

Confronting Niceness and Its Role in Perpetuating Racism in American Public Schools

A Book Review of *The Price of Nice*

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Introduction

In *The Price of Nice: How Good Intentions Maintain Educational Inequity* (2019), editor Angelina Castagno connects works from several social science researchers to explore the concept of “Niceness” in educational settings in the United States. *The Price of Nice* resituates Brannen’s (2017) work on Niceness to the context of American education, investigating its influence through a sociocultural mapping approach. Niceness is described as a construction of behaviors, interactions, and discourses that, “compels us to reframe potentially disruptive or uncomfortable things in ways that are more soothing, pleasant, and comfortable” (p. x). The included works explore Niceness through a variety of critical theories and anthropological methodologies, including ethnography and counterstories conducted through interviews, observation, and artifact data collection. The book is split into three sections: (1) Niceness in K-12 Schools; (2) Niceness in Higher Education; and (3) Niceness across School and Society, all of which explore how schools in the U.S. contribute to inequity, despite good intentions and “nice” educators.

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Castagno explains that “nice” people are those who avoid conflict and uncomfortable or upsetting situations by avoiding challenging conversations, like those about race, altogether. *The Price of Nice* uses the construct of Niceness to interrogate the on-going racial inequities that are facilitated and reproduced in schools rooted in good intentions tied to, “silence, passivity, denial, and avoidance” (p. xiii). Castagno refers to Niceness as an emerging body of scholarship, rooted in Critical Race Theory and its many related theories that reflect culturally specific knowledge and experiences. Castagno writes that, “Niceness is most important because of its relational elements and, especially its material consequences”, referring to the well-recognized and deep-rooted racism that undergirds U.S. public schools and the foundation of our teaching force (p. xi).

As a whole, *The Price of Nice* aims to re-situate the conversation on the role of Niceness and its profound impact on the world of American education through fifteen excerpts of anthropological research in education. The analysis that follows will explore Castagno’s framework of Niceness and the works included in *The Price of Nice*. Articles from each section will be analyzed in order to provide adequate representation of the book as a whole. *The Price of Nice* will be explored in depth to demonstrate both its strengths as well as its limitations in defining, exemplifying, and extending the concept of Niceness and its implications for education. *The Price of Nice* demonstrates a strong use of anthropological theory and methodology, provides rigorous qualitative research examples, and highlights the perspectives of a variety of authors. However, this book falls short in sharing concrete, actionable solutions for confronting Niceness in and around schools for educational researchers, practitioners, and students alike.

Academic Response

Castagno’s collaboration explores many anthropological theories and perspectives throughout *The Price of Nice*. Though written by various authors, each utilizes anthropological methodology and explores the role of cultural assumptions, attitudes, and behaviors that create and maintain Niceness within and surrounding schools. The themes of power, capital, and implicit messaging can be seen throughout the book and have been applied to educational contexts to examine how Niceness is created and upheld in education.

Power & Social Control

In order to first understand Niceness, authors of *The Price of Nice* demonstrate that power and control must be formally acknowledged. By centering Critical Race Theory (CRT) and its sub-theories, such as Tribal Critical Race Theory and Latino Critical Race Theory, *The Price of Nice* examines the role of power associated with race in America and its consequences, for both individuals and society. Power and social control are highlighted in *The Price of Nice* within schooling contexts in K-12 and higher education, as well as in broader community spaces that center education, in ways that apply the sociocultural work of Foucault and Bourdieu.

Niceness as Punishment

Foucault's work, for example *Truth and Power, Discipline and Punish, and The History of Sexuality*, explains power through practices of repression and social control. Though many consider punishment to be characterized by imprisonment or physical violence, Foucault extends this notion to larger societal patterns. They argue that "the systems of punishment are to be situated in a certain 'political economy' of the body: even if they do not make use of violent or bloody punishment [...] it is always the body that is at issue- the body and its forces" (1984, p. 195). Though initially written about prisons, punishment can be observed in any and all iterations of Niceness—which maintains power through rewarding whiteness and upholds white supremacy. *Being Nice to the Elephant in the (Class)Room: Whiteness in New Latino Diaspora Nebraska*, interrogates the false belief that racism is atypical in America. Author Jessica Sierk explains that, "Niceness, and individual attribute, feeds into the idea that racism is abnormal when, in reality, racism is perpetuated systemically, institutionally, culturally, and societally" (p. 37). This selection explains that Niceness takes two main forms in American classrooms: (1) intentional, individual Niceness, and (2) uncritical, silent Niceness. In their ethnographic study of Latinx students in a new diaspora, Sierk found that Niceness worked under the guise of politeness, tolerance, and in the name of simply "getting along". This colorblind approach resulted in avoidance of conversations about race and recognizing the importance of race for student experiences, both personal and educational. Though not necessarily in a physical way, Niceness in American schools punishes those who do not comply to the norms of whiteness that Niceness reinforces, ultimately limiting their power in educational spaces like K-12 public schools.

Censorship & Silence

Foucault's theory of the panopticon can also be applied to the experiences of Students of Color (SOC) and self-censorship. The panopticon refers to a sense of surveillance that is upheld by a power source that is not tied to a single individual, but rather to an unspoken system of control that upholds itself. Foucault describes the impact of the panopticon: "what was at issue was not whether the prison environment was too harsh or too aseptic, too primitive or too efficient, but its very materiality as an instrument and vector of power" (1984, p. 178). Though Foucault referred to the use of panopticon in prisons, the expansion of this idea to educational spaces is well demonstrated throughout *The Price of Nice*. In *The Self-Contained Scholar: The Racialized Burdens of Being Nice in Higher Education* authors Ben, Poleviyuma, Chin, Richmond, Tom, and Abuwandi personify the experiences of Students of Color at predominantly white institutions (PWI) through story sharing circles that have been interwoven into one representative narrative (Ben et al., 2019). The work illustrates the feelings of being forced to "perform Niceness" (2019, p. 145) by SOC in order to strategically navigate their educational environments by and censoring their own words and actions. The authors point out that Niceness in education is pervasive and that it reinforces white supremacy as it "coerces SOC to silence or restrain themselves for the sake of propriety and self-preservation" (p. 146). The archetype of the censored SOC, Lily, depicts the experience of having to second guess herself and remain silent about race in spaces including her classrooms, campus community, and even in her own academic work. Lily's character powerfully illustrates the negative implications Niceness can have on education experiences, including feeling that, "...it wasn't safe to say anything. Not there" (p. 152) and that she wanted to go back to "a place that did not make her prove herself" (p. 153). *The Self-Contained Scholar* reimagines Foucault's panopticon and its socially imposed surveillance through Lily's narrative of the undergraduate experience of many SOC, illustrating the divide among good intentions and the impact of social surveillance that Niceness can elicit.

Modes of Domination

Bourdieu's concept of Modes of Domination from *Outline of a Theory of Practice* (1977) is also relevant when exploring the power dynamics that undergird and uphold Niceness in public schools. In this work, Bourdieu discusses Modes of Domination, in which one gains and maintains power over another by creating a debt. These Modes

of Domination require buy-in from members of a group to function; in the case of education, students and educators. Bourdieu asserts that this type of domination “cannot succeed without the complicity of the whole group” which is precisely what happens under the guise of Niceness (p. 195). In *The Price of Nice*, modes of domination can be seen in Smolarek and Martinez Negrette’s research entitled “*It’s Better Now: How Midwest Niceness Shapes Social Justice Education*.” Researchers explored the practices of white fragility that undergird much of the silence, and avoidance in the name of politeness that characterize “Midwest Niceness.” Authors Smolarek and Martinez Negrette explain Midwest Niceness: “humility permeates everything [...] the restraint from speaking ill of others, even if others should probably be ill-spoken of” which limits honesty and encourages color muteness in the name of being polite (Tatum, 2017, p. 220). Authors assert that acts of Midwest Niceness legitimize the status quo, upholding the existing modes of domination that reinforce whiteness. The work explores the role of Midwest Niceness in teachers’ attitudes and abilities to discuss race and inequality via professional development workshops and follow-up interviews. Their findings include response patterns such as viewing the professional development as “an eye opening experience”, white ignorance, avoidance, emotional processing and white hesitancy, and worries about “appropriateness” of racial conversations and classroom content. While perhaps unintentional, these practices of Midwest Niceness maintain the racial status quo developed by whiteness and illustrate Bourdieu’s theory of modes of domination that create and reaffirm power through a majority white teaching force, reinforcing Midwest Niceness and good intentions in place of honesty and disrupting harmful discourse about race.

Capital & Recognition

The on-going value of culturally specific knowledge is highlighted throughout *The Price of Nice*, such as the cultural practices, acknowledged histories, and language that upholds whiteness. An echo of Delpit’s (2006) concept of the Culture of Power, this anthology examines the types of capital that are valued in classrooms and the “rules” for participating in educational settings. Delpit asserts that the codes or rules for participating as defined by the group in power and favor the cultural background of teachers and students who know the “rules”. When explored through anthropology, these assessments of knowledge as they pertain to whiteness and Niceness can be understood through the work of Bourdieu (1977), and Brayboy and Maughan (2009). To-

gether, these works explore the question of *what* knowledge is valued in schools and in society, as well *to whom* that knowledge belongs.

Symbolic Capital

As proposed by Bourdieu, capital in its many forms explains transactions of the social world. In *Outline of a Theory of Practice*, Bourdieu (1977) introduces the theory of symbolic capital which explains the resources available to an individual on the basis of honor, prestige, or recognition. Bourdieu asserts that symbolic capital is rooted in perception and recognition from others within a community or culture, determining the value of symbolic capital in reference to its context. In fact, Bourdieu argues that symbolic capital is “the most valuable form of accumulation in a society” (p. 179). Symbolic capital connects to Anyon’s (1981) *Social Class and School Knowledge* as well, reframing assertions about class to include race. Anyon asserts that a student’s social class significantly influences the types of educational knowledge to which they have exposure and access, which can be extended to race as well. Niceness has both implicitly and explicitly impacted the ways in which one’s background determines how they are able to navigate their educational environment. *The Price of Nice* illustrates how symbolic capital exists in schools and the position of education in reinforcing symbolic capital on a societal level.

An example of symbolic capital seen in *The Price of Nice* is Lazdowski’s work, *Community Resistance to In-School Inequalities*. This excerpt explores the role that white privilege plays in creating and upholding racist education policy that is “well-intentioned”, but “reifies Whiteness and sustains racial inequities” through race-neutral approaches (p. 185). The author explores racial literacy and its impact in how communities discuss (or refuse to discuss) racial issues that occur. Lazdowski draws on the words of Horseford (2011) to define racial literacy as, “the ability to understand what race is, why it is, and how it is used to reproduce inequality and oppression” (p. 187). They go on to say that racial literacy emphasizes the role of individual agency in confronting racism, illustrating the role of the individual within a larger system.

As seen in Lazdowski’s work, racial literacy and symbolic policy play accompanying roles in upholding whiteness in spaces like the suburban school district. The school board meetings described demonstrate clear power structures, both explicit and implicit, that value symbolic capital. The limitations of public comment at the hands of the white male president illustrates the symbolic power of their role in determining how,

when, and why race is discussed in the school board meeting, dictating who gets to speak and how much time they have to do so.

This is further exemplified by Janet, a white female constituent whose comments are, “drenched in whiteness” (Lazdowski, 2019, p. 192) and pleas to simply move on past racist acts. The use of symbolic power is also illustrated by Erin, a racially literate white, female constituent who questions the Niceness presented in the school board meeting. Erin not only condemns the racist acts that occurred, they she also insists that the school board consider who is benefitting from white privilege and who the schools are truly serving. This is reaffirmed by People of Color in the community who voice that “White people always ask us for proof” (Lazdowski, 2019, p. 195), highlighting the “best intentions” and Niceness of many of the white individuals who hold educational power including parents, teachers, and the school board president. The recognition of these white community members over the experiences of community members who are People of Color demonstrates the presence of symbolic policy that upholds Niceness and the racial status quo as a result, making the need for racial literacy all the more important.

Indigenous Ways of Knowing

The importance of recognition is echoed by the work of Brayboy and Maughan (2009) in *Indigenous Knowledges and the Story of the Bean*, which questions the ubiquity of Western epistemologies and recenters indigenous ways of knowing as valued knowledge. The authors explain that: “Indigenous Knowledges are rooted in the lived experiences of peoples; these experiences highlight the philosophies, beliefs, values, and educational processes of entire communities” (p. 2). Brayboy and Maughan go on to describe the way indigenous knowledge exemplifies cumulative experiences, knowledge, and processes that influence how individuals engaged with others and the world around them in meaningful ways.

Education derived from experience is often devalued in the ivory tower of academia, despite its importance to indigenous knowledge and potential for meaningful learning. This was clearly expressed by *Performative Niceness and Student Erasure: Historical Implications* by Nicholas Bustamante and Jessica Solyom (2019). This work explores the experiences of Latinx students in law programs through *testimonios*, where individuals shared their experiences as law students. The authors analyzed the work through Latino Critical Race Theory (Lat-Crit) and demonstrate that not all knowledge, and therefore not all

knowledge makers, are viewed equally in legal education. Scholars who use LatCrit and similar theories place a value on indigenous ways of knowing and experiential knowledge, focusing on what they refer to as “voice scholarship” which examines counterstories as a way to push against master narratives. Bustamante and Solyom look at the way affirmative action is intended to diversify the world of higher education, as well as the arguments against it, including colorblindness and beliefs in reverse racism. They demonstrate that race-conscious admission policies are an on-going conversation, but what often gets left out is the benefit of differing perspective. They elaborate:

Absent from this focus are the perspectives and experiences of students of color whose inclusion and capacity to produce diversity of thought within the classroom is the very purpose race-conscious factors exist in admissions policies. The intended outcome- diversity of thought, present in diverse classrooms [...] is not addressed. (p. 169)

Citing Foucault’s work on power, the authors explain that education and knowledge production itself is rooted in power. The authors conclude with a clear message: “crucial to a disruption of power is decentering who are considered producers of knowledge, highlighting the experiences of racialized persons, and recognizing those latter accounts as legitimate sources of knowledge” (p. 171). Akin to the way Brayboy and Maughan discuss indigenous ways of knowing and Bourdieu conceptualizes symbolic capital, *The Price of Nice* scrutinizes Niceness and knowledge in education including what knowledge is considered valuable, as well as whose knowledge is deemed significant.

Implicit Cultural Messaging

Throughout *The Price of Nice*, the presence of hidden and implicit messages and their role in upholding the racial status quo are explored. As demonstrated by power and capital, education at all levels is rife with subliminal messaging, which reinforces certain values, practices, and knowledge over others. The writings of Cornbleth, Pollock, and Lareau can be utilized to frame the anthropology of Niceness by examining the use of tacit values and language in education.

Hidden Curriculum

Cornbleth (2003) uses the term *hidden curriculum* to refer to the implicit messaging that occurs in schools. Hidden Curriculum discusses the ways in which implicit messages act as a form of cultural transmission through attitudes, beliefs, words, and actions. These are rein-

forced through school practices like school building layout, curriculum decisions, and the implementation of school policies. Though the nature of the hidden curriculum is unspoken, it has the potential to meaningful influence the way classrooms, schools, and whole communities utilize these unwritten expectations. Niceness as described by *The Price of Nice* is “most important because of its relational elements and, especially its material consequences” (p. xi). A form of hidden curriculum, Niceness upholds the implied, often unnoticed, practices of education that develop tangible implications for teachers and students alike.

The hidden curriculum was initially tied to the implicit teachings of classrooms, which can be extended to the understanding of Niceness more holistically. The role of a hidden curriculum can be applied to the on-going messaging of whiteness and its role in how Niceness manifests in terms of avoidance, colorblindness, and politeness in American schools. *The Price of Nice* examines an important extension of the hidden curriculum by studying the experiences of both educators and students. The article entitled *Nice Work: Young White Women, Near Enemies, and Teaching Inside the Magic Circle* questions the way teacher education programs and many of their “Nice White Girl” students uphold Niceness during their teacher training and into their teaching careers. Examining the intersection of whiteness and femininity, Campbell Galman (2019) highlights the influence of popular media portrayals of teachers and the influence this has on teacher identity. They demonstrate that the archetype of teachers in movies and television are typically that of nice white girls who emphasize loving children, rather than advocating for them. Campbell Galman found that to teacher education students, “being a good teacher meant being nice” which is exemplified by iterations of Niceness including (1) performing the work of love, and (2) maintaining the appearance of nice (p. 74). These forms of hidden curriculum allow teacher candidates to distance themselves from the politics of teaching and acknowledging their own privilege, as well as maintaining a non-confrontational, pretty appearance. This contribution demonstrates that “nice remains the near enemy of good”, which demonstrated the disconnect between what students need and the Niceness that teachers are expecting of themselves and others.

“Nice” Word Choice

Lareau’s work *Unequal Childhoods: Class, Race, and Family Life* (2003) is also reflected in the use of implicit messaging throughout *The Price of Nice*. This famous study on the differences among class differences in parenting proposed the dichotomy of concerted cultivation,

found to be associated with affluent families and natural growth, a philosophy utilized by families from lower socioeconomic backgrounds. Though Lareau focuses on class, their work can be applied in understanding the messaging around race in American public schools through Niceness. Pollock expands the idea of implicit messaging to the way in which educators talk about and talk to young people. *Schooltalk: Rethinking what we say about and to students every day* (2017) prompts educators to assess the use of language through an anthropological lens, mirroring the impact of the hidden curriculum discussed by Cornbleth. Pollock asserts that “[w]hat folks say about young people has consequences for them. But school-talk has another common problem: what we *fail* to say” (p. 5). According to Pollock, both the explicit and the implicit language used by educators influence the culture and climate of schools and how students are (and are not) viewed within them.

Unspoken words are highlighted throughout the work of Lareau, Pollock, and Castagno, homing in on the importance of what goes unsaid or untaught in schools as an example of the type of tacit learning that occurs under the guise of Niceness. These can be seen by scrutinizing student-to-student relationships (Ben et al., 2017; Bustamante & Solyom, 2017), teacher-to-teacher interactions (Campbell Galman, 2017), teacher to student relationships (Sierk, 2017), and in community approaches towards education (Lazdowski, 2017; Smolarek & Martinez Negrette, 2017). Throughout *The Price of Nice*, there are countless examples of reinforcing whiteness through actions of avoidance, polite words, and claims of ignorance in the name of good intentions and “being nice”. Though these examples of implicit messaging may seem innocuous in isolation, their impact is profoundly damaging when examined through the pattern of Niceness that color our educational spaces including in understandings of race and racism.

Strengths

The Price of Nice as a whole expands the field’s collective understanding of Niceness through illustrative social science research. This book is a demonstrably important read that exhibits many strengths, including its solid anthropological roots, thought-provoking examples, and a coalition of authors extending Bramen’s theory of Niceness into educational settings. Most importantly, *The Price of Nice* examines the deep divide Niceness creates among intent and impact, highlighting that good intentions do not equate to equitable educational opportunities.

The first of these strengths is the book's clear anthropological grounding. The use of Critical Race Theory and its related sub-theories utilized alongside the methods of ethnography and counterstory develop an understanding of cultural experiences that centers the voices of Students of Color. These vignettes dissect educational experiences of Niceness and how they impact the ways in which teachers and students experience racism in education. In true anthropological fashion, this book examines how attitudes and patterns of behavior become cultural practices and what these mean for varying stakeholders in our nation's schools.

A related strength is the abundance of examples in *The Price of Nice*. Rich narratives illustrate the expansiveness of Niceness, including those found in K-12 classrooms and teacher training, higher education campuses and faculty expectations, and in community conversations and expectations about education. As Brayboy (2005) argues, "stories are not separate from theories; they make up theory and are, therefore, real and legitimate sources of data and ways of being" (p. 430). This book asserts that theory and practice are one in the same, demonstrating the need for meaningful conversations, observation, and reflection in order to disrupt the ongoing stream of Niceness in American education.

Finally, *The Price of Nice* is strong in its authorship representation. By its nature as an anthology, the book exhibits work from many educational researchers with a variety of academic and cultural backgrounds. These individuals research different disciplines within education to provide a holistic view of how Niceness has been applied to American education and its resulting harm. Most importantly, the authors of this book come from different racial perspectives. Given the framing of Critical Race Theory and the manner in which Niceness perpetuates racial inequalities in schools, it is foundational that the viewpoint of researchers from different racial and cultural backgrounds have their work represented in *The Price of Nice*. All these excerpts contribute to educational research on their own, and, collectively, they move the conversation of race, Niceness, and educational equity forward in ways singular research studies cannot. This anthology acts as a model for the types of research and practical conversations that this book aims to influence for education leaders, researchers, and practitioners alike.

Limitations

While *The Price of Nice* exhibits many assets as a source of anthropological research, it is not without its limitations. Though the book ex-

hibits a wide authorship demonstrating meaningful representation of positionalities, these works are all cut short for the sake of length. This truncation leaves out critical information including data examples and deeper scrutinization of findings that could have important implications for researchers and practitioners. As a result, there is little discussion of how to actionably question, confront, and mitigate the presence of Niceness in schools. Each vignette provides a general call for action; however, these are often broad and abstract. *The Price of Nice* could be improved by adding to the existing works, either by expanding each work individually or by providing an action guide at the end of the book intended for readers. Though the role of Niceness and race are well explained by the book's rigorous examples, it lacks concrete steps for moving forward and improving educational environments in American schools, which should be expanded upon in the work to be useful for readers to confront Niceness in education.

Moving Forward

In interpreting *The Price of Nice* and evaluating its contribution to the field of teacher education, it must be noted that historic events have transpired since the publishing of this book in 2019. These include the rise in deadly acts against Black, Indigenous, and People of Color (BIPOC) and consequent social demonstrations related to the increase in hate crimes occurring across the United States. These occurrences continue to shape the landscape of Pre K-12 education, including the ways in which teachers and communities reinforce the harmful consequences of Niceness as portrayed by Castagno and other contributing writers in *The Price of Nice*.

Racially-Based Violence & Politics

The United States has experienced many racially motivated crimes that have initiated larger social movements since the publishing of this book, including increased violence against BIPOC individuals from across the United States. One example of this violence is represented by the countless police killings of unarmed Black individuals such as George Floyd, Breonna Taylor, and Ahmaud Arbery. Other cases include targeted acts of violence against Asian American and Pacific Islander individuals, such as a mass shooting at a nail salon in Georgia and a targeted murder on the subway in New York City. There have also been government violence and acts of neglect perpetuated against refugees from Central America, the Caribbean, and the Middle East. The persisting violence against indigenous people, should also be noted, specifically

the 506 reported cases of missing and murdered indigenous women in the United States, though this is expected to be vastly undercounted (Coalition to Stop Violence Against Native Women, 2022). Though acts of racism certainly existed prior to *The Price of Nice*, these acts have only continued to become more deadly since its publishing.

Student & Teacher Expression

Reactions to these racially motivated atrocities have created profound impacts on both student and educator expression (Paterson, 2021). Communities have been abuzz with varying attitudes on student demonstrations such as those in Minnesota that took place in response to the police shooting of Amir Locke for which students chose to leave their classrooms and march to the governor's mansion to demand recourse for the involved officers (Korpar, 2022). Other teen activists have spoken out in demonstrations across the United States, including Texas, California, Maryland, and Michigan, all focused on the voice of young people in response to racially-based violence (Zaveri, 2020). This has also become the case for controlling messaging from educators, including the language teachers are permitted to use regarding race and racism. For example, a school district in Maine told educators that they were not to display "controversial" messaging in their classrooms including reference to the Black Lives Matter movement (Williams, 2020). Speech and expression in public schools has been a conversation in education for decades and with racially based violence persists in the United States, it continues to garner attention at local, state, and federal levels.

Curricular Decisions

Increasingly, Critical Race Theory, the key theoretical perspective used in *The Price of Nice*, has come under scrutiny in terms of education curriculum and materials across the United States. Since January of 2021, thirty-seven states have proposed bills that limit how educators can discuss racism and sexism including CRT, fourteen of which have passed legislation including Virginia, Texas, Montana, and Alabama (Schwartz, 2022). In some scenarios, educators have been censored from discussing race in any way, limiting their ability to have meaningful conversations about the role race plays in schools and across the country.

School content has also come under fire as of recent, including titles that discuss race and racism such as *The Hate U Give*, *The Kite Runner*, *Stamped from the Beginning*, and *The Absolutely True Diary of a Part-Time Indian*. Many local communities have been engaging in

these discussions, echoing the call to ban Critical Race Theory across the country, including states like Tennessee, Arizona, and Florida (Beauchamp, 2022). It is clear that conversations, literature, and other course content intended to confront racism continue to be threatened by the guise of Niceness that Castagno and their co-authors examine in *The Price of Nice*. Now, more than ever, the scrutiny of Nice attitudes must be interrogated and resituated to better under the lived experiences of Students of Color and indigenous students throughout the United States which will benefit all American students.

The influence of ongoing social movements in the United States must be acknowledged in reviewing *The Price of Nice* to add meaningful context to its contribution to the field of education and benefit for both educators and students. These movements have occurred since the publishing of this book, making its contribution to the field of teacher education increasingly relevant and needed more than ever before. The work of Castagno and other authors included in the anthology are more meaningful than ever and demonstrate the ongoing need for scrutinization of the words, attitudes, and actions of educators throughout the United States. It has never been clearer that the need for education on race, racism, and white supremacy must be included in our public schools in order to begin to address this widespread violence against BIPOC individuals and to develop allies of their white peers.

Conclusion

The Price of Nice expands on the concept of Niceness by interrogating existing practices in education including K-12 schooling, higher education, and connections among school and society which are now as critical as ever. This book combines the expertise of many researchers using anthropological theory and methodology to penetrate the surface of the continued inequities that are fostered and maintained by good intentions in American schools. Its strengths lie in its varied authorship, meaningful examples, and clear connections to anthropological research which should be expanded and given actions items. This compilation is a foundational read for educators at every level and should be required reading by all teachers, professors, and school personnel in American schools.

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