

Fighting Institutional Marginalization in Music Education

Activities & Resources

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CRITICAL SOCIAL THEORY RESOURCES

List of Articles Appropriate for Critical Studies in Music Education

John Dewey would never have required every student to read certain books (or articles) but taught us that education should follow the learner's interest. In this spirit, the present list is not meant to be complete or even contain articles that you need to read to understand critical social ideas in music education. Because knowledge is infinite (Ayers, 2001), any list should necessarily be incomplete. These are some articles that might serve as starting points to spark critical thought and conversation among faculty, graduate, and undergraduate students. The present list begins with the MEJ, since these types of articles often provide good in-ways with undergraduates and practicing teachers. This list contains position pieces, quantitative, qualitative, philosophical and historical research. --Compiled by Dan Shevock

Music Educators Journal

Abrahams, F. (2005). Transforming classroom music instruction with ideas from critical pedagogy. 92(1), 62-67.

Article includes the "five key principles of critical pedagogy."

Abrahams, F., Rowland, M. M., & Kohler, K. C. (2012). Music education behind bars: Giving voice to the inmates and the students who teach them. 98, 67-73.

Allsup, R. E. & Shieh, E. (2012). Social justice and music education: The call for a public pedagogy. 98(4), 47-51.

Bates, V. C. (2012). Social class and school music. 98(4), 33-37.

Carter, B. A. (2011). A safe education for all: Recognizing and stemming harassment in music classes and ensembles. 97(4), 29-32.

DeLorenzo, L. C. (2012). Missing faces from the orchestra: An issue of social justice? 98(4), 39-46.

Elliott, D. J. (2012). Another perspective: Music education as/for artistic citizenship. 99(1), 21-27.

Fitzpatrick, K. R. (2012). Cultural diversity and the formation of identity: Our role as music educators. 98(4), 53-

Hoffman, A. R. (2013). Compelling questions about music, education, and socioeconomic status. 100(1), 63-68.

Jorgensen, E. R. (2010). School music education and change. 96(4), 21-27.

Shaw, J. (2012). The skin that we sing: Culturally responsive choral music education. 98(4), 75-81.

General Music Today

Junda, M. E. (2013). Broadside ballads: Social consciousness in song. 26(3), 18-24.

McAnally, E. A. (2013). General music and children living in poverty. 26(3), 25-31.

Journal of Research in Music Education

Carter, B. A. (2013). "Nothing better or worse than being Black, gay, and in the band": A qualitative examination of gay undergraduates participating in historical Black college or university marching bands. 61(1), 26-43.

Fitzpatrick, K. R. (2006). The effect of instrumental music participation and socioeconomic status on Ohio fourth- sixth-, and ninth-grade proficiency test performance. 54(1), 73-84.

McKoy, C. L. (2013). Effects of selected demographic variables on music student teachers' self-reported cross-cultural competence. 60(4), 375-394.

Nichols, J. (2013). Rie's story, Ryan's journey: Music in the life of a transgender student. 61(3), 262-279.

Soto, A. C., Lum, C., & Campbell, P. S. (2009). A university-school music partnership for music education majors in a culturally distinctive community. 56(4), 338-356.

Bulletin of the Council for Research in Music Education

Dobbs, T. L. (2012). A critical analysis of disabilities discourse in the *Journal of Research in Music Education*, 1990-2011. 194, 7-30.

Fitzpatrick, K. R. (2013). Motherhood and the high school band director: A case study. 196, 7-23.

Kruse, A. J. (2013). "I always had my instrument": The story of Gabriella Ramires. 195. 25-40.

Sheldon, D. A. & Hartley, L. A. (2012). What color is your baton, girl?: Gender and ethnicity in band conducting. 192, 39-52.

Sindberg, L. (2011). Alone all together – the conundrum of music teacher isolation and connectedness. 189. 7-22.

Psychology of Music

Bailey, B. A., & Davidson, J. W. (2005). Effects of group singing and performance for marginalized and middle-class singers. 33(3), 269-303.

Gardikiotis, A., & Baltzis, A. (2012). 'Rock music for myself and justice to the world!': Musical identity, values, and music preferences. 40(2), 142-163.

Sousa, M. D. R., Neto, F. & Mullet, E. (2005). Can music change ethnic attitudes among children? 33(3), 304-316.

Research Studies in Music Education

Ballantyne, J. & Mills, C. (2008). Promoting socially just and inclusive music teacher education: Exploring perceptions of early-career teachers. 30(1), 77-91.

Burnard, P. (2008). A phenomenological study of music teachers' approaches to inclusive education practices among disaffected youth. 30(1), 59-75.

Burton, B. & Dunbar-Hall, P. (2002). Teaching about and through Native American musics: An excursion into the cultural politics of music education. 19(1), 56-64.

Elliott, D. J. (2001). Modernity, postmodernity and music education philosophy. 17(1), 32-41.

Langston, T. W., & Barrett, M. S. (2008). Capitalizing on community music: A case study of the manifestation of social capital in a community choir. 30(2), 118-138.

Marsh, K. (2002). Observations on a case study of song transmission and preservation in two Aboriginal communities: Dilemmas of a 'neo-colonialist' in the field. 19(1), 4-13.

Silverman, M. (2009). Sites of social justice: Community music in New York City. 31(2), 178-192.

Update: Application of Research in Music Education

Abrahams, F. (2005). The application of critical pedagogy to music teaching and learning: A literature review. 23(2), 12-22.

Albert, D. J. (2006). Socioeconomic status and instrumental music: What does the research say about the relationship and its implications? 25(1), 39-45.

Doyle, J. L. (2014). Cultural relevance in urban music education: A synthesis of the literature. 32(2), 44-51.

Garrett, M. L. (2012). The LGBTQ component of 21st-century music teacher training: Strategies for inclusion from the research literature. 31(1), 55-62.

Hourigan, R. (2007). Preparing music teachers to teach students with special needs. 26(1), 5-14.

Maralis, Y. (2006). Clarifying the terms “multicultural,” “multiethnic,” and “world music education” through a review of literature. 24(2) 54-66.

International Journal of Music Education

Burnard, P., Dillon, S., Rusinek, G. & Saether, E. (2008). Inclusive pedagogies in music education: A comparative study of music teachers’ perspectives from four countries. 26(2), 109-126.

Cohen, M. L. (2012). Harmony within the walls: Perceptions of worthiness and competence in a community prison choir. 30(1), 46-56.

Emmanuel, D. T. (2005). The effects of a music education immersion internship in a culturally diverse setting on the beliefs and attitudes of pre-service music teachers. 23(1), 49-62.

Schmidt, P. (2014). NGOs as a framework for an education in and through music: Is the third sector viable? 32(1), 31-52.

Journal of Music Teacher Education

Bates, V. C. (2010). Preparing rural music teachers: Reflecting on “shared visions”. 20(2), 89-98.

Benham, S. (2003). Being the other: Adaptive to life in a culturally diverse classroom. 13(1), 21-32.

Bruenger, S. D. (2009). Why select new music teachers choose to, or choose not to, apply to teach in an urban school district. 19(2), 25-40.

Kindall-Smith, M. (2012). What a difference in 3 years! Risking social justice content in required undergraduate music education curricula. 22(2), 34-50.

Philosophy of Music Education Review

Allsup, R. E. (2001). Music education as liberatory practice: Exploring the ideas of Milan Kunera. 9(2), 3-10.

Benedict, C. (2007). Naming our reality: Negotiating and creating meaning in the margin. 15(1), 23-35.

- Benedict, C. (2013). Capitalist rationality: Comparing the lure of the infinite. 21(1), 8-22.
- Bradley, D. (2009). Oh, that magic feeling! Multicultural human subjectivity, community, and fascism's footprints. 17(1), 56-74.
- Dale, P. (2012). Derridean justice and the DJ: A classroom impossibility? 20(2), 135-153.
- Gould, E. (2009). Women working in music education: The war machine. 17(2), 126-143.
- Hess, J. (2013). Performing tolerance and curriculum: The politics of self-congratulation, identity formation, and pedagogy in world music education. 21(1), 66-91.
- Koza, J. E. (2006). "Save the music"? Toward culturally relevant, joyful, and sustainable school music. 14(1), 23-38.
- Schmidt, P. (2012). What we hear is meaning too: Deconstruction, dialogue, and music. 20(1), 3-24.
- Schmidt, P. (2013). A rabbi, an imam, and a priest walk into a bar ... or, what can music education philosophy learn from comparative cosmopolitanism? 21(1), 23-40.

Action, Criticism, and Theory for Music Education

- Allsup, R. E. (2009). Rough play: Music and symbolic violence in an age of perpetual war. 8(1), 35-53.
- Bates, V. C. (2009). Human needs theory: Applications for music education. 8(1), 12-34.
- Heimonen, J. (2012). Music education and global ethics: Educating citizens for the world. 11(1), 62-80.
- McLaren, P. (2011). Radical negativity: Music education for social justice. 10(1), 131-147.
- Prest, A. (2013). The corporatization of schooling and its effects on the state of music education: A critical Deweyan perspective. 12(3), 31-44.
- Rosabal-Coto, G. (2010). Music education for social change in the secondary schools of Costa Rica. 9(3), 55-81.
- Talbot, B. C. (2013). Discourse analysis as potential for re-visioning music education. 12(1), 47-63.

Some Books Outside of Music Education

- Ayers, W. (2001). To teach: The journey of a teacher
- Dewey, J. (1910). Moral principles in education
- Freire, P. (1970/93). Pedagogy of the oppressed

Freire, P. (2000). *Pedagogy of freedom: Ethics, democracy, and civic courage*

Horton, M. & Freire, P. (1990). *We make the road by walking: Conversations on education and social change*

Giroux, H. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*

Giroux, H. (2011). *On critical pedagogy*

hooks, b. (2003). *Teaching community: A pedagogy of hope*

Orr, D. W. (1991). *Ecological literacy*

Prakash, M. S. & Esteva, G. (2008). *Escaping education: Living as learning within grassroots cultures*

CRITICAL SOCIAL THEORY ACTIVITIES

RESOURCE: *Open minds to equality: A sourcebook of learning activities to affirm diversity and promote equality*, 3rd Edition" by Nancy Schniedewind & Ellen Davidson (2006, Rethinking Schools). This book includes activities to help change inequalities based on "race, gender, class, age, language, sexual orientation, physical/mental ability, and religion."

Brainstorming – spontaneously constructing a list of ideas (Osborn, 1953)

1. “quantity breeds quality”
2. “withhold criticism”
3. “welcome unusual ideas”
4. “combine and improve ideas”

Concept map – a diagram depicting possible interactions between concepts

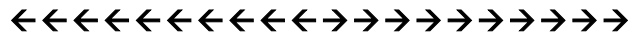
Lesson Planning: What would a critical lesson look like?

- Standard (e.g. “Understanding music in relation to history and culture”)
- Objective (SWBAT ...)
- Assessment
- Activities
- Materials

Composing a Public Service Announcement

- Students look into the darkness – what in the world needs to be better? (conversation)
- List 5 problems they would like to fix
- “The good news – you can make the world a better place. People need to know about this issue” (moving ideas, conscientization)
- Class – watch videos of public service announcements
 - What music makes these videos successful? (conversation)
- Form groups with people who had the same problems (community)
- Find a small solution to the problem (praxis & conversation)
- Create a public service announcement
 - Create a narrative for your public service announcements

- Compose music using GarageBand
- Borrow videos (Xilisoft & MPEG Streamclip) from YouTube
- Construct a public service announcement using narrative, video, and music – post to YouTube (agency)



QUEER THEORY RESOURCES

Butler, J. (2006). *Gender Trouble*. New York: Routledge.

de Lauretis, Teresa (1991) 'Queer Theory: Lesbian and Gay Sexualities', *differences: a Journal of Feminist Cultural Studies* 3, 2.

Dilley, P. (1999). Queer theory: Under construction. *International Journal of Qualitative Studies in Education*, 12(5), 457–472.

doi:10.1080/095183999235890

Foucault, M. (1990). *The history of sexuality* (Vintage Books Edition.). New York: Vintage Books.

Halperin, D. M. (2003). The Normalization of Queer Theory. *Journal of Homosexuality*, 45(2-4), 339–343.

Heasley, R., & Crane, B. (2012). Queering classes: Disrupting hegemonic masculinity and the effects of compulsory heterosexuality in the classroom., 21, 99–116.

Jagose, A. (1996). *Queer theory: an introduction*. NYU Press.

Meyer, E. J. (2007). “But I’m not gay”: What straight teachers need to know about queer theory. Retrieved from http://digitalcommons.calpoly.edu/cgi/viewcontent.cgi?article=1014&context=coe_dean

Pinar, W. F. (2003). Queer theory in education. *Journal of Homosexuality*, 45(2-3-4), 357–360.

Sullivan, N. (2003). *A critical introduction to queer theory*. NYU Press.

Turner, W. B. (2000). *A Genealogy of Queer Theory*. Temple University Press.

Watson, K. (2005). Queer Theory. *Group Analysis*, 38(1), 67–81.

Music Education

Abramo, J. M. (2011). Queering informal pedagogy: sexuality and popular music in school. *Music Education Research*, 13(4), 465–477. doi:10.1080/14613808.2011.632084

Carter, B. A. (2013). “Nothing Better or Worse Than Being Black, Gay, and in the Band” A Qualitative Examination of Gay Undergraduates Participating in Historically Black College or University Marching Bands. *Journal of Research in Music Education*, 61(1), 26–43. doi:10.1177/0022429412474470

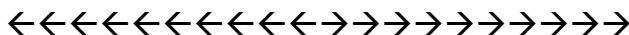
- Freer, P. K. (2013). Challenging the Canon: LGBT Content in Arts Education Journals. *Bulletin of the Council for Research in Music Education*, (196), 45–63. doi:10.5406/bulcouresmusedu.196.0045
- Garrett, M. L. (2012). The LGBTQ Component of 21st-Century Music Teacher Training Strategies for Inclusion From the Research Literature. *Update: Applications of Research in Music Education*, 31(1), 55–62.
- Gould, E. (2010). Dis-Orientations of Desire: Music Education Queer. In T. A. Regelski & J. T. Gates (Eds.), *Music Education for Changing Times* (pp. 59–71). Springer Netherlands.
- Gould, E. (2012). Homosexual Subject(ivity)s in Music (Education): Deconstructions of the Disappeared. *Philosophy of Music Education Review*, 20(1), 45–62.
- Gould, E. (2013). Companion-able Species: A Queer Pedagogy for Music Education. *Bulletin of the Council for Research in Music Education*, (197), 63–75.
- Sweet, B., & Paparo, S. A. (2011). Starting the conversation in music teacher education programs. *Bulletin of the Council for Research in Music Education*, (188), 51–54.
- Talbot, B., & Millman, M. (2011). Discourses surrounding marginalized groups, LGBTQ issues, and music learning and teaching practices in season 1 of Glee. *Bulletin of the Council for Research in Music Education*. Retrieved from http://bcrme.press.illinois.edu/proceedings/Establishing_Identity/14_Talbot_Millman.pdf

QUEER THEORY ACTIVITY

“Queering” the choral canon

Analyze the following choral works for messages about traditional gender roles and “normal” sexual attraction. Step 1: Rewrite and “queer” the lyrics, leaving the music intact. Step 2: Using your updated lyrics, “queer” the music to create a new musical arrangement to fit the new text.

- “A Boy and Girl” by Eric Whitacre
 - Text: An English translation of a poem by Octavio Paz
- “Neckereien” by Johannes Brahms
 - Text: Josef Wenzig (1807–1876), after a Moravian folk song
- “Punching the Dough” arr. Alice Parker
 - North American folk song/text



CRITICAL FEMINISM RESOURCES

Critical Feminism Resources: General

- Anzaldúa, G., & Keating, A. (Eds.). (2002). *This bridge we call home: Radical visions for transformation*. New York, NY: Routledge.
- Anzaldúa, G., & Keating, A. (Eds.). (2009). *The Gloria Anzaldúa reader*. Durham, NC: Duke University Press.
- Byrd, R. P., Cole, J. B., & Guy-Sheftall, B. (Eds.). (2009). *I am your sister: Collected and unpublished writings of Audre Lorde*. New York, NY: Oxford University Press.
- Calliste, A., & Dei, G. J. S. (2000). Introduction - Anti-racist feminism: Critical race and gender studies. In A. Calliste & G. J. S. Dei (Eds.), *Anti-racist feminism: Critical race and gender studies* (pp. 11-18). Halifax, NS: Fernwood Publishing.
- Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). New York, NY: Routledge.
- Crenshaw, K. (1995). Mapping the margins: Intersectionality, identity politics, and violence against women of color. In K. Crenshaw, N. Gotanda, G. Peller & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 357-383). New York, NY: The New Press.
- Dua, E. (1999). Introduction - Canadian anti-racist feminist thought: Scratching the surface of racism. In E. Dua & A. Robertson (Eds.), *Scratching the surface: Canadian anti-racist feminist thought* (pp. 7-31). Toronto, ON: Women's Press.
- hooks, b. (1984). *Feminist theory: From margin to center*. Boston, MA: South End Press.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.
- Lorde, A. (1984/2007). *Sister outsider: Essays and speeches*. Berkeley, CA: The Crossing Press.
- Minh-ha, T. T. (1991). *When the moon waxes red: Representation, gender and cultural politics*. New York, NY: Routledge.
- Minh-ha, T. T. (2009). *Woman, native, other: Writing postcoloniality and feminism*. Bloomington & Indianapolis, IN: Indiana University Press.
- Moraga, C., & Anzaldúa, G. (Eds.). (1984). *This bridge called my back: Writings by radical women of color* (2nd ed.). New York, NY: Kitchen Table/Women of Color Press.

Critical Feminism Resources: Music Education

- Abramo, J. M. (2010). Guitar Class and the Popular Music Ensemble. In A. C. Clements (Ed.), *Alternative Approaches in Music Education: Case Studies from the Field*. Toronto: Rowman & Littlefield Publishers.

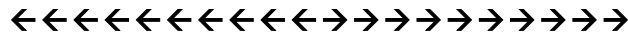
- Gould, E. (2005). Nomadic turns: Epistemology, experience, and women university band directors. *Philosophy of Music Education Review*, 13(2), 147-164.
- Gould, E. (2009). Women working in music education: The war machine. *Philosophy of Music Education Review*, 17(2), 126-143.
- Koza, J. E. (1992). Picture this: Sex equity in textbook illustrations. *Music Educators Journal*, 78(7), 28-33.
- Lamb, R. (1996). Discords: Feminist pedagogy in music education. *Theory into Practice*, 35(2), 124-131.
- O'Toole, P. A. (1994). *Redirecting the choral classroom: A feminist poststructural analysis of power relations within three choral settings*. Unpublished doctoral dissertation, University of Wisconsin, Madison, WI.

CRITICAL FEMINISM ACTIVITY

Resource: Sensoy, Ö., & DiAngelo, R. (2012). *Is Everyone Really Equal?: An Introduction to Key Concepts in Social Justice Education*. New York and London: Teachers College Press.

- Extension activity from Chapter 2 (pp. 26-27): “Act like a boy or girl.” This is a popular diversity exercise intended to draw out the forces of gender socialization. Divide the group into men and women (if someone doesn’t identify with either category, ask the person to choose a group depending on how mainstream society would categorize him or her or which group he or she most identifies with or has the most insight into).
- Now, imagine that an alien has landed in your group. This alien comes from a planet where gender is organized very differently. The job of this alien is to “get by,” “blend in,” and learn about human society. The alien has already received treatments to “look” human, but has no idea how to “act like a boy” or “act like a girl” in order to pass. As a group, generate a list of instructions for your alien about how to “act like a boy” (if you are the men’s group) or “act like a girl” (if you are the women’s group).
- Your list should include verbs. Consider settings like school, work, and family gatherings. Remember, the goal of your alien friend is to blend into mainstream society and understand its basic customs, not to challenge them.
- Ask the groups to write their lists on the board or chart paper, then draw a box around each list. As the groups share their lists of instructions, ask the following questions:
 - How do we “know” these rules? (Even if we personally reject them or think they are silly, notice that we must still know what they are in order to refuse them.)
 - Since these are learned behaviors, what would it mean to “un-learn” them? Is this possible? How would we do this?
 - What are the costs of stepping outside of your gender script? That is, what happens when you don’t “act like a boy”? Are there some areas (settings? Places? With certain company?) where there is more permission to act in ways outside the script? In what settings is it less permissible?

- It should be obvious that many of the things on the list are rather absurd and limiting to our lives. What keeps us in line? In other words, what are the penalties for stepping too far out of these boxes? What do we get called or seen as?
- Return to your groups to discuss this question: What doors would be open to you that are not open to you now, if we were truly free of gender roles? Come back together to share the results of your discussion of this last question. Notice if there is a difference in enthusiasm between the men and the women in terms of eliminating gender roles. Why are men usually less interested in eliminating gender roles?



CRITICAL RACE THEORY RESOURCES

Recommended Journals

Equity & Excellence in Education

Journal of Critical Race Inquiry

Journal of Negro Education

Race Ethnicity & Education

Selected Writings

Bell, D. A. (1976) Serving two masters: Integration ideals and client interests in school desegregation litigation. *The Yale Law Journal*, 85(4), 470–516.

Bell, D. A. (1980). Brown v. board of education and the interest-convergence dilemma. *Harvard Law Review*, 93(3), 518–534.

Bell, D. A. (1992). *Faces at the bottom of the well: The permanence of racism*. New York, NY: Basic Books.

Crenshaw, K. W. (1988). Race, reform, and retrenchment: Transformation and legitimation in antidiscrimination law. *Harvard Law Review* 101, 1331–1387.

Crenshaw, K. W. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 139–167.

Crenshaw, K. W. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299.

Crenshaw, K. W., Gotanda, N., Peller, G., & Thomas, K. (1996). *Critical race theory: The key writings that formed the movement*. New York, NY: The New Press.

- Dei, G. J. S. (2000). *Power, knowledge and anti-racism education*. Halifax, NS: Fernwood Publishing.
- Delgado, R. (1989). Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review*, 87(8), 2411–2441.
- Delgado, R., & Stefancic, J. (1993). Critical race theory: An annotated bibliography. *Virginia Law Review*, 79(2), 461–516.
- Delgado, R., & Stefancic, J. (1997). *Critical white studies: looking behind the mirror*. Philadelphia, PA: Temple University Press.
- Delgado, R., & Stefancic, J. (2012). *Critical race theory: An introduction* (2nd ed.). New York, NY: New York University Press.
- Delgado, R., & Stefancic, J. (2013). *Critical race theory: The cutting edge* (3rd ed.). Philadelphia, PA: Temple University Press.
- hooks, b. (1992). *Black looks: Race and representation*. Boston, MA: South End Press.
- Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, 11(1), 7–24.
- Ladson-Billings, G. (1999). Preparing teachers for diverse student populations: A critical race theory perspective. *Review of Research in Education*, 24, 211–247.
- Ladson-Billings, G. (2009). Race still matters: Critical race theory in education. In M. W. Apple, W. Au, & L. A. Gandin (Eds.), *The Routledge International Handbook of Critical Education* (pp. 110–122). New York, NY: Routledge.
- Ladson-Billings, G., & Tate, W. F. (1995). Toward a critical race theory of education. *Teachers College Record*, 97(1), 47–68.
- Sleeter, C. E., & Bernal, D. D. (2004). Critical pedagogy, critical race theory, and antiracist education: Implications for multicultural education. In J. A. Banks & C. A. McGee Banks (Eds.), *Handbook of Research on Multicultural Education* (2nd ed., pp. 240–258). San Francisco, CA: Jossey-Bass.
- Solórzano, D. G., Ceja, M., & Yosso, T. J. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. *The Journal of Negro Education*, 69(1–2), 60–73.
- Solórzano, D. G., & Yosso, T. J. (2001). Critical race and LatCrit theory and method: Counter-storytelling. *International Journal of Qualitative Studies in Education*, 14(4), 471–495.
- Solórzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counterstorytelling as an analytical framework for education research. *Qualitative Inquiry*, 8(1), 23–44.
- Tate, W. F. (1997). Critical race theory and education: History, theory, and implications. *Review of Research in Education*, 22(1), 195–247.
- Wise, T. J. (2010). *Colorblind: The rise of post-racial politics and the retreat from racial equality*. San Francisco, CA: City Lights Books.

Wise, T. J. (2011). *White like me: Reflections on race from a privileged son* (2nd ed.). Berkeley, CA: Soft Skull Press.

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race, Ethnicity, and Education*, 8(1), 69–91.

Yosso, T. J. (2006). *Critical race counterstories along the Chicana/Chicano educational pipeline*. New York, NY: Routledge.

Some Music Education Applications

Bowman, W. (2005). After the silence of aesthetic enchantment: Race, music, and music education. *Action, Criticism, and Theory for Music Education*, 4(3).

Bradley, D. (2007). The sounds of silence: Talking race in music education. *Action, Criticism, and Theory for Music Education*, 6(4), 132–162.

Bradley, D., Golner, R., & Hanson, S. (2007). Unlearning whiteness, rethinking race issues in graduate music education. *Music Education Research*, 9(2), 293–304.

Carter, B. A. (2013). “Nothing better or worse than being black, gay, and in the band”: A qualitative examination of gay undergraduates participating in Historically Black College or University marching bands. *Journal of Research in Music Education*, 61(1), 26–43.

Emmanuel, D. T. (2003) An immersion field experience: An undergraduate music education course in intercultural competence. *Journal of Music Teacher Education*, 13(1), 33–41.

Hoffman, A. R., & Carter, B. A. (2013). Representin’ and disrespectin’: African-American wind band students' meanings of a composition-based secondary music curriculum and classroom power structures. *Music Education Research*, 15(2), 135–150.

Kindall-Smith, M., McKoy, C. L., & Mills, S. W. (2011). Challenging exclusionary paradigms in the traditional musical canon: Implications for music education practice. *International Journal of Music Education*, 29(4), 374–386.

Koza, J. E. (2008). Listening for whiteness: Hearing racial politics in undergraduate school music. *Philosophy of Music Education Review*, 16(2), 145–155.

CRITICAL RACE THEORY ACTIVITIES

Unpacking the Invisible Knapsack

Watch the Peggy McIntosh video (<http://youtu.be/DRnoddGTMTY>). This could pair nicely with Koza's "Listening for Whiteness." Have students develop lists of examples of race and privilege in music education settings - ideally over an extended period of time. Discuss, critique, reflect, etc.

Counterstories

"Counterstories can facilitate transformation in education. Because counterstories embed critical conceptual and theoretical content within an accessible story format they can serve as pedagogical tools" (Yosso, 2006, p. 15).

Conduct interviews and share the stories of people who have *not* experienced success or pleasure in school music classes. Challenge dominating narratives by privileging "subaltern" perspectives.

Exploring Racial Identities

Race conversations can be meaningful for all people - not just people of color. Exploring White racial identities (and the concept of White culture) can be a challenging and rewarding endeavor (see Bradley, Golner, & Hanson, 2007, Emmanuel, 2003). The invisibility and "normal" associations with Whiteness contribute to its hegemonic power. All racial identities are socially (re)constructed. Explore the ways that students negotiate racial identities in varying contexts. Discuss, critique, reflect, etc.