

education” of African Americans in the rural South. The foundation or fund, administered by the Rockefeller Foundation’s General Education Board, supported special supervisory teachers who offered guidance to Black rural school teachers, who might be poorly trained and lacking other support. More than one half of the salary was paid by the fund, and the remainder was paid by the county board of education. The initial plan was to employ a Jeanes teacher at a demonstration center in the county, one who would also serve as a supervisor of the rural Black schools within the county school system.

But it was the work of one Black teacher, Virginia Randolph, in Henrico County, Virginia, that would ultimately define the role of the Jeanes teacher. The daughter of slaves, Randolph began teaching at sixteen after she graduated from high school. She then established her own Mountain Road School where she paired the teaching of industrial arts of cooking and sewing with the moral values of cleanliness and orderliness. Jackson Davis, Henrico school superintendent, applied for a grant from the Negro Rural School Fund and adopted Randolph’s model for the rural Black schools. The leaders of the fund were so impressed with Randolph’s work in Virginia that they hired her as the first supervising industrial teacher in 1908.

Randolph’s instructional model became known as the Henrico plan and formed the basis for the work of the fund in each of the Southern states that allowed Jeanes teachers into their Black rural schools. For Jeanes teachers, education was about the whole community and its welfare, with the school as the agency that would teach people how to live better. Under the guidance of the Jeanes teachers, Black schools came to resemble settlement houses where students and their parents learned more than just “the 3Rs”—they learned about health, sanitation, and nutrition, and homemaking skills as well. The teachers also worked outside of the schools by consulting with ministers and speaking at churches on school-related issues, and they lobbied White politicians on school boards for financial support of Black teachers and their students.

By 1911, the fund employed 129 teachers across the South, most of whom were Black women; the first group of Jeanes teachers had no college training. By the mid-1930s, 45 percent had obtained their bachelor’s

degrees, paid for by the fund, through summer courses at Hampton Institute. While the number of Jeanes teachers had grown to about 500 by 1950, their role was being impacted by the societal and cultural changes occurring across the nation. The *Brown v. Board of Education* Supreme Court decision declared segregated schools unconstitutional; the passage of the Smith-Hughes Act provided funding for vocational education at rural high schools; the civil rights movement had begun; and industrial training for African Americans was viewed as outdated. The fund and its teachers stopped their work in 1968.

Louise Anderson Allen

See also African American Education; African American Education: From Slave to Free

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ANTIRACIST EDUCATION

Antiracist education, also referred to as antiracism education, has emerged within the broader field of multicultural education. Its explicit focus on power relations, institutional structures, and identity distinguish it from more traditional forms of multicultural education. Antiracist education emphasizes the need to address systemic barriers that cultivate and sustain racism, particularly within educational settings. Similarly, at the theoretical level antiracist education seeks to support social justice and equity by understanding and dealing with the complexity of identity and the intersection of diverse forms of difference and marginalization, including social class, gender, ethnicity, ability, linguistic

origin, sexual orientation and religion, among others. This entry addresses the theoretical, conceptual, and applied aspects of antiracist education.

The Context

Antiracist education was born in the UK over two decades ago in response to an anti-immigration backlash from right-wing conservatives. Key figures that shaped the field were Barry Troyna and Bruce Carrington, and there was some important work in schools by David Gillborn. In the United States, antiracist education has direct links with the civil rights movement and has been advanced by a number of contemporary educational scholars who adopt a critical stance toward multicultural education; influential researcher activists leading the field include James Banks, Cherry McGee Banks, Christine Sleeter, Carl Grant, and Sonia Nieto. Their focus is on honoring difference and correcting differential learning experiences and outcomes, especially among minority and marginalized students. This has also been referred to as “antibias” or “antioppression” education, following Kevin Kumashiro, and there is an explicit connection to various forms of difference in social justice education in the United States.

The term *antiracist education* is more contested than *multicultural education* because it specifically mentions the word *race*, now understood to have no biological significance. While race no longer holds salience as a genetic concept, society has long been organized around categorizations of people based on perceived racial identity. The fact that Aboriginal peoples have lived on the land known as North America for some 20,000 years underscores the antiracist vantage point that power relations and identity need to be problematized within the context of colonization. Similarly, the infamous legacies of slavery, segregation, Jim Crow and myriad discriminatory laws, policies, and social practices have divided the United States along racialized lines. The reality that more African American males are in prison than in university, combined with the illustrative socioeconomic and educational context, are further evidence of the effects of discrimination based on racial identities in contemporary American society.

Antiracist education seeks to correct inequities within this social context. On the one hand is the

concrete reality of underachievement, marginalization, and discrimination, and on the other is a pervasive ideology of individualism, merit-based achievement, and an education system that has historically ignored social justice issues. For the past two decades, the National Association for Multicultural Education (NAME) has been one of the leading organizations articulating a vision for antiracist education, and it includes social justice and the struggle to eradicate inequity and discrimination in its official definition of multicultural education.

The Foundation

In their conceptualization of antiracist education, Canadian scholars George Sefa Dei and Agnes Calliste have questioned the notion of a color-blind society and argue in favor of a more transparent and equitable sharing of power. The history of race relations is never neutral, and antiracist education requires surveying and critiquing textbooks, curricula, policies, outcomes, and general conditions related to education to better understand and take action on inequity and racism. As Paul Carr and Darren Lund’s recent work concludes, this must include recognition of Whiteness, the understanding that White people have acquired and exercised power and privilege based on their racial identity. The role and implication of White teachers in classrooms with diverse student bodies has been a growing area of interest for antiracist educators, including Gary Howard in the United States.

The premise of antiracist education is that excellence and equity are intertwined. To achieve equity, explicit and implicit efforts, strategies, and resources must be concentrated and activated in a coherent manner. Frances Henry and Carol Tator have written about the “colour of democracy,” documenting how supposed democratic structures and systems work to support racism. For antiracist education to be realized, it is imperative that systems, structures, and institutions are critically assessed and reformed.

Neo-Marxist antiracist theorists have linked racism and marginalization in society with capitalism and the economic exploitation of the working class and marginalized groups. Following the work of Paulo Freire, Henry Giroux and others have promoted the need for

political literacy and critical pedagogy, widely considered important elements of the antiracist education movement. Antiracist education, therefore, seeks to cultivate critical thinking and an appreciation among students for the lived experiences of all people. Giving voice to those who have traditionally been marginalized is a key step in making schools more inclusive and representative.

Antiracist education seeks to develop an inclusive curriculum that encourages critical reflection and action, infused throughout subject areas and school culture. As Julie Kailin has argued, all teachers must be able to present concepts, examples, lessons, and activities that foster social justice and equity, and that support high academic achievement. Antiracist educators understand that all education is political, and their approach to inequity includes the need to address power imbalances for the benefit of all students.

Complementing the field of antiracist education are a number of group-specific disciplines, including Latino/a Studies, Asian American Studies, African American Studies, and Aboriginal/First Nations Studies, all of which deal with the legacy and implication of race playing a role in histories, cultures, and social conditions.

Moving From Multicultural Education to Antiracist Education

While critical pedagogues and scholars in the United States usually refer to multicultural education, this differs from conceptualizations of the term in other English-speaking countries, namely Canada, Australia, and the UK. In Canada in the mid-1990s, Earl Mansfield and Jack Kehoe characterized the multicultural-antiracist schism by noting that multicultural education is usually focused on intergroup harmony, celebration of diversity, and cultural heritage and pride, while antiracist education attends to educational disadvantage, systemic racism, power relations, politics, and critical analysis. Likewise, Stephen May has been critical of the unfulfilled promises of multicultural education, particularly the limited perspective on inequitable power relations. He has taken aim at the Eurocentric curriculum that pervades teaching and learning, and calls for broader understanding of the social context shaping the education experience.

Antiracist education raises issues that often elicit discomfort and tension, and its supporters understand this conflict as a necessary part of the learning process. They believe that education should not avoid dealing with systemic issues but, rather, should require that students become engaged in understanding and acting on controversial issues. Antiracist education presupposes a commitment to the praxis of education—the intersection of theory and practice—extending earlier practices of multicultural education that were limited to fostering tolerance and respect.

Antiracist education critically analyzes both the development and implementation of educational policy. While the process for developing policy is important, antiracist education considers closely the outcome of such policies. For example, the dropout—or as George Sefa Dei calls it, the “push-out”—rate of Black/African American students in education must be problematized at several levels. Rather than pathologizing the role of the Black/African American family, antiracist educators are critically focused on how teachers, principals, education officials, and decision makers are complicit in this situation.

Antiracist Education Policies

A number of jurisdictions, particularly in Canada, the UK, and Australia, have developed school-based antiracism policies. However, the overall commitment and emphasis on antiracism appears to take place in a patchwork manner, with some school boards and provinces or states embracing the approach more than others, as results from large nationwide studies by Patrick Solomon and Cynthia Levine-Rasky in Canada have shown. Antiracism policies are often fraught with the very issues that they are intended to dismantle, namely systemic discrimination, passive resistance, and marginalized status in competition with a curriculum focused on achieving high academic standards. In addition to the formal policy articulating guidelines for action, jurisdictions with such policies customarily provide resource documents, training, and dispute-resolution mechanisms to monitor and support progress.

In the United States, there are numerous initiatives addressing academic underachievement. The No Child Left Behind legislation requires data collection based on race, but this has been critiqued because

school boards have flexibility in reporting differential outcomes. There are a number of research centers, resources, initiatives, programs, grants, and projects targeting racism in the United States, many of which form part of the antiracist education movement. With the debate over the utility and legality of affirmative action, in light of *Brown v. Board of Education*, race remains a controversial issue in education circles. Despite the achievement gap in education between racialized groups, there is still much resistance to adopting antiracist education as a means to advancing educational outcomes for all students.

Criticism of Antiracist Education

Some criticize antiracist education as being too overtly political and, moreover, as focusing too narrowly on race. Others refute the notion that White people universally oppress Black people, arguing that antiracist education often distorts the complex lived reality of people within diverse demographics. The emphasis on race is also criticized for subverting other forms of difference, especially gender, social class, and culture. Similarly, critics contend that the overidentification of race may reinforce negative stereotypes related to racial identity.

Antiracist Education Programs

Some common features to groups, schools, institutions, and researchers developing antiracist education approaches and pedagogies include the following:

- The notion that good teaching must take into account the varied perspectives and experiences of diverse student-bodies and society
- The need for a full analysis of school climate, diagnosing and remedying systemic barriers
- The importance of robust involvement and engagement from all sectors forming the school culture, including teachers, principals, guidance counselors, psychologists, lunchroom and custodial staff, parents, and others
- The need to problematize how questions of race, culture, and identity in relation to differential educational outcomes and experiences

Antiracist education seeks to infuse learning with an explicit social justice agenda that reinforces

academic achievement. It is concerned with accessibility, power imbalances, identity, and reversing the perception that students from marginalized groups constitute a “deficit culture.” Antiracist education more directly focuses on race and the intersections of identity than has traditional multicultural education. There are many commonalities and convergences between antiracist and multicultural education that depend on conceptual, jurisdictional, and ideological factors, in addition to the specific groups involved. Through the meshing of various tenets, strategies, resources, and leadership, antiracist education, in collaboration with more critical forms of multicultural education, aims to render schools and educators better equipped to deal with equity issues in rapidly changing demographic and social conditions.

Paul R. Carr and Darren E. Lund

See also Educational Equity: Race/Ethnicity; Multicultural Education

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ARCHIVES AND LIBRARY COLLECTIONS ON EDUCATION

Archives and library collections for the field of education vary widely in purpose and scope. While different archives and collections may be housed in the same building at an institution, students and researchers use them to achieve a variety of goals. This entry looks at some of these institutions.

Archives and Special Collections

Archives hold records from persons or organizations. Archival documents are unique, for they are typically unpublished collections of papers, records, or manuscripts. For instance, the College of Charleston acts as the archive for the Charleston High School, one of the oldest public secondary schools in the United States, and holds the school's papers dating from 1843 to 1976. The Boston College Libraries are home to the archives of the Citywide Coordinating Council of Boston, an organization involved in the desegregation of Boston public schools.

Special collections, which may be administered by the same department as the archives at an institution, focus on specific subject areas, formats, time periods, or other factors to create comprehensive collections. Examples include materials on John Dewey and other Progressive educators in the Special Collections Division of the Morris Library at Southern Illinois University; manuscript, textbook collections, and other materials about the education of women in the United

States in the early nineteenth century at Mt. Holyoke College Library; and the Marguerite Archer Collection of historical children's books at San Francisco State University.

Extensive historical textbook collections can be found at the Library of Congress, the Monroe C. Gutman Library at the Graduate School of Education at Harvard University, the Plimpton Collection of textbooks at Columbia University, the Nila Banton Smith Historical Collection in Reading in the Joan and Donald E. Axinn Library at Hofstra University, and the Nietz Old Textbook Collection at the University of Pittsburgh Library.

Holdings in archives and special collections can be especially enlightening for scholars doing original research. While many materials in archival and special collections may not appear in library catalogs, great efforts at digitization have brought publicity to many of these previously hidden collections. Due to the nature of these collections, they are often not available through interlibrary loan, meaning that one must visit their depositories in person to utilize these materials.

Research Libraries

Research libraries hold collections of books, journals, databases, datasets, and other materials to support a broad range of intellectual discourses and discovery of new knowledge, while good small college libraries focus on supporting the course work at their institutions. The first efforts at building collections specifically to support teacher education began at colleges and universities in the United States in the late 1830s. Today, many colleges and universities collect materials in dedicated education libraries.

Columbia University led the way in this regard with the establishment of the Milbank Memorial Library at Teachers College in 1887. This remains the largest education library in the world. Other examples of this type of library include the Cubberley Library at Stanford University, the Peabody Library at Vanderbilt University, and the University of Illinois Education and Social Science Library.

Other libraries house education resources within their main libraries. University of North Carolina, Chapel Hill, and Syracuse University provide examples of