamic, that everyone contributes. These contributions are resources. Used constructively they enhance the capacity of any class to create an open learning community” (p. 8). To approach antiracist pedagogy, the teacher must release total control of the class and instead see the class as a community of learners with valuable contributions to make. By valuing the contributions of each class member, teachers and students can “learn to accept different ways of knowing, new epistemologies, in the multicultural setting” (hooks, 1994, 41).

Felicia Rose Chavez (2021) wrote about practicing antiracism in creative writing workshops. Chavez wrote that when students are invited into a community to define and contribute knowledge, that is an act of acceptance (pp. 118-119). To be able to “engage [students] as individuals, exercise their critical thinking skills, and collaborate on communal knowledge construction” (p. 119) instructors must “dismantle the ego--dominance, control, and the insistence of white universality” (p. 118). Chavez also insists that teachers listen and be open

to learning from their students (p. 118). Students have grown up surrounded by language and rhetoric in their communities. Teachers can help students understand their language and rhetorical structures so that students are proficient in using those structures also, and not require them to conform to structures of white majority English.

Chavez (2021) points out that the traditional canon of literature that is still predominantly white and male. Chavez notes that instructors still “exalting white authors and their protagonists as superior, safeguarding them in expensive, anthologized tomes that people of color must read and discuss and imitate and memorize and recite and pore over line by line on every single literacy test from elementary school to graduate school. There’s nothing harmful about the texts themselves, of course, assuming they’re analyzed in a multidimensional context” (p. 94). The overrepresentation of white European authors and thinkers is a symptom of white superiority and racism. Although literature isn’t part of many composition courses, Baker-Bell (2020) explained how she uses Angie Thomas’ book *The Hate U Give* in class because it “provides Black youth with an opportunity to see their racial and linguistic realities reflected in literature” (p. 102). Students of all colors will benefit from looking closely at the linguistic and rhetorical structures used in Black language. Although literature isn’t often used in composition courses, students will benefit from seeing examples of rhetorical structures in linguistically diverse literature. As instructors, we also need to provide non-fiction reading selections that are linguistically diverse.

There is a common counterargument that teachers of the traditional canon will use when faced with calls for diversification: diversification will interfere with the social mobility of students of color. According to this perspective, students of color need “cultural capital” by mastering the “classic” (white) curriculum. Failing to master this curriculum will result in

students of color failing later on in their academic careers (Chavez, 2021, p. 100). Although Chavez was referring to literature, the same idea applies to non-fiction. The “culture capital” idea is false. All students, regardless of race, need to read writers of color. For students of color, this is essential representation. For white students, this is essential in combating the narrow world views of white superiority.

Definition of Critical Antiracist Pedagogy by Kubota (2021)

Kubota (2021) explained that antiracist pedagogy shouldn’t be “reduced to the rhetoric of being respectful to racially minoritized peers” and instead “should go further” (pp. 240-241). Kubota (2021) identified five principles required for enacting antiracist pedagogy: “(1) de-essentializing antiracism; (2) de-simplifying antiracism; (3) de-silencing antiracism; (4) decolonizing antiracism; and (5) exercising critical reflexivity” (p. 241). I have incorporated all 5 principles in my rubric for course evaluation.

De-essentializing Antiracism

Kubota’s (2021) first principle is de-essentializing antiracism. Kubota points out that many types of oppression occur and result inequalities for people and that “the experiences of subordination and oppression need to be understood through a lens of intersectionality” (p. 241). Besides race, inequalities could be tied to “gender, class, language, sexuality, ability, religion” and more (Kubota, 2021, p. 241). Even though confronting racism is the primary goal is antiracist pedagogy, “critical antiracism should recognize and challenge all forms of injustice, rather than attributing all inequalities to race” (Kubota, 2021, p. 241). To de-essentialize antiracism is to see oppressive issues as multifaceted and to face them intersectionally. In class, this means looking at oppressive structures and talking about what this means to each marginalized group. For example, along with having discussions about structural racism,

students can also become aware of structural ableism and see how this overlaps with racial issues.

De-simplify Antiracism

To “de-simplify antiracism,” Kubota’s second principle, teachers need to be able to place racism in a larger context than just individual. Kubota points out how “racism is typically understood as acts of individual offense” (p. 241). Many people understand racist acts and the acts of one individual against another individual. Kubota talks about the prevalence of teachers that tout racial color-blindness in their classrooms. These teachers say they treat all students the same “because race doesn’t matter” (Kubota, 2021, p. 241). Race does matter and a student’s race will have implications throughout their lives. Ignoring a student’s race or saying it doesn’t matter is not constructive for teachers. Teachers often get defensive when they hear critiques of institutional racism because they can’t move beyond individual racism. “Critical antiracism transcends such a simplistic understanding of racism by acknowledging and problematizing multilayered manifestations of racism” (p. 241). Racism can be individual, systemic, or epistemological, and more. Teachers must move beyond the individualized perspective of racism.

De-silencing Antiracism

In an antiracist classroom, class members must be able to freely speak about racism. Racism is a very controversial topic that many people take personally, which makes open conversation difficult. As Kubota (2021) noted “Sometimes those who discuss or write about race and racism are accused of promoting racial divisions” (p. 242). Teachers and students need to be free to speak about racism without pushback or accusations or divisiveness. Kubota asserted “when the topic of racism--whether it is individual, institutional, or epistemological--is

raised in the classroom or in other contexts, open space for discussion needs to be created” (p. 242). Students, especially students of color, must feel free to speak and share their own thoughts, experiences, and perspectives about racism. Achieving a productive group discussion about race topics necessitates careful planning and structuring by the teacher so that white students don’t take the opportunity to share their opinions of racism and white nationalism. In future chapters, I will explain how to frame race conversations so that students understand that “racism is a concept to be learned rather than an opinion to be changed” (Borsheim-Black and Sarigianides, 2019, p. 24). As authors have pointed out, “there are some aspects to understanding racism that are not a matter of opinion” (Borsheim-Black and Sarigianides, 2019, p. 24) so teachers should be careful in creating the framework for the discussion.

Decolonizing Antiracism

Antiracism often focuses on the people of color that have arrived to the US. Kubota points out that this focuses the antiracist efforts on settlers of color, such as people from “African, Asian, and Middle Eastern” instead of recognizing the “historical oppression experienced by indigenous people” (p. 242). Kubota explains that there are different types of oppression in the “hierarchy of power that is embedded in settler colonialism” (p. 242). Decolonizing racism helps us to realize that there are different types of privilege and oppression. As an example, students could talk about language and power and linguistic racism in a composition classroom. Too often, students are required to conform to white majority English in their writing. While there are scholars like Baker-Bell (2020) that have shown the legitimacy and value of allowing black students to write in Black language, teachers also need to understand that the ways indigenous youth use English is also valid and based on rules and syntax.

Exercising Critical Reflexivity

In an antiracist classroom, all class members exercise critical reflexivity to understand their involvement in racism and structures of power. As noted previously, teachers need to understand how they continue to uphold the educational traditions of the white dominant group. Additionally, Kubota explains that “epistemological racism is not only imposed by the colonizer/oppressor but also supported by the colonized/oppressed” (p. 242). Students of color that advance in their academic career to become instructors of color often adapt to and uphold the oppressive system out of survival. Kubota suggests that people of color advocate for their own identity and disrupt the system of power (p. 242). In the classroom, the work to disrupt the system of power should be the responsibility of the white instructors and administrators. However, having all class members exercise this type of self-reflection will help them understand their identity and their relationship to power.

Practicing Antiracist Pedagogy by Borsheim-Black and Sarigianides (2019)

Borsheim-Black and Sarigianides published a book about how to foster antiracism through literature instruction. Although my research is focused on antiracism in composition courses, many of their points still apply. In their opening chapter, the authors discuss the very first steps they took as they started to work toward an antiracist teaching approach.

One of the most basic steps toward antiracism is representation. Coursework absolutely must employ texts written by authors of color (Borsheim-Black and Sarigianides, 2019, p. 1). This ties into the OWI OR’s first overarching principle of inclusion. The understanding that students of color enter our classroom from families and communities with “funds of knowledge” (Borsheim-Black and Sarigianides, 2019, p. 1). Again, this ties into the OWI OR’s first overarching principle of inclusion. Teachers must affirm “the diverse ways students engage in

speaking and writing, especially when it diverges from Standardized English” (Borsheim-Black and Sarigianides, 2019, p. 1). However, the authors noticed that making the above-mentioned changes to their teaching did not fully address the challenges they were seeing in their classrooms.

Borsheim-Black and Sarigianides (2019) taught in predominantly white contexts. My teaching context is similar. The school is predominantly white but the concurrent enrollment courses have an even more overrepresentation of white students. The authors Borsheim-Black and Sarigianides focused on the need for the white students to “see and acknowledge racism in literature” (p. 2). Unfortunately, literature isn’t the only field that is dominated by white discourse. The publishing industry and textbook industry is dominated by white authors and staff. For many years, students in the US read textbooks that ignored parts of US history or whitewashed the facts. Even when textbooks aren’t overtly racist, they are still products of white centeredness. As Borsheim-Black and Sarigianides (2019) noted, “white-dominant contexts also are characterized by curriculum that overrepresents White perspectives and instruction that privileges White ways of knowing and being in the classroom to the detriment of students of color” (5). The authors call for teachers to disrupt traditional curriculum and instruction for White students (Borsheim-Black and Sarigianides, 2019, p. 4). Borsheim-Black and Sarigianides (2019) state “antiracist education encourages teachers to challenge curriculum that overrepresents dominant racial perspectives with alternative points of view designed to more accurately and fully represent history and society” (p. 9). Not only do teachers need to curate texts written by authors of all colors, but teachers must also do the supremely difficult act of de-centering whiteness in their curriculum. Composition instructors rely on these linguistically diverse texts, whether fiction or non-fiction, to model language, syntax, and rhetorical structures

in preparation for students to use language, syntax, and rhetorical structures in their own writing.

Conclusion

All of the aforementioned texts, especially by Borsheim-Black and Sarigianides (2019), Kubota (2021) , the WPA's (2014) "Outcomes Statement for First-year Composition (3.0)," and the Online Writing Instruction Open Resource (2013) contributed to the rubrics I made for course analysis (see Appendix A-E).

Chapter 4 - Findings and Data Analysis

After learning about antiracist pedagogy, I wanted to evaluate my own online course materials for any standards that aligned with antiracism. I teach a fully online asynchronous concurrent enrollment composition course for juniors and seniors in high school. I created a rubric based primarily on the work of Kubota (2021), OWI OR (2013), and the WPA standards (2014). The rubrics for evaluation of course materials are in Appendix A, B, and C. I applied the rubric to my online course modules, my syllabus, and the required textbook. The rubrics that I filled out to evaluate my course materials are found in Appendix F, G, and H.

Overview of What People Can Expect

As a high school concurrent enrollment instructor, the supervising university has expectations established for my courses and course materials. From the text on the syllabus and required textbook to the word count of the final essay assignments, the university directly impacts the content of my course and materials. As a new instructor, I didn't question any of the expectations from the university. The university made it very clear that I was required to meet the expectations. The expectations seemed very familiar to me as a person who had finished college and went back for a master's degree. As a white person, the white-centered field of higher education has always felt like a place I belonged.

When I wrote the course modules, syllabus, and started using the required textbook, I had never heard of antiracist pedagogy. After reading a lot about antiracist pedagogy, I knew I wanted to incorporate antiracist pedagogy into my teaching practice. First, I wanted to evaluate my course for antiracist characteristics. I knew that my course would be very white-centered since I am a white person. A white-centered perspective focuses on the dominant experience of white people, not recognizing the perspective of people of color. Antiracist pedagogy considers

many perspectives, including those of people of color, and recognizes structures of power. My findings showed the degree that my course materials exhibit antiracist characteristics.

Application of the Rubric on Course Modules

The course modules were built in Canvas and are comprised of assignments, quizzes, discussion boards, pages, and occasionally files. I used the rubrics that I developed (see Appendix A) to evaluate them for standards of online instruction, composition, and antiracist pedagogy. You can view the completed analysis of the course modules in Appendix F.

Accessibility and Inclusion of the Online course Modules

The first two principles of the Online Writing Instruction Open Resource (OWI OR) (2013) focus on accessibility and inclusion in the online composition course. Specifically, principles one and two give recommendations to make online coursework more accessible for “the needs of learners with physical disabilities, learning disabilities, multilingual backgrounds, and learning challenges related to socioeconomic issues (i.e., often called the digital divide where access is the primary issue)” (OWI OR, 2013, p. 7). Historically, many groups have been excluded from OWI due to challenges with technology. For people with disabilities, technology can create a barrier to accessibility. The “digital divide” is a known barrier for students that come from low socioeconomic backgrounds. The students most impacted by the digital divide are students of color, making accessibility a racial issue. For this reason, principle one explains the importance of designing a course that is mobile device friendly, in case students only have access to a cell phone to do their online coursework. The OWI OR provides guidelines and best practices to increase accessibility and achieve inclusion.

The online asynchronous ENGL 1010 course modules include the following learning activities:

- Assignments (students submit work through the platform for grading by the teacher)
- Quizzes (assessments that include a variety of question types, such as true/false, multiple-choice, matching, fill in the blank, and essay)
- Discussion boards (students can type or create video responses to teacher prompts and student posts)
- Pages (text-based pages for instruction that can also incorporate video, images, and other media)
- File (teachers can upload files to the course modules and give students access to them)

The rubric that I used to analyze the course is located in Appendix A. The application of the rubric on course modules (found in Appendix F) resulted in a majority of scores of 1 (infrequently) for accessibility and inclusion. Of the 15 criteria stated on the rubric for OWI principles 1 and 2, I used a score of 0 (not observed) three times, I used a score of 1 (infrequently) six times, the score of 2 (often) I used four times, and the score of 3 (thoroughly) I used twice.

What the Course Modules Achieve in Accessibility and Inclusion

The course modules scored the highest when it comes to mobile compatibility of course activities and the grading focus of discussion boards on ideas.

When it comes to mobile compatibility, I looked at how many of the activities could be done on a mobile device and how many could easily be done on a mobile device. There was only one activity type that absolutely has to be done on a computer and that was the peer review. Also, the very last finishing touches for the final draft of an essay need to be done on a computer (Google Docs on many mobile devices just doesn't have the same functionality as a computer, and students aren't able to do many formatting actions on a mobile device). Although

many of the activities seemed entirely mobile-capable, it is possible to make design choices that decrease the accessibility of activities on mobile devices. For example, text pages are highly accessible. However, if the text becomes lengthy or incorporates media that won't populate in the mobile environment, then the text page is no longer very mobile compatible. The same issue occurs with quizzes. Although a quiz is doable on a mobile device, some question types are easier to do on mobile devices than others (and with continual changes to operating systems, it's hard to keep on top of what will function on every single device at any given time). Also, if there are a lot of quiz questions, the quiz can become unwieldy on a mobile device because the student has to keep scrolling. Putting each question on a separate page in the quiz settings will help students on mobile devices.

In the case of these course modules, the quizzes are very short and include questions that historically have been consistently mobile compatible (multiple-choice, true-false, short answer response). The text pages were relatively short and contained media that is mobile compatible. Discussion boards are highly mobile compatible. Short writing assignments that allow students to type their responses right into Canvas submission pages are mobile compatible. Although students can submit the final drafts of their Google Doc essays on a mobile device, they can't make final MLA formatting edits on all mobile devices. Final essay formatting must be done on a computer. Lastly, the final project involves the students making a recorded screencast. This project can be done entirely on a mobile device. If students have more access to a mobile device than a computer, they may be more familiar with the apps and have an easier time doing this project entirely mobile. Other students may feel more comfortable on a computer and prefer to do the project that way.

Overall, the required functions of Canvas (quizzes, text fields, etc.) used in the course modules are user-friendly and transparent for students to use. Keeping students on the platform for their instruction and learning activities as much as possible keeps the activities simple, rather than having them use a variety of different tools. Simplifying the course module navigation (only making “home,” “modules,” and “grades’ visible) helps students access their work in an orderly way and takes out the confusion of what they are supposed to be working on. As high school juniors and seniors, the students in my course are experienced with Google Docs because the district uses Google Drive as early as elementary school. The only assignment that does require some technical skill that students might not have yet is the final screencast assignment.

Due to the nature of the discussion boards in the modules, which focus on the ideas/content for grading, the course modules also scored high on accessibility and inclusion because of the prioritization of ideas/content as the grading focus on the discussion boards. The rubrics for the discussion boards are simple and focus on the students sharing their ideas. When ideas and the quality of the content is the grading focus, students are free to express themselves without fear that they are going to face negative consequences for misplaced punctuation, etc. Although teachers do want to help students master writing in SEAE (Standard Edited American English), not every activity needs to be focused on perfect writing skills. Discussion boards in online course modules are often used in the same way that informal class discussions are used in traditional classrooms. Teachers don’t expect students to speak perfectly and have complete and fully formed ideas during these informal discussions. Discussion boards should be a place where learning can take place and students are free to express themselves and feel heard.

Similarly, many of the essays prioritize ideas and content over strict SEAE. Three out of the four essay rubrics do not specifically mention grammar and mechanics and focus on the ideas. However, some of the rubrics do include a lot of criteria about MLA formatting. Some teachers may consider strict adherence to MLA formatting just as discriminatory as the prioritization of grammar and mechanics. For me, the difference comes down to expectations. When teachers expect students to arrive to class having “perfect” SEAE on essays, they aren’t being sensitive to each student’s linguistic background and experience. It is more appropriate to prioritize the grading of topics taught in class. I expect that when students enter my course, they will have minimal to no experience with MLA format. I provided scaffolding, teaching them one piece at a time and we practice those pieces over and over. Students have a chance to practice aspects of MLA several times in a low-risk environment before they are graded on a final essay. Additionally, students turn in the two big essays in class 4-5 times, with feedback from peers and the teacher each time. Giving students points for each part of the process honors their labor and gives the teacher a chance to see the growth and development of a student’s writing. As Inoue (2015) noted, putting an emphasis on student labor and process (rather than just the final product) creates a more just experience for each person (p. 175). In antiracist pedagogy, it is important for instructors to look at the whole processes and the amount of effort students are putting into their work.

Additionally, there are other positive things in the course modules that help accessibility: the modules do provide some options for accessing instructional content. Students can read the chapters in their book or online. Teaching happens frequently by recorded video (including screencast modeling) and typed instruction.

Despite any positives that the modules achieve in accessibility and inclusion, the modules simply do not address race, race issues, or linguistic diversity. Although designing an inclusive and accessible online course helps everyone, without specific content and conversations on race, power dynamics, and linguistic diversity, that course simply can't meet the standards of antiracist pedagogy. All the accessibility and inclusion can't compensate for content and conversations about race. When issues of racism are left out, race is erased from the course, making the course white-centered by default.

What the Course Modules Lack in Accessibility and Inclusion

The course modules scored the lowest on allowing students to respond to discussion boards in a variety of ways and stating explicitly that the teacher is supportive of each student's right to their own language. Although the teacher may allow students to respond in a variety of ways, unless the discussion boards specifically state that, students won't know. The same thing happens with the student's right to their own language. Unless a teacher specifically states in the activity prompt that they allow students to write responses in their preferred language or dialect, students won't know. This is one evidence of white universality--teachers just assume that students will always write in SEAE.

The course modules also scored low for not providing the same instruction in a variety of formats. Although there are many videos in every module, there is not a video for every time typed instruction takes place. Additionally, there are no captions or transcripts available for the videos. Similarly, the teacher doesn't provide all course materials in a variety of modes. The modules are in Canvas and I am limited in providing that information in any other platform. There are accessibility tools that can help make Canvas more accessible (like screen readers, for example) but I can't provide the modules in any other formats. I don't provide

textbooks either. Although students can purchase eBooks that might be more accessible, I don't provide those. I don't provide the syllabus in any other format except digital text. I can make improvements to the multi-modality of my course modules (like making a video of my syllabus) but other things I just don't have the funding or expertise to provide. However, students may be able to receive some help from the university's disability center.

Unfortunately, the course modules do not include very diverse authors (people of color, all gender orientations, and differently abled) from a variety of time periods. There are only two authors of color featured in the course modules. The textbook and the rest of the articles were written by white people. Students do have the flexibility to choose articles and media, which gives them the options of selecting diverse authors, but the teacher hasn't made intentional choices to incorporate diverse authors.

Students do not receive a lot of tech orientation, instruction, or alternatives when it comes to using technology in the course modules. Students have to go through the hardest part of getting enrolled in the online course without the help of the teacher. At my school, students are expected to have the necessary tools to access the online course and have the basic skills to navigate through the course on their own. There aren't a lot of tech alternatives for students in this course. They have to use Canvas. They have to use Google Docs (although they could use a different word processor if they needed to). They have to submit a screencast, but they have some free online options to choose from if they don't want to use an existing app on their phone.

One way to start interrupting traditional power structures between students and teachers is to allow student input on the course. In the case of these modules, students never have a chance to give the teacher input or feedback regarding the course materials and

design. Although there are five reflection activities in the course modules, four reflection activities have questions about specific essay projects and what students learned. There aren't any questions about the course materials or design. The fifth reflection has open ended questions regarding their learning and experience in the course as a whole but none of the questions prompt students to comment specifically on their feelings and experience with the course materials and design.

Conclusion and Suggestions for Improvement

Looking at the raw number scores, the majority of the scores fall in the "not observed" and "infrequently observed (see Appendix F)." This means that while the course modules are doing some things to help increase accessibility and inclusion, there are still many things that need to improve.

One way that I could improve the accessibility of the course modules is to make sure that students have adequate technology, that they know how to use the technology as we work throughout the modules and provide alternatives for when students struggle with the technology.

Providing all instruction in a variety of formats (like video) would also help with accessibility. Letting students know that they can respond to discussion boards in a variety of formats and that I support the students in the right to their own language would help with accessibility and inclusion.

I'm sure I would learn a lot by giving students a chance to provide feedback specifically about the course materials and design. By listening to their experiences, I would understand what was difficult for them or what they didn't like and address those needs specifically in my course revisions.

Online Standards of the Course Modules

The third OWI principle recognizes that instruction in an online writing environment may differ from traditional brick-and-mortar, face-to-face settings. New online pedagogies have been researched and can be used “to leverage the inherent benefits of the electronic environment in relation to composition instruction” (OWI OR, 2013, p. 13). The effective practices give suggestions on how teachers can utilize the online setting to benefit the development of their students’ writing in ways that weren’t possible when students meet in traditional classrooms.

The teaching tools that are unique to the online platform include:

- Using the capabilities of the text editors (including HTML possibilities) to make text more readable (including by screen readers).
- Using hyperlinks, digital media, electronic files, and other electronic resources (including databases).
- Taking advantage of the full capabilities of the learning management system to provide assignments, reminders, calendars, and group activities for learning (both synchronously and asynchronously)

The application of the rubric (found in Appendix F) on the course modules resulted in an even split between not observed/infrequently observed and often/thoroughly observed. Of the 26 criteria stated on the rubric for OWI principle 3, I used a score of 0 (not observed) seven times, I used a score of 1 (infrequently) five times, the score of 2 (often) I used seven times, and the score of 3 (thoroughly) I used six times. These results indicate that although there are aspects of the course modules that meet expectations for online and composition pedagogy, the modules have not yet incorporated antiracist pedagogy.

What the Course Modules Achieve in Online and Composition Standards

The course modules do have a lot of videos of instruction (although there is not a video for every time there is typed instruction). In these videos, the teacher explains the assignments, models actions, and shows examples. The number and quality of the videos help students learn.

The course modules do utilize the text editor and incorporate the use of web-based features and styles by providing links to other resources and examples and by embedding a variety of media.

One of the strengths of the modules is that writing is taught as a process and students work on big assignments in pieces, receiving feedback from peers and the teacher at each step. This allows students to practice their skills in the modules multiple times and receive support and feedback from the teacher often.

The course modules involve a lot of student participation and collaboration. Students participate in discussion activities often and collaborate on essay writing. Since the course is asynchronous, the collaborative activities are carefully spaced out between the assignments to allow enough time for students to get to the activity and participate when their schedule allows.

The students perform research and make meaning with every writing assignment. They are not only consuming content but also creating content through invention activities. The evaluation essay involves the most invention because students get to choose their subject and criteria for evaluation.

The students reflect on their learning regularly in journal assignments. For the journal assignments, students explain the process that they went through, what went well for them, what was difficult for them, what they learned from their peers, what they will do differently next time, etc.

What the Course Modules Lack in Standards of Antiracism

Antiracist pedagogy relies on self-awareness of constructs of race and racism, which helps to unravel white-centeredness and assumptions of white universality (the assumption that all people experience the world the same way that white people do).

Traditional composition courses do not include standards that discuss antiracism and instead focus on the mastery of SEAE. Although the course modules scored a moderate score of two for being linguistically direct, the course is entirely consumed by assumptions of white universality. As the course creator and white person, I am not fully capable of even realizing how often I make assumptions of white universality. I make a lot of assumptions throughout the modules that things will make sense to the students or that they have experience with certain things. For example, I mention the television show *The Great British Bake-off*. This is a very white, euro-centric television show. When I use that show as a starting place for the class conversation, I immediately alienate students who haven't seen the show.

The white-centeredness of the course (and white universality) is apparent again when all the additional supportive materials are not diverse or culturally relevant. The teacher does not provide any opportunities for the students to ask questions in the modules. The teacher does not state how soon students can expect to see feedback on their essays.

Most importantly, there is a lack of antiracist objectives and activities in the modules. Although the students are invited to share their ideas on discussion boards, the teacher never invites students to discuss race or race issues. There is no instruction on race or race issues. Students are not taught about critical awareness or critical reflexivity (although this sometimes happens as a byproduct of the personal narrative assignment, even if the teacher didn't design the essay for that purpose).

Conclusion and Suggestions for Improvement

The course modules meet a lot of the traditional expectations and standards for composition. The most important changes that need to be made to the modules have to do with antiracist pedagogy. The modules should include objectives, lessons, and activities that address race and race issues so that students have a chance to have a free exchange of ideas and to develop critical awareness and critical reflexivity.

The course modules should include more supportive resources that are by diverse authors and are culturally relevant to students. I need to identify as many instances as possible of white universality and white-centeredness and make sure that I am making content that is relevant to all students.

Students need opportunities to ask questions and know how soon they can expect to see teacher feedback on their essays.

The Transition of Traditional Composition Standards to the Online Environment

Many of the traditional practices of writing instruction can be translated to the online writing environment with minimal changes. The six effective practices for principle four help teachers with ways to translate the traditional strategies and practices to an online environment. For example, breaking assignments down into smaller pieces provides more opportunities for student/teacher interactions and notes on progress.

The strategies for principle four that come from traditional composition standards include critical reading, critical writing, developing rhetorical reasoning, exploring writing processes, and activities that help students master traditionally recognized conventions. These standards are the same, whether the environment is online or a brick-and-mortar classroom.

The application of the rubric (found in Appendix F) for OWI Principle 4 resulted in almost double the not observed/infrequently observed than the often/thoroughly observed.

Although the course attempts to transfer many traditional practices to the online environment, not all of the transferred material is antiracist.

What the Course Modules Successfully Transitions from Brick-and-Mortar

Composition Coursework

The activities in the modules meet the expectations described by the WPA. Similar to OWI Principle 3, big assignments are broken down into smaller steps with regular interaction between the teacher and student (including peer review activities). Students get to construct knowledge for themselves and collaboratively in the text analysis essay, the evaluation essay, and the researched argument. Like traditional composition courses, this online course is writing-intensive and meets traditional expectations.

What the Course Modules Unsuccessfully Transition from Brick-and-Mortar

Composition Coursework

One of the aspects that is missing in the modules that would make it more meaningfully antiracist is learner-centered design and activities. The modules are pre-made before the students enroll in the course. The students are not involved in the decision-making processes of course design. They do not share the power the teacher has. Even though students are able to choose the topics that they are interested in and the sources that they will use, they have no power over what they are required to do in the modules. The teacher chooses the assessments and how the assessments will be graded.

Creating learner-centered assessments would also change the way that assignments are scored and feedback is given. In antiracism pedagogy, student authors let their peers know how they would like to be evaluated or what kinds of feedback they would like from their

peers. Peers respond by prioritizing the author's goals and suppressing their own personal judgment or superficial conclusions of "good" and "bad."

Additionally, there are still issues with white-centeredness in the selection of examples of rhetoric that are white-dominant. Rhetoric happens in all discourses. The modules should include examples of rhetoric in multiple discourses.

As the modules stand right now, the only audience that the students write for is the teacher and their class members. Ideally, students should write for real audiences.

Conclusion and Suggestions for Improvement

One area that the modules could be improved is allowing students to determine their writing goals and to use that as a starting point for the way that students evaluate their own work, the work of their peers, and the way the teacher evaluates.

The modules should include examples of rhetoric in multiple discourses. Usually, courses give examples from the textbook (predominantly white, male authors published in academic or substantive news platforms). Incorporating texts by authors of all different races and of multiple uses of English would allow students to connect with how rhetoric can look like (and help them to identify rhetoric in their environment).

The teacher can provide opportunities for the students to write for diverse real audiences, including their friends, family, other school stakeholders, and the general public.

Final Conclusions on Course Modules

Per university policy, these course modules should be evaluated by a university supervisor. However, these course modules have not yet been evaluated by an external, supervising member of the university administration. Modules should be regularly evaluated for content and quality by leadership to ensure quality learning for students. These modules were

developed by me (a white person) remotely, without the perspective of other people or colleagues (especially colleagues of color). When people work on their own, especially remotely, their work is going to make more assumptions that relate to the person's own background and experience. Having more people involved would bring more perspective to the development of a course. Additionally, students in the course are never given the opportunity to share their thoughts and evaluation of the course modules and course materials. I could learn a lot from my students if I gave them a chance to evaluate the course also. Ultimately, the more people and perspectives that can be considered in the design of the course will help increase the likelihood that the course will be less centered on the designer.

Application of the Rubric on the Textbook

The Norton Field Guide to Writing with Readings & Handbook is a survey and how-to manual of many different genres of writing. The textbook has 1248 pages, although the authors state in the introduction that they attempted to keep the book “as brief as it could be” (Bullock et al., 2019, p.v). The authors explain in their preface that they intended on creating a textbook that was supportive enough for new teachers and first-year college students. The authors noted that “explicit guides to writing work for students and novice teachers” (p. v). The authors also explained that they have seen textbooks that “provide far more information than students need or instructors can assign” (p.v). Instead, the authors provide general information without diving too deep into topics or areas of rhetoric.

The rubric for textbook analysis (see Appendix C) was made from OWI OR principles 1-4 and antiracist pedagogy from Kubota, Chavez, and Inoue. Part of the antiracism work was looking at which authors were featured in the textbook, if the writing process was prioritized

over the writing product, and the consideration of each student's labor during the writing process.

The application of the rubric on the textbook (found in Appendix H) resulted in nearly all "no" answers. The rubric in this case may be too simplified to show the nuances of the textbook.

What the Textbook Accomplishes

The Norton Field Guide to Writing with Readings and Handbook is meant to serve as a writing handbook for students and new instructors. The textbook offers traditional instruction for a variety of genres. In general, the language used in the textbook is straightforward and an example of SEAE.

The textbook contains 76 text selections for students to study. Knowing that the publishing industry is also a white-dominated institution, I wanted to try and figure out how many of the reading selections were written by authors of color. I combed through the biographical information in the textbook looking for clues about the author's background, university, employment, location, and any information that would help me identify the author from an internet search. Many of the authors had a photo next to their text. Sometimes I could tell the ethnicity of the author from the photo. This is not the best way to authenticate a person's ethnicity, but it was enough to give me a rough idea.

Out of 76 texts, 49 texts were written by white authors (at least white-looking). This equates to about 66% of the texts. There were 19 texts written by authors of color. This equates to 25% of the texts. There were eight texts for which I was unable to identify the author. In some instances, there was no photo of the author or too little biographical information for a successful search.

I found a PDF online, created by the publisher, that showed that the fifth edition of the textbook included 34 new reading selections. Of these reading selections, 18 (54%) were written by a white author, 13 (38%), were written by an author of color, and 3 (8%) were written by authors whose race I could not identify. From just the new authors, we can still note that more than half are white authors. The percentage of authors in the small batch of new reading selections is sitting higher than the textbook average, which means that the authors could be trying to include more authors of color. However, a more deliberate step toward inclusion would show if the percentage were equal to (or more than) the percentage of white authors. After all, the original selections in the textbook are predominantly white, so there is catch-up work on the part of the authors to include more authors of color.

There are a variety of experiences and perspectives shared through the selected writing pieces, including one article about accessible design (especially in consideration of wheelchair users). There are several articles by authors of color that address cultural othering, stereotypes, and racism. There are articles by white authors about prejudice and racism. Although the textbook doesn't offer specific instruction on issues of race, the textbook has included some articles that students can study on race topics.

Although the textbook is a manual for SEAE, the authors do give some important explanations in the language section of the handbook. The others have two pages of information about "avoiding stereotypes" (which discourages students from calling attention to a person's group affiliation "if that information is not relevant"), "using preferred terms" (encourages students to use the terms that members of the group use to talk about themselves, and "editing out sexist language" (advice on eliminating nouns that are gender-specific for replacements that

are not gendered) (pp. HB 66-67). This section has appeared in previous editions of the textbook. I also have the third edition and this section is present.

Additionally, there is a short section about “Englishes” that explains what standard edited English is, formal and informal English, English across fields and regions, and Englishes across cultures and communities, and mixing Englishes (pp. HB 68-76). This section on Englishes is relatively new. I have a copy of the third edition and this section is missing. I don’t have a fourth edition of the textbook to see if it appears there. The addition of this section indicates that the authors do acknowledge other uses of English. However, the fact that the section is very short and only appears at the end of the book, not throughout the chapters, shows that this is really an afterthought for the authors.

The PDF that I found created by the publisher said that there was also an instructor's manual that includes information on contract grading and sample syllabi. I do not have access to the instructor’s manual, so I was not able to view these documents.

What the Textbook Does Not Accomplish

All three textbook authors present as white people. I would argue that no text written by a team of entirely white authors will ever be completely free from white bias or assumptions of white universality. The textbook does make reference to white mainstream culture, which points to the authors’ use of white universality. At the beginning of each chapter, the textbook does make an attempt to use a broad range of contemporary pop culture references, which helps them connect and seem relevant to the younger generation but does not equate with diversity and inclusion. The textbook risks alienating students of color and diverse backgrounds by ignoring their cultures.

What the Textbook Never Set Out to Accomplish

As stated in the preface, “The Norton Field Guide still aims to offer both the guidance new teachers and first-year writers need and the flexibility many experienced teachers want” (p. v). The textbook was never meant to be a complete teacher’s guide. Yes, teachers can absolutely refer to the textbook for instruction. However, the textbook never intended on teaching teachers how to grade essays. The textbook doesn’t include any rubrics for teachers to use to grade student essays. The textbook doesn’t instruct teachers to value process over product.

The textbook book only gives instruction on traditional SEAE writing in higher education (an overwhelmingly white-dominated institution), there is no discussion about the legitimacy of additional uses of English or non-dominant discourses. The textbook does not address students’ right to their own language. This textbook was written to help students navigate writing in college. Since college has traditionally been a white-centered institution, the writing instruction in the textbook is preparing students for white-centered expectations in academia. The intent of the textbook was not to show rhetorics in multiple discourses. Instead, the textbook focuses on the (white) dominant discourse that the students will be expected to use in college. This textbook was not designed to disrupt the tradition of white-centeredness in higher education and that is apparent by the focus of the authors on the white-dominated writing tradition.

The textbook is a writing handbook, not a critical theory textbook. Traditionally, instruction about racism has been left to teachers of critical theory, although there are instructors that would like to see conversations about race brought into composition and literature courses (Inoue (2015), Kubota (2021), Borsheim-Black and Sarigianides (2019), to name a few).

Conclusion Regarding the Textbook

The textbook is very successful at what it set out to do: provide writing instruction in a variety of genres that students need to be successful in the white-dominated field of higher education. The textbook is not self-conscious of its white universality bias. Since there is not information in the textbook about multiple discourses, traditional structures of power, or inherent racism of white-dominated spaces, readers can tell that the textbook was not designed to disrupt traditional structures and values of higher education. With the addition of small sections about multiple Englishes and avoiding stereotypes, it seems like the authors are more concerned with remaining politically correct than truly inclusive. Despite overrepresentation of white authors in the textbook, instructors do have the option to decide which authors to feature in their course materials. Even though the textbook itself features a majority of white authors, instructors could choose to present even amounts of authors of color and white authors. If employing antiracist pedagogy to the fullest extent is a priority, instructors should choose a textbook that intentionally prioritizes antiracist pedagogy.

Application of the Rubric on the Syllabus

The syllabus is largely based on a template provided by the university's English department. The university requires that all syllabi include certain information and that some of the information needs to be identical across subjects. For example, all syllabi must include:

- Instructor contact information
- Required texts and materials
- Attendance policy
- Late work policy
- Grading scale

The university requires each instructor to keep this information uniform with the rest of the university:

- Department mission statement
- The course learning outcomes
- University policies, procedures, and semester dates (including information about the disability resource center on campus)
- Academic Honesty/Integrity policy
- COVID Policies and Procedures

The rubric for the syllabus (see Appendix B) was made from OWI OR principles 1-4 and focuses on the information students need to get in contact with the instructor, tech support, and other university resources (including disability resources). From the antiracist literature of Kubota, Chavez, and Inoue, the rubric includes questions about stated policies that support “process over product” and each student’s right to their own language.

The application of the yes/no portion of the rubric (found in Appendix G) on the syllabus shows resulted in six “no” answers and three “yes” answers. Having a significantly higher score of “no” answers means that there is a lot of room for improvement on the syllabus.

What the Syllabus Accomplishes

The teacher does provide contact information with a variety of options (school phone number for calls and texts, email, and virtual classroom office hours). This availability in a variety of formats is important so that students can reach the teacher in the format that works best for them. The teacher also provides basic information about accessing the university disability services and tech support.

What the Syllabus Does Not Accomplish

The syllabus is only available to students in a digitally typed format in the form of a linked Google Doc. Providing the syllabus in multimodal formats would increase accessibility. Adding the syllabus text directly into the course (instead of embedding it or linking out to it) would make it possible for a screen reader to read it more seamlessly to students.

The syllabus does not state what technology students will need. Since having the correct technology will be necessary for student success, students need to know the expectations up front so they have time to obtain the tech.

The teacher doesn't state clearly when students can expect a response back after an attempt to contact the teacher (via email/phone/message). Letting students know that they can expect a timely response back from the teacher will give them confidence that their needs will be met. Students are more likely to contact a teacher if they feel confident that the teacher will be responsive.

The syllabus doesn't reflect any teacher philosophies, practices, or policies that support antiracism. The syllabus is an example of the uniformity of white universality and white dominance of the university and higher education in general.

Conclusion and Suggestions for Improvement

Changing the syllabus to be more accessible (either by providing the document in multimodal formats or by choosing a format that is usable by e-readers and other assistive technology) will help students know the course expectations and be prepared for the course.

Students need to have more information about the necessary technology required to be successful in the course. Students also need to know the expectations they can have for teacher response and feedback.

Ideally, the syllabus would be reflective of the antiracist philosophies, practices, and policies of the course instructor. These philosophies would explain the support of a student's right to their own language, code meshing, and course goals of disrupting oppressive systems.

Conclusion of Findings

My online concurrent enrollment course is built from a few critical components: the course modules, the textbook, and the syllabus. I have more control over some aspects, like which activities to put in the course modules and which parts of the textbook I assign students to read. I do not have control over other aspect of the course, the textbook is required, and parts of the syllabus are required by the university. Applying the rubrics based on composition pedagogy and antiracist pedagogy showed me where the course materials can improve. Even though there are aspects of the course that are outside of my control, applying lenses of antiracist pedagogy helped me identify the weak areas and I can now work on making my course more inclusive and equitable for all students.

Chapter 5 - Discussion, Implications, and Conclusions

I started this process with the intent of improving my online, asynchronous, concurrent enrollment composition course. I wanted to make my course more inclusive and equitable for all students, especially students of color. After learning about antiracist pedagogy, I really wanted to implement it into my online course. I developed a framework based on the three domains I wanted to incorporate: composition, online, and antiracist pedagogy. I used that framework to develop a protocol, a group of rubrics to analyze how well my online composition course materials met the standards of each domain. I applied those rubrics to my course modules, textbook, and syllabus and found that I have many areas of improvement. In this chapter, I discuss my findings, the implications of my work, and the conclusions I have drawn.

Discussion

I started this research process with an interest in antiracist pedagogy. The idea that pedagogy could be antiracist was new knowledge for me. I wanted to learn all I could about the topic so that I could practice antiracist pedagogy in my own online teaching and design of online courses. As I learned from the literature, I began to wonder to what extent my own concurrent enrollment composition course aligned with the standards of antiracist pedagogy. This became my research question.

I decided to perform an analysis of my course to determine the extent at which my course was aligned with standards of antiracist pedagogy. I was concerned that my course was steeped in white-centeredness. I wanted to find a way to analyze my courses for antiracism. To perform the analysis, I would need an instrument to use. I found the work of Kubota (2021) that outlined antiracist principles. I found other books about teachers practicing antiracist pedagogy, Inoue

(2015), Chavez (2021), and Borsheim-Black and Sarigianides (2019). I put together a rubric guided by what I learned from these authors.

What I found was that my online concurrent enrollment composition course is steeped in white-centeredness, like the rest of the institution of higher education. As I learned from Matias and Mackey during my review of literature, the degree of white-centeredness is so “naturalized” in traditional coursework that there really isn’t a way to divorce white-dominant perspective from traditional pedagogy because the traditional pedagogy was established by the white-dominant group (2014, p. 34). This relates directly to the idea of white universality, the way that white people make assumptions that their reality is universal for everyone else (DiAngelo, 2011, p. 59). The solution for white-centered courses is antiracist pedagogy. As Blakeney (2005) explained, antiracist pedagogy was created by combining multicultural education with critical theory. This combination allows teachers and students to look at traditional structures of power and inequities that have impacted people of color (Kubota 2021).

The Online Writing Instruction Open Resource (OWI OR) was a helpful base for building an antiracist course. Many of the principles and strategies are already grounded in equity. This made it much easier for me to fit the principles of antiracism in. Even though the OWI OR is insufficient for meeting the standards of antiracist pedagogy due to blindness of race issues, the inclusive nature of the OWI OR helps provide a compatible base for building an antiracist course. I wish I had known about the OWI OR when I first started teaching online courses. One example of the insufficient but compatible base is when it comes to exchanging ideas in class. The OWI OR effective practice 3.10 discusses the importance of the “free and productive exchange of ideas” (p. 14). This aligns with Kubota’s third principle of “de-silencing racism” that requires “open space for discussion” (p. 242). Providing an “open space” must be

carefully set up and moderated. What happens when a student makes a racist statement or makes statements that support racism in this open space? First, the best thing to do to keep this from happening is to “frame racism as a concept to be learned rather than an opinion to be changed” (Borsheim-Black and Sarigianides, 2019, p. 24). As authors have pointed out, “there are some aspects to understanding racism that are not a matter of opinion” (Borsheim-Black and Sarigianides, 2019, p. 24) so teachers should be careful in creating the framework for the discussion. Additionally, establishing discussion norms will help mitigate problems and encourage students to be open minded. Borsheim-Black and Sarigianides (2019) listed common white discourse moves that white people use to “subvert, avoid, and resist productive race talk” (pp.96-97). The authors suggested teaching these to students in predominantly white spaces as part of their own racial literacy. However, there are times when a student may need to be redirected. Borsheim-Black and Sarigianides (2019) suggested acknowledging inappropriate response and have a variety of redirections to try and redirect the situation. The authors noted “if the student persists, a teacher has a right and responsibility to ask the student to stop making such comments” (Borsheim-Black and Sarigianides, 2019, p. 102). For “open space” to be productive in discussing race issues, students can’t be allowed to make racist remarks.

Many institutions, like the one I work for, don’t have policies and procedures that have caught up with the advances in online education. In the case of the institution I work for, the evaluation form that my supervisor used on one of my online courses was the exact form that he uses in traditional brick and mortar classroom. There were aspects of the form that didn’t make any sense at all. Furthermore, evaluating an online course is not as accessible to administrators, who are used to walking down a hall for a quick observation. Now an evaluator needs log in credentials to access the platform and the patience to navigate the content. The more barriers a

task entails, the more likely the task will not get finished, resulting in online courses that are never vetted by administrators. Additionally, many administrators have never taught online courses, so they don't fully understand what they are looking at, if they ever make it to the evaluation step. Online learning is still the wild west of education.

With so much autonomy and little oversight, online instructors have a lot of flexibility in the courses they create. Although the university has chosen the required textbook, I have the flexibility as the instructor to decide how I want to use the textbook in my course. For example, even though the textbook features predominantly white authors, I have flexibility in which authors I choose to use in my course. I could use my flexibility to decide to incorporate the work of all the authors of color. Even though authors of color only make up 25% of the articles in the textbook, they will make up 50% of the articles we read in the course.

This matter of teacher flexibility is what led me to create a rubric for teachers to use to evaluate their own teaching practice (see Appendix D). Again, I used the OWI OR principle five for the base. Principle five states that "Online writing teachers should retain reasonable control over their own content and/or techniques for conveying, teaching, and assessing their students' writing" (p. 15). The effective practices talk about the importance of teacher flexibility in making accommodations for students, selecting course subject matter, the design of assignments, incorporation of additional support materials, communication tools, and grading and assessment practices (p. 16). Although each setting is different and some teachers may experience less flexibility than others, teachers need to reflect on their own practices and how they use the flexibility that they do have. Teachers have the choice to use their flexibility to move toward antiracist pedagogy or to maintain the practices they already use.

Despite the work that I have done to create a rubric to evaluate asynchronous courses, a consideration of the rubric when designing a course does not necessarily mean that the course will be anti-racist. If a teacher uses the rubric and makes changes to their course, there are still a lot of ways that the teacher can impose oppressive practices on their students. In addition to performing an analysis of their course materials, teachers need to consider the interactions involving the teacher and student in the classroom. Antiracist pedagogy requires a commitment to dismantling historic oppression in our education system. For teachers to be successful implementing antiracist pedagogy in any setting requires the teacher to value antiracism more than continuing traditions and maintaining the status quo. Teachers would need to be comfortable with the knowledge that they have been part of a system that has harmed students of color, and that by extension they have harmed students of color.

Implications

From my research and analysis, I learned that my course materials require revision in order to become antiracist. I look forward to making changes to my course modules and syllabus to better serve all students. I do not have control over the textbook the university requires but I can conscientiously make choices about how I use the textbook that will improve the course experience for my student. Additionally, I am realizing that the rubric has just given me a basic idea of what needs to change and that I still have more to learn. I will also need to consider how antiracist the experience is for the students while they take the course. I need to reflect on the ways that I promote discussions and moderate comments made by students.

Despite the limitations, this rubric is a tool that teachers can use to get a general idea of how white-centered or antiracist their online asynchronous composition course is. Without

having to read all the literature, teachers can still use the rubric to get an idea of which parts of their course is creating the most barriers to antiracist pedagogy.

The more that I read about antiracist pedagogy, there are two parts to the work of building an antiracist course:

- To eliminate barriers for students of color and create an environment that empowers them.
- To help white students recognize and dismantle their own assumptions and biases and value all perspectives (not just the white-dominant perspective).

Authors have talked about how difficult it can be to try and accomplish both purposes at once. Borsheim-Black and Sarigianides (2019) explain the need for the white students to “see and acknowledge racism in literature” (p. 2). However, these conversations will be difficult and could be very hurtful for the students of color. There is a necessity to shield students of color from the potentially destructive comments and perspectives of their white peers. Borsheim-Black and Sarigianides (2019) asked “To what extent are we considering the safety of the few students of color? Additionally, what are the effects of asking students of color, who are the minority in White-dominant settings, to sit through discussions like these in our classrooms?” (p. 20).

The teacher must continue to work with the white students to develop their racial understanding and critical reflexivity in a way that doesn’t hurt or take away from the experience of students of color. The needs of student groups are very different, which makes the adoption of antiracist pedagogy even more difficult to implement.

When it comes to implementation, I would group the grounding philosophies of the literature I read in two different categories. Admittedly, that is an oversimplification. Each text

brings so much to the field of antiracist pedagogy that is unique and important. However, in my mind, there are some core similarities. One group would be based on the modification of existing traditional structures to increase representation, inclusion, and equity. In this group, would be the work of Borsheim-Black and Sarigianides (2019). In the authors' classroom, they include lessons with racial literacy objectives to help their students understand whiteness and the different types of racism (chapter 4). They model how to support and moderate conversations about race in their traditional classroom (chapter 6). These are the conversations that many classrooms avoid. The authors also discuss how to talk about racism with canonical texts (chapter 4 and 5). They give teachers tools to take the traditions of the classroom and improve upon them by making them more supportive of students of color and also help white students develop racial literacy. For teachers like me, I find their work approachable and possible for me to implement because I can add one piece at a time.

In contrast, the work of Inoue (2015) is a total paradigm shift. Seeing the classroom as a multifaceted ecology is a complete disruption of the traditional structure of composition courses. By empowering students and including them in developing class expectations, grading policies, and assessments (p. 110). This is quite different from the traditional first-year composition course where instructors inform students what the assignments will be, what the expectations are, and what is on the teacher-designed rubric that students must follow. Asao Inoue's work is centered on the classroom ecology and everything that is generated by the class will be unique and tailored for that specific ecology. Inoue explains how to achieve this in each classroom and points out that it will be different looking in each classroom, since each ecology is different. There are pieces of Inoue's work that I can implement into my course without making a paradigm shift, (like implementing labor-based grading—awarding points for the amount of

labor each student performs for the course). However, to really capture his vision of antiracist pedagogy, many traditional practices will need to be retired. One primary change would be the teacher as the sole power wielder and decision maker. Another change would be holding students to a pre-planned schedule based on what I have done in the past. Since so much is decided by the classroom and everything fluctuates based on the class members' needs, each course would have to be designed anew for each new semester. I am not as confident that I would be able to implement Inoue's vision of antiracist pedagogy in my context.

I would love to incorporate Inoue's ideas on ecology into my course but I'm not sure exactly how to do that. I am also terrified. It has taken me years to build the course up to the level it is now. I know I would experience an entirely new learning curve if I disrupted the traditional structure of the course and changed the paradigm. I would need more time to learn how to teach in the new antiracist ecology paradigm.

I also feel unsure how to endow my students with more autonomy and power in an asynchronous context where I already have trouble with students putting off work for my course. How can we make decisions together as a group about class expectations or grading if everyone is logging in at different times? I would have to give very strict deadlines and require students to respond in time in order to create expectations, policies, and assessments. I would like to think that some of these conversations are possible in an online, asynchronous environment. The challenge is that all communication takes longer in an asynchronous environment. Since everyone is working remotely and at their convenience, it is very hard to get responses quickly. Yes, I can give deadlines, and I do. However, there is a lot of back and forth involved in these kinds of conversations. In person, or even online in real-time, this back and forth can happen in a single session. In an asynchronous environment, I find that I often have to break things up into

smaller and more frequent pieces to try and achieve things that can happen in one live session. Even with daily and weekly deadlines, I have students that put off the work and don't participate on time. It's hard to create an inclusive ecology if participants aren't contributing on time. There are also students that respond to a discussion board, respond to their peers and feel like their work is done and they don't continue to follow-up on the conversation. Implementing any aspects of antiracist pedagogy in a course or classroom is going to improve the experience for students of color and help white students develop racial literacy. However, I do not think that an asynchronous online environment is the best context to practice Inoue's vision of what antiracist pedagogy could be.

Despite the limitations of the asynchronous environment, I can see some ways to modify the existing course to get closer to practicing antiracist pedagogy and still meet the standards of composition and online instruction. Building off of the work of April Baker-Bell (2020), who developed antiracist Black Language education and pedagogy that "can be adjusted and applied to benefit other language groups" (p. 100) not just students that speak Black Language, I will be able to create a course that better serves linguistically diverse students. I will adapt Baker-Bell's eight artifacts of antiracist pedagogy: 1) Language and Identity, 2) Language History, and Culture, 3) The Study of Language, 4) Language and Power, 5) Language and Racial Positioning, 6) Language, Agency, and Action, 7) Language and Music and Memes, 8) Developing a Language of Solidarity. Here are the activities I look forward to adapting with a focus on antiracist pedagogy:

- Personal narrative. The first essay that my students turn in each semester is a personal narrative essay. This assignment is in the first module. In the past, we have read memoirs "Sometimes the 'Tough Teen' is Quietly Writing" by Matt de la Peña and

“Mother Tongue” by Amy Tan as examples first, then students are prompted to write a personal literacy narrative. Students were allowed to pick any experience to write about that contributed somehow to their literacy (learning to read, learning to write, learning another language, learning a skill that requires a new kind of literacy, etc.). This isn’t a bad start to work toward antiracist pedagogy because this assignment allows for a lot of student flexibility and honors their experiences. However, to more conscientiously employ antiracist pedagogy would be to look even closer at issues of race and linguistics. Baker-Bell’s (2020) first and second artifacts that could be used to frame this assignment by having students examine the intersection of language, culture, and identity within the Black Community” (p. 34). In antiracist pedagogy, students need the opportunity to critically examine how identity, language, and culture are connected, especially in relation to power. Baker-Bell proposed “Have students write a linguistic memoir that examines their racial and linguistic identities. For example, students might consider how language is used within their families and communities; their experiences with linguistic racism; etc.” (p. 105). In the future, I will still use the same memoirs as exemplars and include more racial literacy terms, especially for white students who are going to need to examine their whiteness in ways that they probably never have. I plan on following Baker-Bell’s advice and using the personal narrative essay to have students look at their own linguistic experiences and allow them to critically reflect on their racial and linguistic identity (p. 105). This change in the assignment will help move the instruction closer to antiracist pedagogy.

- Text analysis. In the past, I have had my students write text analysis essays that examine the rhetorical situation of a text of their choice (we’ve used everything from articles to

songs to Super Bowl advertisements). In past years, through text analysis, students have noticed racism in texts, without that being a stated objective by the teacher. Allowing students to look critically at a text and perform an analysis is an expectation in many composition courses. What would move this assignment closer to antiracist pedagogy would be to take Baker-Bell's advice and have students examine "the intersection of language and power" (p. 107) or "the intersections between language and race" (p. 107), as she noted in her fourth and fifth artifacts. Baker-Bell also discusses critical linguistic analysis of media in artifact seven. As I stated before, some students naturally identified race issues through text analysis in past semesters. However, by having students look specifically for issues of language and race with power, all students will acknowledge racism in the texts. I can modify current text analysis assignments to encourage students to "examine the intersection of language and power" and "intersections between language and race" or "perform a critical linguistic analysis" as Baker-Bell (2020) suggested (p. 107). Including racial literacy objectives for these assignments, as suggested by Borsheim-Black and Sarigianides (2019), will help with "sustained and strategic instruction" (p. 23). I imagine that many students of color don't need a lot of help detecting racism because they have experienced it in their lives so much already. However, in my context, which is predominantly white, students need to become more aware of the pervasive nature of racism and linguistic racism.

- Researched argument essay. The last and longest writing assignment my students have is a researched argument that includes at least 6 academic sources. In the past, I have divided students up and had them perform research and write on a topic of their choice. In order to practice antiracist pedagogy, I will follow Baker-Bell's advice in

artifact six and help“ students develop agency, take a critical stance, and make political choices that support them in employing Black Language for the purposes of various sorts of freedom, including dismantling Anti-Black Linguistic Racism” (p. 108). Although Baker-Bell specifies Black Language, students of other oppressed types of English are welcome to study their own language instead. Even though they won’t be writing in Black Language, white students need to study anti-Black Linguistic racism in order to understand it when they encounter it in the world. Baker-Bell’s suggestions include performing a rhetorical analysis of how writers have used language powerfully for various sorts of freedom, including “creative writers/speakers, academic writers/speakers, activities, etc.” as well as allowing students to practice using their language powerfully and rhetorically (p. 108). I will still give students a choice on their topic and encourage students to code mesh and write in the English of their community. Empowering students to use their language on assignments that raise awareness and take action is part of challenging power and “ideologies that reproduce the system of domination and subordination” (Kubota, 2021, p. 243). As Kubota pointed out, critical reflection and action “enables transformation of the status quo” (p. 243) and is what makes antiracist pedagogy powerful in our classes.

- Grammar instruction. In the past, students reviewed grammar sections on topics like comma placement and sentence fragments. These grammar activities were based on standard edited American English. I did not teach grammar for any other types of English. For antiracist pedagogy, Baker-Bell recommends having “students participate in a language study that examines the structural and discourse features of [a] language” (p. 106). Rather than teaching grammar prescriptively and forcing students to comply with

white majority grammar rules, students will learn about the validity of grammar, syntax, and rhetorical features of Black English (and other varieties of English). Baker-Bell (2020) writes specifically about centering on blackness and teaching the grammar, syntax, and rhetorical features (106). Although I don't have any black students, I could still provide instruction on the validity and structure of black English, but I won't have white students attempt to use the rules of Black Language in their writing assignments. White students need to understand that Black Language is based on rules of grammar and syntax just like the White Majority English that they have grown up with. Gaining an understanding can lead to appreciating a language more. Additionally, having students learn the history behind the development of their English is important and helps them understand the structure even more. Studying the history of the language is Baker-Bell's second artifact: "students will participate in a language study that examines the historical, cultural, and political underpinnings of Black Language" (including additional usages of English) (p. 34). This artifact gives students a chance to look at where languages come from and how they develop through history. Some of Baker-Bell suggestions include "Have students examine the difference between a pidgin and a creole" and "Have students examine dialectologists and creolists/ perspectives on the history and development of Black Language" (and other Englishes) (p. 105). This is tied to Kubota's recommendation to raise critical awareness (p. 243). Teaching students the origin and the history behind the languages they use will help them see their language as a valid and complete language system.

- Essay grading rubrics. As my rubrics stand right now, I look for the traditional rhetorical structures and conventions as outlined by the WPA in their outcome statement

(2014). However, nowhere does the outcome statement state “standard edited American English.” For example, I can still have my students “learn and use key rhetorical concepts” by studying a variety of rhetorical concepts that appear in any use of English (WPA, 2014, 1). I can have students “develop knowledge of linguistic structures, including grammar and punctuation” through the use of their own English (WPA, 2014, 3). The change is more of a philosophical nature on my end, as the evaluator. I will also revise the rubrics to make it more clear that students are encouraged to code mesh and use their own English in our essay assignments.

- Reading assignments. In the past, I have been able to incorporate a few texts by authors of color. As I stated in chapter 4, authors of color are underrepresented in the required textbook, which made assigning diverse readings more difficult. However, reading the work of diverse authors is essential in antiracist pedagogy. Not only is reading diverse authors important, but reading linguistically diverse texts is important. This is something that I haven’t done in past semesters. Even with the authors of color that we read, most of the language relates to standard edited American English. Students must read linguistically diverse material and texts that provide insight into issues that racially diverse communities face. Students need to see Black Language used in an academic domain. Baker-Bell’s final artifact is about reading linguistically diverse texts so that “students develop a critical linguistic awareness and interrogate how other linguistically and racially diverse communities experience racial and linguistic violence and are impacted and are affected by linguistic racism” (p. 109). Baker-Bell’s suggestions include reading linguistic narratives by non-white writers who are impacted by linguistic racism and learning about historic division and opposition of communities of color (p.

109). I look forward to incorporating linguistically diverse texts written by authors of color, especially about linguistic racism and other issues of race. In the future, not only will I be more mindful of which authors I feature in my instruction (to provide a variety of genders, races, abilities, and orientations) but I will also provide texts that demonstrate a variety of linguistics and rhetorics in multiple discourses. Students will be able to see how code meshing is effective and meaningful in discourse.

Even if I am not yet able to make a complete paradigm shift due to constraints with the university oversight and required texts, I can make the changes listed above to improve the experience for students in my course. For white students, this means pulling them out of the white-centered bubble they have grown up in and raising awareness and appreciation of linguistic and racial diversity that they may not have encountered yet. For students of color, this means allowing them to use their language to critique structures that have been historically oppressive.

Limitations

While I was performing my research, I ran into some limitations as I tried to create and implement the rubric. The first limitation was me. I am a white person and I come from a very white-dominant background. For this reason, I am dependent on the literature I read to help me realize when I am making white-centered decisions or racist missteps. I have not overcome my white-dominant background and I still make mistakes of white universality. These rubrics (and my course materials) are living documents that continue to evolve with each new text I read. I will continue to learn.

The rubric is limited by what I have read. This rubric does not encompass all aspects of antiracist pedagogy. Also, the rubric was designed with composition pedagogy in mind. This rubric would not be usable to teachers of courses outside of composition. This rubric is also based on online pedagogy, so teachers of traditional face-to-face class won't find this sufficient for analysis of that type of learning environment.

Another limitation of the rubric is the holistic scoring. I created a simple Likert scale for rating but such a simple scale does not take into consideration that some principles or practices could be more important than others. More important principles or practices could be weighted to show importance and also give a more accurate view of what is happening in the course. I decided not to average scores for each section because that wouldn't really be helpful in giving the teacher an idea of what they could do specifically to improve. Instead, looking at how many low scores a teacher has on the rubric will give them an idea of specific areas they can work on.

I am also limited by my role of teacher. I wasn't part of any of the decision-making processes regarding the existence or implementation of the online concurrent enrollment composition course. Instead, these policies and expectations were decisions made by writing program administrators. The OWI OR also had principles and effective strategies that were more directed toward WPAs. I gathered those principles together and created a rubric for writing program administrators to use when making decisions about providing online coursework (see Appendix E). The rubric includes questions about the implementation of an online course (including tech support), supervision and evaluation, and professional development. Online coursework is not the only place where students of color experience barriers to their success. From the overrepresentation of white students in my course, I can deduce that there are other barriers that are keeping students of color from even getting into the course. There are

many barriers that students of color face when enrolling in online concurrent enrollment courses. Looking at the policies and procedures that WPA employ in regard to online composition instruction that become barriers for students of color is an area of further research.

Lastly, the OWI OR included principles and effective practices concerning synchronous online courses. Since my course is completely asynchronous, I didn't include these principles and effective practices in my rubric. Although many principles and practices are the same, the synchronous interaction between teacher and student would open up another dimension of antiracist pedagogy. In my work, I have been focusing on the evaluation of an asynchronous course, which was limited to the components of the course. I did not attempt to evaluate the experience of students in the course. I did not attempt to evaluate the interactions between the students and the teacher. When evaluating a synchronous course, all these interactions and experiences would need to be part of the rubric. Since I haven't been specifically researching antiracism pedagogy in live teaching, I was not prepared to create an entire rubric for synchronous courses. Many of the authors I read talked about the negative experiences that students face in synchronous situations (often in traditional classrooms but that can also happen online). For example, a student of color may draw more visual attention from the teacher due to being visually different from the other students in the class. Due to increased visual attention (including unintentional) of the teacher, the student may become more of a target for getting called on during class or the teacher may be quicker to redirect or be critical of the student's behavior since they notice that student more. This type of experience is possible even in online environments. The evaluation of synchronous courses and online environments and the interactions between teachers and students is an area for more research.

Further Research

I would love to see how other teachers are implementing antiracist pedagogy in asynchronous online environments. My rubrics could improve by more teachers trying them out and adding to them. The demand for online courses (especially asynchronous courses) continues to grow. Further research into the implementation of antiracist pedagogy in an asynchronous environment would benefit all students and ensure that their first-year college writing course serves as a bridge to the rest of their college career, not a barrier.

I struggled to find resources specifically about how to create an antiracist composition course for my context, a course of predominantly white students. There are some fantastic resources, like Baker-Bell, that show teachers how to center blackness but not everything can be adapted to a predominantly white environment. For example, I can teach my students that black language is valid and is based on rules of grammar and syntax and can be used in rhetorical discourse as successfully as white majority English. However, in black-centered antiracist classrooms, students are allowed to write in black English. I will not be requiring my white students to attempt to use black English for their essays. I would love to see an antiracist composition textbook that teachers could use with students. Having these resources in place would make it easier for teachers to know how to use antiracist pedagogy.

With Critical Race Theory (CRT) becoming a topic of great conflict in US school systems, some teachers may shy away from the implementation of antiracist pedagogy because they see how CRT is related to antiracist pedagogy. Some literature does connect CRT as an integral part of antiracist pedagogy (see Borsheim-Black and Sarigianides (2019)). Other authors (see Kubota (2021), Inoue (2015), and Chavez (2021)) do not specifically name CRT in their explanations of how to practice antiracist pedagogy. Teachers that have experience with

CRT are going to see the value of antiracist pedagogy. There are teachers who don't have experience with CRT and are afraid to use CRT in their classrooms because of averse school stakeholders but who can also see how teaching in a way that is inclusive and equitable for all students is important. For them, I imagine the big question is how closely related are CRT and antiracist pedagogy?

Critical Race Theory is a lens that can be used to analyze race in literature, structures, and even law. Vaught and Castagno (2008) explained "Critical Race Theory operates on three basic premises: that racism is pervasive; that racism is permanent; and that racism must be challenged" (p. 96). This definition makes teachers in anti-CRT states nervous. Antiracist pedagogy is directly related to CRT because antiracist pedagogy sees the inequities for students of color in traditional education systems. Although there are teachers that teach students how to use the lens of CRT to analyze texts, there are examples of teachers that implement antiracist pedagogy in meaningful ways without saying terms like "CRT," "privilege," or "white supremacy" regularly. Inoue's work is solidly built on the idea that the traditional institution is racist. Inoue teaches instructors how to develop antiracist writing assessments. These assessments, while built on the premise that higher education is white-dominant and exclusionary, are entirely usable in classrooms where CRT is forbidden by state law. If teachers care about linguistic diversity and the students' right to their own language, they can develop their own assessments that prioritize and value linguistic diversity. Although this doesn't address race directly, this is one way that teachers can help students instead of hurt them in composition courses.

What I am trying to say is that yes, CRT and antiracist pedagogy are irrefutably deeply connected because both see the inequities in structures and both work to address that inequity. However, even in an environment where CRT is forbidden, teachers can practice many aspects

of antiracist pedagogy and avoid using contentious terms in front of students. Teachers can learn from Inoue how to see the classroom as an ecology. Implementing Inoue's ideas of labor-based grading practices or involving students in establishing expectations, policies, and assessments does not involve any controversial terminology. Teachers can still consider linguistic diversity and help students understand that all language systems are valued. In areas where CRT is forbidden, I encourage teachers to continue to design, plan and implement learning according to antiracist pedagogy. Students will benefit from this action. Obviously, the full experience that antiracist pedagogy will not be reached without being able to discuss issues of race. However, valuing linguistic diversity and implementing antiracist pedagogy without conversations on race will still disrupt traditional educational structures that have hurt students in the past.

Conclusions

Until I started this research, I didn't fully understand how discriminatory composition classes could be. As a white person, educated in predominantly white spaces by white people, my education "fit" me. I was taught by people that look like me. I learned about people that looked like me. Everyone spoke and wrote the way that I did. I never felt like I didn't belong in my learning environment. I first had an inkling that there was something wrong with what was happening in education when I graduated college and started teaching outside the state I grew up in. I joined a community where indigenous people were the majority. However, white people were running the school. For the first time, I felt out of place. I felt like I stepped into a place I didn't understand and didn't belong. And I certainly shouldn't be the one in charge of making decisions for the people who did belong in that place. For the first time, I realized that the education I had, that fit me perfectly, didn't fit everyone. I realized that the education I had, that was so good for me and provided me with so many opportunities, was actually hurting other

people. Through this research process, I have learned about how students can be harmed by our education system.

From bell hooks (1994) I learned about the oppressive use of the English language. Hooks taught “I know that it is not the English language that hurts me, but what the oppressors do with it, how they shape it to become a territory that limits and defines, how they make it a weapon that can shame, humiliate, colonize” (p. 168). The language itself isn’t what harms students. It is the way that the language is used against people that harms students. Likewise, it isn’t just the teaching of English and composition that hurts students, but the oppression that students experience in the education system that makes it hurtful.

Students of color experience many oppressive barriers that make it hard for them to be successful in education. Banks and Dohy stated that “miscommunications may exist between instructors or counselors, a lack of knowledge of resources, and access to high-quality mentorships, feelings of isolation, and stereotyping, to name a few may create barriers to success for students of color (p. 119). When the system is made and maintained by a dominating racial group, the system is going to reflect attributes that favor the dominating group. The system of higher education has been white-dominated in the United States. The system inherently is built to favor white students and will (unknowingly or knowingly) cause barriers for anyone that does not fall into the white majority.

Since the US education system is so racially white-dominated, the epistemologies developed and used in that system will also reflect white priorities and preferences. In our classrooms, as Inoue (2015) noted,

We live in a racist society, one that recreates well-known, well-understood, racial hierarchies in populations based on things like judgments of students writing that use a

local Standardized Edited American English (SEAE) with populations of people who do not use that discourse on a daily basis-judging applies by the standards of oranges. Racism has always been a part of writing assessment at all levels. (pp. 6-7)

As Inoue pointed out, a racist society is going to create racist coursework and racist assessments. Inoue's solution for racist assessment was to develop antiracist writing assessment ecologies. The answer for the inherent racism natural to our education system is antiracist education. As Kubota (2021) explained "Critical antiracist pedagogy is about fostering awareness, knowledge, and attitudes regarding the intricate nature of racial inequities and approaches to challenge them" (p. 245).

Inoue's work on antiracist pedagogy was specifically about composition classes, which was exactly the type of class I was hoping to assess. However, his work talks about establishing antiracist ecologies and what that would look like in a classroom. His work has many important differences from the traditional pedagogy of composition courses. For example, he talks about labor-based grading which is quite different from the ways that instructors have traditionally graded student essays (based on the mastery of standard edited American English). Since my courses are based on the traditional expectations of composition courses, there was not a lot of overlap between what I was doing and the advice of Inoue. As a high school instructor of concurrent enrollment courses, I am required to adhere to the universities structures and expectations, with much less flexibility and autonomy than a professor on campus. I found the work of Chavez (2021) and Borsheim-Black and Sarigianides (2019) very helpful because they talked about the traditional courses and the changes that they made in their traditionally designed courses to be aligned with antiracism. Chavez wrote about creative writing classes and Borsheim-Black and Sarigianides wrote about literature courses. Even though my work is

not in creative writing or literature courses, much of what they suggested worked in my environment of composition instruction.

Any teachers who want to use the rubrics I created to analyze their own online concurrent enrollment composition courses need to understand that the traditional white-dominant expectation that students master Standard Edited American English through required coursework is inherently racist and a barrier for many students of color and multilingual backgrounds. Before attempting to apply antiracist rubrics to course materials, teachers must first commit to:

- Composition teachers are complicit in an institution that has done serious harm to students.
- The work will be hard because it will disrupt traditional structures.
- The work will be ongoing, especially for white people.

The rubrics are just a small start to an important work that teachers need to continue working at their entire careers. Although the rubrics were not designed for courses other than online composition courses, it is possible for teachers to use them for other types of courses. Teachers can use the syllabus and textbook rubric for traditional face-to-face courses in any content area (just replace “essay” with “project” or the types of assessments your students should expect). Additionally, teachers of any content area can use the rubric “Questions for teachers to consider for their own personal practice” (see Appendix D) to start on their own journey toward antiracist pedagogy.

Ultimately, Antiracist pedagogy is about valuing and empowering all students, but especially students of color, and interrupting white-centric pedagogies that reinforce

discrimination and racism. The only way for society to truly advance as a whole is to remove the barriers to success of our most marginalized communities.

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Appendix A - Rubric for Course Modules

Evaluation of Best Practices for Antiracist Online Composition Courses

Based on the “Online Writing Instruction Open Resources” by the Conference on College Composition and Communication.

0 Not Observed	1 Infrequently Observed	2 Often Observed	3 Thoroughly Observed
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0 Not Observed: No evidence is visible.

1 Rarely: Evidence is found in less than half of the course modules.

2 Often: Evidence is found in at least half or more than half of the course modules.

3 Thoroughly: Evidence is found in every course module.

Holistic Scoring: A final score is recorded for each numbered item based on the preponderance of data concerning the indicators listed under each item. (See the “Online Writing Instruction Open Resources” by the Conference on College Composition and Communication for descriptions for principle and effective practice

OWI Principle 1: Online writing instruction should be universally inclusive and accessible.					
	0	1	2	3	Comments
How often does the course provide the same instructional information in a variety of formats to meet each learner’s preference?					
How often do students receive orientation and ongoing tech instruction throughout the semester?					
How often does the teacher provide alternatives if tech is not available.					
How often do students provide feedback regarding the course materials and design?					
How often are the activities in the course mobile/laptop capable?					

How often does the teacher allow discussion board responses in a variety of ways (typed, image, video), stated in the instructions?					
How often is the grading focus of the discussion boards based on the quality of ideas/content (not quantity or grammar/mechanics/spelling)?					
How often does the teacher provide multimodal means of accessing course materials (textbook, syllabus)?					
How often does the teacher provide course content in a variety of mediums?					
Do the videos include captions or transcripts?					
How often does the teacher's grading practices prioritize ideas and content over grammar and mechanics?					
Additional Antiracism Pedagogical Practices					
How often does the course include diverse authors (people of color, all gender orientations, differently abled) from a variety of different time periods (past and contemporary)?					
How often does grading prioritize the "process over product" (Chavez) and consider each student's labor (Inoue)?					
How often does the teacher recognize and respect the student's right to their own language in grading practices? (Show deliberate effort to value all languages, not just SEAE.)					

Totals:					
Comments:					

OWI Principle 2: An online writing course should focus on writing and not on technology orientation or teaching students how to use learning and other technologies.					
	0	1	2	3	Comments
How often are the required tech tools user friendly and transparent for students?					
Comments:					

OWI Principle 3: Appropriate composition teaching/learning strategies should be developed for the unique features of the online instructional environment.					
	0	1	2	3	Comments
How often is the text straightforward, plain, and linguistically direct and free from rhetorical questions, phrasal verbs, idioms, and metaphorical figurative language?					
How often does the text acknowledge the likelihood of white bias or assumptions of white universality?					
How often does the teacher provide video instruction along with text-based instruction?					
How often does the teacher use the text editor to make content more accessible?					
How often does the course take advantage of web-based features and styles?					

How often does the teacher support students writing through turning in multiple drafts of the same essay?					
How often does the teacher allow students to practice skills learned in lessons multiple times?					
How often does the teacher provide students with additional supportive course materials in a digital format?					
How often are the additional materials diverse and culturally responsive?					
How often does the teacher use the online environment to explain assignments?					
How often does the teacher use the online environment to give students a chance to ask questions?					
How often does the teacher show examples?					
How often does the teacher give students a chance to submit an assignment or essay for the purpose of receiving teacher feedback before final scoring?					
How often do the students participate in discussion activities?					
How often do the students participate in collaborative work?					
How often do the students perform research?					
How often do the students participate in invention activities?					

How often are the discussion, collaborative work, research, and invention activities asynchronous so that students can participate on their own time frame?					
How often does the instructor specifically promote a free exchange of ideas with no judgement, especially regarding race and race issues?					
How often do the students reflect on their own writing process and learning?					
Does the teacher state how soon students can expect to see feedback on their essays?					
Additional Antiracism Pedagogical Practices					
How often do the course lessons and activities include antiracist objectives?					
How often does the course contain instruction on race and race issues?					
How often are students supported in discussions of race and race issues?					
How often are students prompted to develop critical awareness?					
How often do students reflect on their own racial identity and experiences? (Critical Reflexivity)					
Total:					
Comments:					

OWI Principle 4: Appropriate onsite composition theories, pedagogies, and strategies should be migrated and adapted to the online instructional environment.

	0	1	2	3	Comments:
How often are big assignments broken down into smaller steps?					
How often do teacher and student interact between each step?					
How often are there activities that give students a chance to construct knowledge for themselves?					
How often are there activities that give students a chance to construct knowledge collaboratively?					
How often does the teacher incorporate activities that help students master the learning objectives described by the WPA?					
How often does the teacher incorporate activities that show rhetorics in multiple discourses (not just the white dominant discourse)?					
How often do the students participate in peer-review activities?					
How often does the teacher prepare students for peer-review activities by letting them know what, how, and why they should engage?					
How often do the students write for real audiences?					
How often does the teacher use the LMS to keep students informed of policies?					

How often does the teacher incorporate learner-centered and writing-intensive pedagogies?					
Additional Antiracism Pedagogical Practices					
How often do student authors let their peers know how they would like to be evaluated or what they would like feedback on in peer review activities?					
How often do the student reviewers prioritize the author's goals and "suppress their immediate judgment of 'good' or 'bad'" in peer review activities?					
Total:					
Comments:					

Yes/No Questions

	No	Yes
1.2 and 2.1 Did the teacher provide tech and course orientation at the beginning of the semester?		
1.5 Have the course materials (website, online course, textbook) been evaluated by an external evaluation?		

Appendix B - Rubric for Syllabus

Syllabus Rubric

	No	Yes
1.7 Is the syllabus accessible in multimodal formats?		
1.2 Does the syllabus state the necessary technology?		
1.4 Does the teacher provide a variety of communication and conferencing options (phone, text, email, virtual classroom, live web conferencing)?		
1.8 Does the instructor provide information about disability services?		
2.2 Does the teacher provide tech support information to the students?		
3.12 Does the teacher state clearly when students can expect a response from an email/phone call/message?		
3.12 Does the teacher state how soon students can expect to see feedback on their essays?		
Does the syllabus support grading practices that prioritize the “process over product” (Chavez) and consider each student’s labor (Inoue)?		
Does the syllabus recognize and respect each student’s right to their own language in grading practices? (Show deliberate effort to value all languages, not just SEAE.)		
Total:		

Appendix C - Rubric for Textbook

Textbook Rubric

	No	Yes
1.1 Does the textbook provide the same instructional information in a variety of formats to meet each learner's preference?		
1.7 Is the textbook accessible in multimodal formats? (eBook, video, audio, braille, large print, etc.)		
1.12 Does the textbook support grading practices that prioritize ideas and content over grammar and mechanics?		
Does the textbook include an equal number of diverse authors (people of color, all gender orientations, differently abled) from a variety of different time periods (past and contemporary) as white authors?		
Does the textbook support grading practices that prioritize the "process over product" (Chavez) and consider each student's labor (Inoue)?		
Does the textbook recognize and respect each student's right to their own language in grading practices? (Show deliberate effort to value all languages, not just SEAE.)		
3.1 Is the text straightforward, plain, and linguistically direct and free from rhetorical questions, phrasal verbs, idioms, and metaphorical figurative language?		
3.1 Is the text free from white bias or assumptions of white universality?		
Are the additional materials diverse and culturally responsive?		
Does the textbook contain instruction on race and race issues throughout the chapters?		
4.3 Does the textbook show rhetorics in multiple discourses (not just the white dominant discourse), throughout the chapters?		

Appendix D - Rubric for Teacher Practice

Questions for teachers to consider for their own personal practice

OWI Principle 5: Online writing teachers should retain reasonable control over their own content and/or techniques for conveying, teaching, and assessing their students' writing in their OWCs					
	0	1	2	3	
5.2 How often do you use your flexibility to make accommodations for students with physical, learning, multilingual, or socioeconomic challenges?					
5.3 How often do you use your flexibility to choose subjects involving race, racism, and racial literacy?					
5.4 How often do you use your flexibility in assignments to best meet the needs of the students?					
5.5 How often do you use your flexibility to add relevant support materials that are relevant, diverse, and accessible?					
5.6 How often do you use your flexibility to engage with students in the students' preferred style of communication?					
5.7 How often do you use your flexibility to assess students in ways that respect the students' effort, labor, and process over product?					
Additional Antiracism Pedagogical Practices					
How often do you participate in critical reflexivity of your own practices?					

How often do you use your flexibility to incorporate antiracist pedagogy throughout the course?					
Comments:					

Appendix E - Rubric for Writing Program Administrators

Questions for the University Writing Program Administrators

	No	Yes
Did the university select Canvas for best accessibility?		
Did the IT department provide orientation at the beginning of the semester?		
Did the university provide professional development on the institution's technologies before the course started?		
Was this course approved by the sponsoring WPA?		
Was the teacher selected to write and manage this course by the sponsoring WPA because of prior OWI training?		
Did the teacher receive the same training and professional development as other OWI faculty?		
Did anyone observe this course, judging for content and quality markers determined by the WPA?		
Did a peer or supervisor who has similar training and equal/superior abilities/experience evaluate or assess the course/		
Was the course assessed as rigorously as, but not more rigorously than, a traditional course onsite?		

Appendix F - Completed Rubric for Course Modules

Evaluation of Best Practices for Antiracist Online Composition Courses

Based on the “Online Writing Instruction Open Resources” by the Conference on College Composition and Communication.

0 Not Observed	1 Infrequently Observed	2 Often Observed	3 Thoroughly Observed
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0 Not Observed: No evidence is visible.

1 Rarely: Evidence is found in less than half of the course modules.

2 Often: Evidence is found in at least half or more than half of the course modules.

3 Thoroughly: Evidence is found in every course module.

Holistic Scoring: A final score is recorded for each numbered item based on the preponderance of data concerning the indicators listed under each item. (See the “Online Writing Instruction Open Resources” by the Conference on College Composition and Communication for descriptions for principle and effective practice.).

OWI Principle 1: Online writing instruction should be universally inclusive and accessible.					
	0	1	2	3	Comments
1.1 How often does the course provide the same instructional information in a variety of formats to meet each learner’s preference?		x			There are a lot of supplemental videos in the course. However, not all instructional material is presented in video/audio/text formats.
1.2 How often do students receive orientation and ongoing tech instruction throughout the semester?		x			Basic course navigation at the beginning, how to embed videos in discussion boards, and how to make a screencast.
1.3 How often does the teacher provide alternatives if tech is not available.		x			I don’t provide alternatives for students that need computers or internet. If they can’t get certain

				things to work, I can give them alternatives. I require a screencast presentation at the end. I can provide them alternatives for that. There aren't many times that I require tech outside of just logging into the course. Only two times (youtube video, screencast) and in both cases, there are alternatives.
1.5 How often do students provide feedback regarding the course materials and design?		x		3/5 times the reflection pieces give students an opportunity to bring up the course materials and design but there aren't questions specifically about those two things.
1.6 How often are the activities in the course mobile/laptop capable?			x	Everything should be laptop compatible. Peer-review assigned peer's can't be seen on mobile devices. Discussion board is mobile compatible. Most of the assignments require Google Docs and it's possible to type a google doc on a phone/tablet but the doc doesn't have full functions on a phone (can't put an essay in MLA format on a phone) Quizzes are mobile friendly (because they are short. Each question is on it's own page,

				which makes it easy to view on a mobile device. Instructional pages (including videos) will load on phones, but long pages will require scrolling down. Quick write is mobile compatible. Making the screencast (final project) can be done entirely on a phone. Students that are very familiar with their phones and apps might prefer doing it on a phone over a computer?
1.7 How often does the teacher allow discussion board responses in a variety of ways (typed, image, video), stated in the instructions?	x			The instructions never specify what format the response must be in (so typed response is implied).
1.7 How often is the grading focus of the discussion boards based on the quality of ideas/content (not quantity or grammar/mechanics/spelling)?			x	Discussion board rubrics are based entirely on ideas (never grammar/mechanics/spelling).
1.7 How often does the teacher provide multimodal means of accessing course materials (textbook, syllabus)?		x		Some readings can be done online instead of in the paper textbook.
1.10 How often does the teacher provide course content in a variety of mediums?			x	Videos of instruction are used in every module. Often, readings can be done online or in the textbook.
1.10 Do the videos include captions or transcripts?	x			

1.12 How often does the teacher's grading practices prioritize ideas and content over grammar and mechanics?			x	3 out of 4 essay rubrics do not prioritize grammar and mechanics over content. But one of the 4 does specifically address grammar and mechanics and it would impact the score a lot more.
Additional Antiracism Pedagogical Practices				
How often does the course include diverse authors (people of color, all gender orientations, differently abled) from a variety of different time periods (past and contemporary)?		x		There are two authors of color in the week 1 module. The other article required in class is written by a white author. The textbook chapters required in class were written by white authors. Students do have the flexibility to choose some articles to read and cite in their essays, which would give them a chance to diversify the voices they read but that is their choice.
How often does grading prioritize the "process over product" (Chavez) and consider each student's labor (Inoue)?			x	Text analysis is turned in five times, giving students a chance for a feedback each time by peers and instructor. Researched argument is turned in four times, with peer and teacher feedback each step. Two essays (narrative and evaluation) and just "one and done."
How often does the teacher recognize and respect the student's right to their own language in grading practices? (Show	x			No evidence in rubrics or instructions that show respect for

deliberate effort to value all languages, not just SEAE.)					the student's right to their own language.
Totals:	3	6	3	2	
Comments:					

OWI Principle 2: An online writing course should focus on writing and not on technology orientation or teaching students how to use learning and other technologies.					
	0	1	2	3	Comments
2.3 How often are the required tech tools user friendly and transparent for students?			x		Canvas-user friendly because of simplified navigation and because there aren't a lot of external tools required. Google docs-pretty transparent for them. Screencast-get trickier. But they have options.
Comments:					

OWI Principle 3: Appropriate composition teaching/learning strategies should be developed for the unique features of the online instructional environment.					
	0	1	2	3	Comments
3.1 How often is the text straightforward, plain, and linguistically direct and free from rhetorical questions, phrasal verbs, idioms, and metaphorical figurative language?			x		If anything, phrasal verbs are most common.
3.1 How often does the text acknowledge the likelihood of white bias or assumptions of white universality?	x				This is the hardest for me to analyze. It's hard for me to tell when I'm making assumptions

				about what students are used to. I assume at this age (and time spent in the district) that they know what google docs is and how to use them).
3.2 How often does the teacher provide video instruction along with text-based instruction?			x	Evidence is found in every module, but not every instructional page has a video.
3.3 How often does the teacher use the text editor to make content more accessible?			x	Providing headings in text pages helps screen readers. Providing alt text for images helps with screen readers.
3.3 How often does the course take advantage of web-based features and styles?			x	Links, embedded video,
3.6 How often does the teacher support students writing through turning in multiple drafts of the same essay?			x	Text analysis is turned in five times, giving students a chance for a feedback each time by peers and instructor. Researched argument is turned in four times, with peer and teacher feedback each step. Two essays (narrative and evaluation) and just “one and done.”
3.6 How often does the teacher allow students to practice skills learned in lessons multiple times?		x		Students learn text analysis and do that several times. Evaluating sources and do that several times.
3.7 How often does the teacher provide students with additional supportive course materials in a digital format?		x		There are links to supportive material for MLA formatting

				sometimes links to sample essays or videos.
3.8 How often are the additional materials diverse and culturally responsive?		x		Really only comes up with the background of the narrative authors and the diversity in the Barbie ad campaigns.
3.8 How often does the teacher use the online environment to explain assignments?			x	Since this an asynchronous course, ALL instruction is done in the Canvas course.
3.8 How often does the teacher use the online environment to give students a chance to ask questions?		x		One once-students can ask each other questions about how they manage the course.
3.8 How often does the teacher show examples?			x	The teacher shows examples of half the essays. There are also discussion boards where the teacher models answers for the students.
3.8 How often does the teacher give students a chance to submit an assignment or essay for the purpose of receiving teacher feedback before final scoring?			x	2 out of 4 essays give students a chance to submit for feedback before final scoring.
3.9 How often do the students participate in discussion activities?			x	
3.9 How often do the students participate in collaborative work?			x	
3.9 How often do the students perform research?			x	
3.9 How often do the students participate in invention activities?		x		The evaluation essay involves the most invention because they get to choose their criteria and their subject for evaluation.

3.9 How often are the discussion, collaborative work, research, and invention activities asynchronous so that students can participate on their own time frame?				x	Everything is asynchronous. This is why the collaborative activities happen so often and the assignments are spaced out to allow for enough time for all the students to participate.
3.10 How often does the instructor specifically promote a free exchange of ideas with no judgement, especially regarding race and race issues?	x				Issues of race and race issues are never addressed, never promoted in exchanges.
3.11 How often do the students reflect on their own writing process and learning?			x		They look at what they noticed from their peers, what they are changing, what they still need help with.
3.12 Does the teacher state how soon students can expect to see feedback on their essays?	x				
Additional Antiracism Pedagogical Practices					
How often do the course lessons and activities include antiracist objectives?	x				
How often does the course contain instruction on race and race issues?	x				
How often are students supported in discussions of race and race issues?	x				
How often are students prompted to develop critical awareness?	x				
How often do students reflect on their own racial identity and experiences? (Critical Reflexivity)	x				Possibly as part of the literacy narrative, that could happen, but the teacher didn't design it for that purpose.
Total:	8	5	7	6	

Comments:

OWI Principle 4: Appropriate onsite composition theories, pedagogies, and strategies should be migrated and adapted to the online instructional environment.

	0	1	2	3	Comments:
4.1 How often are big assignments broken down into smaller steps?			x		The two big projects are spread out into smaller steps over several weeks.
4.1 How often do teacher and student interact between each step?			x		The student and teacher interact at each smaller step.
4.2 How often are there activities that give students a chance to construct knowledge for themselves?			x		Text analysis, evaluation essay, and researched argument allow students to construct knowledge for themselves.
4.2 How often are there activities that give students a chance to construct knowledge collaboratively?		x			Most often, they construct knowledge on their own and then share it with the group/partner.
4.3 How often does the teacher incorporate activities that help students master the learning objectives described by the WPA?				x	
4.3 How often does the teacher incorporate activities that show rhetorics in multiple discourses (not just the white dominant discourse)?	x				There are a couple of different genres that illustrate rhetoric but all genres are white dominant.
4.4 How often do the students participate in peer-review activities?			x		
4.4 How often does the teacher prepare students for peer-review activities by		x			The text analysis peer-review rubrics state specifically what, how, and some why but that is it.

letting them know what, how, and why they should engage?					
4.4 How often do the students write for real audiences?	x				They write primarily for each other.
4.4 How often does the teacher use the LMS to keep students informed of policies?		x			Reminders are in the course, but not in every module.
4.5 How often does the teacher incorporate learner-centered and writing-intensive pedagogies?		x			Not a very learner centered course. Students are not involved in the decision making processes regarding the activities, required essays, assessments, etc. Students do not share power. They do have some choice over their direction, sources, etc. but not over what happens in the course.
Additional Antiracism Pedagogical Practices					
How often do student authors let their peers know how they would like to be evaluated or what they would like feedback on in peer review activities?	x				
How often do the student reviewers prioritize the author's goals and "suppress their immediate judgment of 'good' or 'bad'" in peer review activities?	x				
Total:	4	4	4	1	
Comments:					

Yes/No Questions

	No	Yes
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1.2 and 2.1 Did the teacher provide tech and course orientation at the beginning of the semester?	x	
1.5 Have the course materials (website, online course, textbook) been evaluated by an external evaluation?	x	

Appendix G - Completed Rubric for Syllabus

Syllabus Rubric

	No	Yes
1.7 Is the syllabus accessible in multimodal formats?	x	
1.2 Does the syllabus state the necessary technology?	x	
1.4 Does the teacher provide a variety of communication and conferencing options (phone, text, email, virtual classroom, live web conferencing)?		x
1.8 Does the instructor provide information about disability services?		x
2.2 Does the teacher provide tech support information to the students?		x
3.12 Does the teacher state clearly when students can expect a response from an email/phone call/message?	x	
3.12 Does the teacher state how soon students can expect to see feedback on their essays?	x	
Does the syllabus support grading practices that prioritize the “process over product” (Chavez) and consider each student’s labor (Inoue)?	x	
Does the syllabus recognize and respect each student’s right to their own language in grading practices? (Show deliberate effort to value all languages, not just SEAE.)	x	
Total:	6	3

Appendix H - Completed Rubric for Textbook

Textbook Rubric

	No	Yes
1.1 Does the textbook provide the same instructional information in a variety of formats to meet each learner's preference?	x	
1.7 Is the textbook accessible in multimodal formats? (eBook, video, audio, braille, large print, etc.)		x
1.12 Does the textbook support grading practices that prioritize ideas and content over grammar and mechanics?	x	
Does the textbook include an equal number of diverse authors (people of color, all gender orientations, differently abled) from a variety of different time periods (past and contemporary) as white authors?	x	
Does the textbook support grading practices that prioritize the "process over product" (Chavez) and consider each student's labor (Inoue)?	x	
Does the textbook recognize and respect each student's right to their own language in grading practices? (Show deliberate effort to value all languages, not just SEAE.)	x	
3.1 Is the text straightforward, plain, and linguistically direct and free from rhetorical questions, phrasal verbs, idioms, and metaphorical figurative language?		x
3.1 Is the text free from white bias or assumptions of white universality?	x	
Are the additional materials diverse and culturally responsive?	x	
Does the textbook contain instruction on race and race issues throughout the chapters?	x	
4.3 Does the textbook show rhetorics in multiple discourses (not just the white dominant discourse), throughout the chapters?	x	