

**Professional Learning Opportunity:
The Impacts of a Teacher Professional Book Club on Learning Cultural Responsiveness**

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Abstract

The purpose of this study was to consider if the method of a professional book club was an effective learning tool for teachers who wanted to be more culturally responsive in the classroom. This study occurred at a public elementary school with 11 racially diverse teachers who all identified as women. This study employed a basic qualitative design with data sources such as transcripts and participant journals. Results show that conditions for learning (Cambourne, 1995) were present and evidence of learning to be more culturally responsive was present. The participants benefited from reading, discussing, and applying their thinking and knowledge in the group setting. This study demonstrates that professional book clubs can be a useful format for teacher development.

Keywords: culturally responsive pedagogy, book clubs, teacher professional development, conditions for learning, culturally responsive teaching

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In the aftermath of the murder of George Floyd in the Spring of 2020, systemic racism was no longer ignored or hushed in many mainstream discussions. *White Fragility* (DiAngelo, 2018) flew off the shelves and spokespersons, such as Dr. Ibram X. Kendi, author of *How to Be an Anti-racist* (2019), were invited to major news outlet programs to share knowledge and perspectives. White friends and acquaintances asked me, a White woman critical educator, what to read so that they could be better educated. Two White teacher friends started book clubs at their respective schools and asked for advice on what to read and how to lead them. To many, it felt like movement was really happening.

However, in the months afterward, I saw social media discussions that criticized reading books and joining book clubs as a method of change. It seemed like yet another thing that might be added to the list of performative White actions. But, as a White researcher who has always used book clubs with teachers instead of traditional professional development trainings, I was curious. Did book clubs help White people who were trying to come to terms with their lack of knowledge? Did these book clubs lead to any action or change? Because I study teachers, I went back to my transcripts from recent book clubs that I was leading just prior to the murder of George Floyd. I have always been interested in the question, “How do teachers engage with more culturally sustaining practices?” and these recent events led me to the following question for the present study, “How do professional teacher book clubs promote learning about culturally responsive teaching?” In the Spring of 2020, I was facilitating a book club that was reading Lisa Delpit’s *Other People’s Children* (2006), a foundational text in this field, so I used this point in history as a catalyst to explore if the medium of a book club was effective for learning.

Literature Review

Professional Book Clubs

For this study, professional book clubs refer to the activity of a group of teachers reading the same book at the same pace and discussing it at their discretion. The book chosen is a professional development non-fiction book, not a fiction book they may read with their students (another common form of book clubs). Many teachers lead student book clubs as literacy activities; however, this practice engages with professional books with the purpose of professional learning.

Recent research on teacher professional non-fiction book clubs is sparse, however, previous studies primarily show the socio-emotional side of book clubs. For example, professional book clubs can be safe, enjoyable spaces for teachers to discuss current events and professional issues (Bauman, 1994; Flood & Lapp, 1994; Smith & Galbraith, 2011). More specifically, Gardiner and Cumming-Potvin (2015) found that professional book clubs allowed teachers to negotiate, struggle, and make new meanings; and pushed back on the idea that teachers should simply recreate top-down practices as commonly expected in professional development trainings. Smith (1996) identified positive outcomes of the clubs: they were social environments where teachers became more familiar with each other and there was a sense of equality and cooperation because each person's voice was heard and respected.

Studies where the books directly correlated to content (ex: when high school teachers read young adult literature in the book club, or when pre-service elementary teachers read children's literature) found that teachers in their book clubs made direct and impactful pedagogical changes in their classrooms (George, 2002; Pretorius & Knoetze, 2013; Scheffel et al., 2018). Building from these studies, this study considers specifically if the conditions in

professional book clubs are present to lead to new learning, especially when the book is not about curricular content as the previous studies show.

Theory of Learning

To consider the learning the teachers in the book club might engage with, I used Cambourne's (1995) theory which he refers to as "the conditions for learning." His conditions for learning outline ways of being and doing as well as circumstances that impact understanding. His theory states that the following must be in place for learning to occur: immersion (learner is saturated by the real use of the new information), demonstration (learner observes the new learning), engagement (learner participates in the learning), expectations (learner is told they are capable), responsibility (learner determines their engagement), approximations (learner tries out new learning without anxiety to fully use the knowledge), employment (learner practices together and alone), and response (learner receives feedback from knowledgeable other). These conditions ground the theory that book club can be a space where new knowledge construction can flourish.

Previous research reflects applications of this theory of the conditions for learning as applied to adult instruction and professional development. Cadavid Múnera, Díaz Mosquera, and Quinchía Ortiz (2010) used the conditions for learning to measure teachers' learning of a foreign language while learning to teach that foreign language. Masuchika and Boldt (2012) used the theory to evaluate two pedagogical approaches to teaching library classes. By comparing the two approaches to his theory, they were able to determine which approach was best for student learning. Mirci and Hensley (2011) used the conditions for learning as a tool for educational leaders to reflect on their implementation of sustainable change in their organizations.

Culturally Relevant Teaching

The broader societal movement of anti-racism described in the introduction deeply connects to teachers, pedagogy, and the institutions of school. For this study, I consider the more pedagogical arm of anti-racism, namely culturally relevant teaching, to pinpoint the teachers' learning. Culturally relevant teaching and its foundational and future lineages (Banks, 1989; Gay, 2000; Ladson-Billings, 2009, 2014; Paris, 2012) asks teachers to see their students and students' communities and families in a different light than is commonly found in classrooms; one of strength and wholeness. Early in this field, Lisa Delpit (2006) challenged teachers to see that "children from other kinds of families [not upper and middle-class] operate within perfectly wonderful and viable cultures but not cultures that carry the codes or rules of power" (p. 25). From the beginning, teachers who were considered culturally competent would see children from a different perspective. As the field adapted and changed, the notion of *responding* to culture became one of *sustaining* and growing diverse communities and cultures within the school system. This required teachers to know more about cultures and to actively work to sustain practices in the classroom. As Paris (2012) stated, "culturally sustaining pedagogy seeks to perpetuate and foster- to sustain- linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (p. 93). Culturally sustaining practices in the classroom are ones that highlight and sustain the diversity and wholeness of the students' lives, families, and communities. Although connected, Delpit's work predates the term culturally sustaining, thus working more in the realm of culturally relevant teaching. As a result, for this research, I chose to use the term relevant.

Methods

This qualitative study examined the discussions and potential learning that occurred among elementary teachers who voluntarily participated in a professional book study together. All teachers (50) at the school were invited through a recruitment email and 11 registered. The book study occurred over the course of a semester year in four different meetings that were just over an hour each. Data for this study comes from transcripts of the teachers’ discussions and entries into an electronic journal type log.

Participants

The participants were 11 elementary teachers at the same school. One was an intervention coordinator, one was the English Language Learner (ELL) teacher, and the other nine were classroom teachers. All identified as women. Racially, one identified as African-American, one as Hispanic, one as Hispanic and White, one did not share how she identified but spoke of being from Jamaica, and the other seven were White (see Table 1).

Table 1

Participant Pseudonym and Racial Identification

| Pseudonym | Racial Identification |
|--------------------|---|
| Dorothy | African-American |
| Sofia | Hispanic |
| Charlotte | Hispanic and White |
| Chloe | Did not identify (mentioned being from Jamaica) |
| Donna | White |
| Jennifer | White |
| Kate | White |
| Rachel | White |
| Stephanie | White |
| Stacy | White |
| Megan | White |
| Laura (researcher) | White |

At the time of the study, I, the researcher, was an assistant professor in Language and Literacy at a mid-sized southeastern university. I identify as a woman, White, and middle-class. Prior to my academic career, I was an elementary school teacher for nine years and an administrator for three. In this book club, I was the leader and facilitator. I was invited to start it by a former graduate student from my university who taught at the school. I consider myself an active participant in the book clubs I facilitate, but I specifically try not to lead or center my own positions or conversations.

Data Collection

The data presented here were collected over four months in four different sessions. The first three were at the elementary school where we squeezed all 12 of us around a small worktable in an interventionist's classroom. The last one, due to the pandemic of 2020, was held on Zoom. Each session was recorded on a university laptop into the cloud then transcribed by a graduate student on the research team (who was not present at the sessions). The teachers also responded to prompts and questions in an individual Google Doc that was shared only with me. Initially, the teachers asked me to come up with a few book choices to vote on. I presented them with titles and abstracts for the following foundational books: *Other People's Children* (Delpit, 2006), *The Skin That We Speak* (Delpit, 2008), *Unequal Childhoods* (Lareau, 2011), and *Ways with Words* (Heath, 1999). They voted and chose *Other People's Children* by Lisa Delpit (2006). The general format of the sessions was to go around the circle and share a point in the assigned section of reading that each person had highlighted or underlined. The group would then discuss that point. The conversations flowed freely and each person was able to contribute in this way, although certainly some voices were heard more than others.

Data Analysis

To answer my research question, “How do professional teacher book clubs promote learning about culturally responsive teaching?” I used qualitative coding methods (Glesne, 2016) to code the set of transcripts. I first coded all four sessions by Cambourne’s (1995) conditions for learning to determine if this book club had the conditions present in its structure to be a true learning space. Then, I coded the transcripts a second time using these same conditions for learning to see if and when learning occurred about culturally relevant teaching through these conditions.

For example, for the condition of *responsibility*, or when the learners “themselves decide the nature of engagement” (Cambourne, 1995, p. 185), the first round of coding considered if the book club structure allowed for this condition to occur. This code looked at places where the teachers took responsibility for their own learning as in when someone stated, “one of the things to back on the book that I put a dot beside was...”. Here, she decided the nature of that engagement. For the second round of coding, I looked at where the condition of *responsibility* led to learning about culturally relevant teaching. For example, on the second round of coding of the same condition of *responsibility*, Jennifer stated:

I think that it’s hard to do that, but I underlined that because I liked the way that she worded that, and it’s hard to step out of your own and see it from, I mean you can’t see it from somebody else’s eyes, but even to attempt to see it from how they are.

Here, she decided her own nature of engagement with the text and reflected on how it helped her learn about cultural perspectives. I coded each transcript two times through from each lens of the conditions. By placing these two sets of codes with representative examples of each on a chart, I

was able to see where learning occurred (and when learning was less present) which led me to the results of the study as presented below.

Results

Result of this study come from using the conditions for learning outlined by Cambourne (1995) to consider the question, “How do professional teacher book clubs promote learning about culturally responsive teaching?” The results show that book clubs do provide ample space for new learning to occur.

Conditions for Learning Culturally Relevant Teaching

The format of a book club allows for learners to choose their levels of engagement, participate in the actual learning, try out ideas with lower anxiety levels, and receive feedback from knowledgeable peers and leaders. The specific book that the group is reading represents a form of demonstration but live engagement with a more knowledgeable other is not present without the work of the facilitator.

Immersion

In Cambourne’s conditions for learning, *immersion* is the “state of being saturated by, enveloped in, flooded by, [and] steeped in” the learning itself (1995, p. 185). In a book club format such as this, the readers generally choose the topic and book that they would like to read which likely means the topic of the book will be one they deem important to their lives. For the condition of immersion to be present, teachers must feel saturated by the topic. For this book club, I, as the researcher, presented the topic of culturally relevant teaching and provided multiple book choices to all the faculty at their school. Only those who were interested signed up and voted on the book. This action indicated that they felt this topic was relevant to their

teaching lives since they chose to dedicate volunteer time to the topic. When asked why the teachers chose to join and read this book, Dorothy, an African-American teacher replied:

[I] know that it's a push that the county, the world, and everybody is kind of going towards, and I just feel like the more people who understand what it is, the better we can serve students and we can just be, if that's a thing, just all of us can be.

Here the concept of being immersed in the need to be more culturally aware is described in Dorothy's daily life in and outside of school. Kate, a White teacher, remarked about understanding the importance of culture, "I think just really learning more about, not just the culture that our children are growing up in, but the culture all of our children are growing up in is going to be more and more and more important." Here, perhaps Kate had not previously thought about how it has *always* been important to learn about diverse cultures, but she is now immersed in it and sees the need. Thus, she joined the book club. The teachers described discussions of culturally relevant teaching from multiple angles in their professional lives; an indicator that they were saturated by the topic but clearly needed more help understanding it.

Demonstration

Demonstration is defined as "the raw data" of learning or seeing the expected outcomes in real life. Cambourne (1995) described this condition as the "ability to observe actions and artifacts" (p. 185). This is the condition that appeared least in the codes, likely because reading about something is not observing the real-life actions of a culturally relevant teacher. However, I found that the facilitator of the book club (myself) and knowledgeable teachers in the group often acted as the demonstrators along with direct quotes from the book at hand. For example, early on in discussions of the codes of power (Delpit, 2006), I stopped to explain the idea of "essentializing" as I felt the conversation was steering in that direction. I interjected:

And I think we need to be careful not to essentialize the stories of the Black teachers or the White teachers in here to say that ‘this is how Black teachers feel’ or ‘this is how White teachers feel.’ I was thinking about this this morning because, you know, they’re really obsessed with South Carolina right now on the news, and some pundit was talking and they’re like “the Black vote,” and I was like, “how is there *the* Black vote? Like *one*?”

Here, I was demonstrating how culturally relevant teachers think about communities as nuanced and whole, while applying that learning to current political conversations.

In a later conversation, the teachers were talking about correcting Dominant American English (DAE) in the classroom and one White teacher was pushing back. Here, I needed to step in to demonstrate the concept from Delpit’s book.

Donna: I looked at her and I said, “I love you, but the word is not ‘idear.’ You and my daddy need to get that out of your vocabulary.”

Laura: But here’s what I would question: why is it not? Why is it not “idear?” Why are you right and she’s wrong?

Donna: Because that’s the, yeah, because that’s the way I was taught, right? But I’m saying, that’s what I’m looking back at the time, I’m going, “oh my god, Donna.” Now I can’t even correct my daddy anymore, doggone it.

In this exchange, I, along with the text, demonstrated changing one’s perception from normalized “correctness” about DAE to one of awareness of power. Culturally relevant teachers must work to promote the languages and dialects of the students’ communities. In this exchange, Donna questioned the way she had always thought about community specific vocabularies and perhaps

opened up a space for more diverse practices in her classroom. In the book club setting, demonstration was provided by the more knowledgeable “others” in the group.

Engagement

The condition of *engagement* is “to engage with the demonstration that immersion provides” (Cambourne, 1995, p. 185) which is difficult without the actual observed demonstrations. However, Cambourne also described engagement as “active participation by the learner, which in turn involves some risk taking” (p. 185) which does appear in this book club format, especially as opposed to traditional top-down professional development sessions. When the teachers choose to attend and choose when to add to the discussions, they are actively participating in and choosing the learning at hand. Because the book club is not lead by any one person, no one is being called upon to speak, they speak when they choose. One example was when Dorothy, an African-American teacher, chose to speak up after I explained the idea of essentializing:

I’m so happy you said that because I hear, just going off on that tangent, all the time on the news, they talk about “the white-collar vote,” “the blue-collar vote,” “the college-educated.” The blah blah blah, then there’s “the Black vote.” That’s one whole category by itself and you have all these other little categories. I’m just like, well, I’m not the same as any other, where are our categories? Why can’t we be a part of a category?

Here she engaged with the concept of essentializing then made it personal and applied it to her own identity. She chose to speak up and engage with the demonstration I had given prior to that. Her comment was, in turn, likely a form of continued demonstration for the White teachers in the book club who had not thought of their colleague being essentialized in her voting practices.

Culturally relevant teachers must see communities and families from a position of uniqueness as opposed to essentializing them.

Another example of this condition was when a White teacher, Kate, engaged with the idea of changing her classroom from a position of standardization to sustaining families' codes and practices:

And so, for me, what I think I've taken out of this book is that I really want to make a better effort at getting to know them. I like to do that obviously already, but even more so, and getting to know how they act and celebrating that in some way, because *I think* I know how they are, but I don't celebrate it.

Here, she described changes she would like to make to foster and celebrate diverse cultures in her classroom in the future by taking the time to get to know her students and families better as individuals.

Expectations

In order for the condition of *expectations* to be met, a learner must receive feedback that they are capable of mastering the learning at hand. These expectations are "messages that significant others communicate to learners" (Cambourne, 1995, p. 185) to build confidence and feelings of expected success. Throughout the book club, there were many instances between the teachers of agreements, nods, and small notions of support. There was also an absence of negative feedback or negative reinforcement. The teachers supported each other as they questioned, grew, and learned. As the facilitator, I had to show the teachers they were capable of learning and changing as well. Sometimes I would directly reinforce then expand on a teacher's comment such as when I said:

Chloe, I love that you said that we have to understand our own codes to be able to understand others first though, and I think that although Lisa Delpit doesn't explicitly say that, I think that's kind of what she's saying: that we all have codes, but maybe you didn't realize you had a code? Especially if you come from the codes of power.

My message to the group was that they were understanding and capable of applying this new concept of seeing families from positions of varying levels of power, not deficit. Later, Sofia shared a message of positive expectations as well when she talked about feeling capable of starting small, "I like your [Chloe's] philosophy of focusing on what kids you actually can reach...making a difference for just one." Here, she provided her colleague feedback that she can do it and helped her see that. The group reinforced each other's learning with positive feedback.

Responsibility

The condition of *responsibility* lies on the learner to "decide the nature of engagement" so that it "always serves a relevant purpose" (Cambourne, 1995, p. 185). This condition connects to engagement but goes further because Cambourne stated that "learners are left some choice about what they'll engage with next." This condition is particularly conducive to book club because the teachers choose what to talk about and when. I regularly posed ideas like, "I was wondering what stuck with you?" Often the teachers returned to conversations that were important to them such as advocating with, "sorry, one of the things to go back on [in] the book that I put a dot beside was..." When the teachers choose what to talk about and engage with, their learning was more for their own purposes, not driven by outside forces. Here, Jennifer, a White teacher, described struggling through understanding that some people are outside of the culture of power, "And I think that it's hard to do that, but I underlined that because I liked the way that she worded that, and it's hard to step out of your own and see it from, I mean you can't

see it from somebody else's eyes, but even to attempt to see it from how they are." The open-ended nature of the book club allowed for teachers to decide when and with what information to engage. In this engagement, we saw Jennifer building up her ability to see others differently through direct connection to the text.

Approximations

The condition of *approximation* is the notion that learners can try out their new learning with low levels of anxiety and low expectations of mastering the content. Cambourne (1995) described, learners are "not expected to wait until they have [whatever they are learning] fully under control before they are allowed to use it" (p. 186). Book club discussions can build trust amongst the members to lower levels of anxiety. Because these are not mandatory, those who are not comfortable do not have to return, which further indicates that those who do attend have lowered levels of anxiety about the learning. Not one teacher dropped out of the book club throughout our time together. Book club also allows for the text to be centered (as opposed to an opinion being centered) so the teachers can work through ideas based on the book and build off each other. Here, a Hispanic and White teacher, Charlotte, is trying out a new idea from Delpit (2006), while Dorothy and I build off her approximation:

Charlotte: That made me think, coming from a parent, and she's also my friend, so it's not like, I don't see her as 'the annoying parent,' I see her as my friend who makes sense and is a good parent. So, it was interesting, and it makes me think, these kids that we have in our classroom, 'other people's kids,' have learned these behaviors that are not bad, they just are *different*, and they don't fit into the school mode.

Dorothy: But maybe the school mode is -

Charlotte: Wrong.

Dorothy: Broken.

Charlotte: Yeah.

Laura: Or just not accepting enough.

Here, Charlotte is not expected to have mastered the concept of “other people’s children” (Delpit, 2006) but feels comfortable relating her new understanding to her classroom and life. Another teacher and I built on her approximation to reinforce and further her thinking.

In the exchange below, Kate, a White teacher, is working through an idea as she spoke to the group. In book club format, members are not expected to know exactly what the right answer is, but to build off each other’s thoughts and responses. Through her false starts and broad questioning style, it’s clear she is not confident in what she is saying but feels comfortable saying it anyway:

I just, I think, you know, jumping off of what Charlotte was saying, we do a good job of trying to do that at the beginning of the year, you know, when we’re doing all the ‘getting to know you’ stuff. And then, I think as teachers, we start to feel the stress of we need to start teaching, teaching, teaching as soon as we can, you know? And then we kind of lose that identity piece of the individuals and trying to get to know those identities because we get stuck in our tunnel vision of having to teach the curriculum and making sure that they get the curriculum. Now I, you know, I felt the same way when I was reading that, Charlotte. I want to figure out a way to bring more of them into the classroom, you know, and not make it so, not make it curriculum-driven, but, you know, just bring in who they are more to the classroom so that we can, you know, when we’re planning and doing things, we can pull on their strengths and pull out those differences that make them, you know, people to learn from.

As Gay (2000) described, culturally responsive teaching “teaches *to and through* the strengths of these students. It is culturally *validating and affirming*” (p. 29). Here, Kate was clearly understanding the need to do this identity building all school year long, not just at the beginning, even if she was just trying out her ideas in this group setting.

Employment

Employment is the condition that the learner has “opportunities for use and practice” together with other learners and on their own (Cambourne, 1995, p. 186). The pacing of a book club allows for the learners to read, discuss, try new ideas out in their classrooms, and return to the ideas again the next session. With the lack of demonstration, true employment of culturally relevant teaching was hard to see here. However, there were times that the teachers directly connected ideas from the book to their own practice. Here, Charlotte described how since Covid began, she started to see families as more complete and strength-based than she had before, connecting to Delpit’s (2006) idea that “children from other kinds of families [not upper and middle-class] operate within perfectly wonderful and viable cultures but not cultures that carry the codes or rules of power” (p. 25):

And, you know, what I have to remember is that a lot of my parents...are capable of teaching their children, you know what I mean? I have this view that, and this is me just being completely honest, just from working for three short years, I have already a biased view that I am the only one that can teach their children the right way, you know? And it’s like, no, you know? They have kids and they have a responsibility and I need to trust that.

This teacher was employing the concept of seeing families from “perfectly viable cultures” in her current struggles with suddenly finding herself teaching online. She was able to consider what

that trust and practice would look like and try it out. The realization here that families are capable is a basis of culturally relevant and further, culturally sustaining (Paris, 2012), teaching.

Response

The condition of *response* comes from the more knowledgeable others in the learning environment. Response is providing feedback “as a consequence of usage” and “supplying missing bits of the ...approximation” (Cambourne, 1995, p.186). Often, I, as the facilitator, did this type of response, but the members did respond to each other’s approximations as well. In a discussion about the culture of power (Delpit, 2006), I built off an approximation that a teacher had provided when I stated:

And I think that’s a great point about how the culture of power can change depending on where you are, right? The culture of power here is the southern power. It’s still institutionally the middle-upper class White power, but here there’s another layer of that where it’s the actual southern culture is in power...

Above, I responded to her input and supplied information to push it to the next level of learning. In order to understand the culture of power and push back on it, teachers must learn its adaptability.

As with the previous discussion of essentializing, Dorothy, an African-American teacher, added to her peer’s approximation thus modeling the condition of response. She stated, “exactly. Yes. And I don’t want to be that. I just want to do what I’m doing. I don’t want to be everybody’s spokesperson, because I’m not. We don’t think alike.” This response allowed the other teachers to grow and personalize the information from the book and discussion about seeing communities from a position of strength. In book club, the teachers received peer and facilitator feedback based on sharing their ideas in the discussions.

Discussion

Learning to be more culturally relevant in the classroom is possible through the medium of a book club. By reading, discussing, and applying concepts of culturally relevant teaching, these teachers learned to see their students and families from positions of strength and wholeness. Many indicated changed perceptions and new awareness. One important caveat, however, is that although the book itself provided demonstrations of what culturally relevant teaching would look like, there were no physical demonstrations to observe as Cambourne (1995) would describe as necessary for learning. This leads to mixed results on the impact of book clubs as a method for professional development.

Preliminary findings show that the teachers did learn about and engage with culturally relevant pedagogies, however, without the real-life demonstrations of what culturally relevant teachers do and say, that learning may have been limited. Teachers did point to places where their viewpoints changed toward seeing families from positions of strength and wholeness, as well as changed perceptions of cultures and communities. However, without demonstration of those practices in an actual classroom, that learning did not necessarily result in changed practices.

In a previously conducted similar study (Szech, 2019) teachers participated in a book club type setting along with more directed professional development presentations. In that study, likely because of the direct demonstration by the facilitator, those teachers did clearly apply new practices. It is important to consider that book clubs can lead to new learning, but the teachers may need to see culturally relevant teaching demonstrated and modeled before them so that they may imitate that practice.

This study contributes to the overall understanding of teacher professional learning. Previous studies on professional, non-fiction, teacher book clubs did not outline how the method of a book club succeeds or fails in teacher development. This study shows that book clubs can be an important piece of teacher learning, especially because of the depth and breadth of the conditions for learning. This study outlined how each of Cambourne's conditions of learning (immersion, demonstration, engagement, expectations, responsibility, approximations, employment, and response) are not only present but woven throughout the format of a book club, leaving this method ripe for learning to occur. Future studies might consider how the condition of *demonstration* could be supplemented within a book club to further deepen the learning at hand.

Conclusion

In conclusion, professional book clubs can be the catalyst for new learning but direct interaction and observation with those who are engaging in culturally responsive pedagogy is necessary. Professional book clubs structured in this format provide the conditions of learning needed for sustainable change to take place through immersion, demonstration, and more. In addition to these book clubs, teachers need to see and work with those who are proficiently culturally relevant either in person or by video. To consider the broader implications mentioned in the introduction regarding the popularity of many White people joining book clubs after the murder of George Floyd, this study indicates that people can learn from reading and discussing with peers, however, without demonstration from a more knowledgeable other, there is less likely to be action. This study points to the need for book clubs paired with direct, guided, action. We need teachers, schools, and activists to lead the way to demonstrate, while those who read and discuss the books must engage and follow up to take the next level of action.

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