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Anti-racist pedagogy: from faculty's self-reflection to organizing within and beyond the classroom

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ABSTRACT

This article is a synthesis of my own work as well as a critical reading of the key literature in anti-racist pedagogy. Its purpose is to define anti-racist pedagogy and what applying this to courses and the fullness of our professional lives entails. I argue that faculty need to be aware of their social position, but more importantly, to begin and continue critical self-reflection in order to effectively implement anti-racist pedagogy, which has three components: (1) incorporating the topics of race and inequality into course content, (2) teaching from an anti-racist pedagogical approach, and (3) anti-racist organizing within the campus and linking our efforts to the surrounding community. In other words, anti-racist pedagogy is an organizing effort for institutional and social change that is much broader than teaching in the classroom.

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Introduction

I attended an anti-racist pedagogy workshop (2009–2014) at a predominantly white institution in the Midwest United States. Facilitators were invited from off-campus to teach faculty how to incorporate anti-racist pedagogy into their courses. Although I am a woman of color who teaches about racism, I realized that I was not necessarily implementing anti-racist pedagogy in my classes. Anti-racist pedagogy is not about simply incorporating racial content into courses, curriculum, and discipline. It is also about *how* one teaches, even in courses where race is not the subject matter. It begins with the faculty's awareness and self-reflection of their social position and leads to the application of this analysis not just in their teaching, but also in their discipline, research, and departmental, university, and community work. In other words, anti-racist pedagogy is an organizing effort for institutional and social change that is much broader than teaching in the classroom (Rodriguez and Drew 2009-2014 and Phillips 2013).

In this article, I synthesize my own work as well as conduct a critical reading of the key literature in anti-racist pedagogy. Its purpose is to define anti-racist pedagogy and what applying this to courses and the fullness of our professional lives entails. This article is based on planning and attending the anti-racist pedagogy workshop for six years, having dialogs with the workshop facilitators and colleagues, and analyzing the challenges and successes of incorporating anti-racist pedagogy into my teaching, research, as well as campus/community services. I argue that the faculty need to be aware of

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their social position, but more importantly, to begin and continue critical self-reflection, in order to effectively implement anti-racist pedagogy, which has three components: (1) incorporating the topics of race and inequality into course content, (2) teaching from an anti-racist pedagogical approach, and (3) anti-racist organizing within the campus and linking our efforts to the surrounding community.

Multiculturalism, diversity, and color-blind discourse

Multiculturalism, which became prominent in the U.S. in the late 1980s and 1990s, was important in challenging assimilationism and Eurocentrism in the curriculum, but contains some problems (Gordon and Newfield 1996). Multiculturalism acknowledges diversity within and among racial and ethnic groups, but can be problematic in its 'belief that society is democratic and egalitarian' (James as cited in Brotman 2003, 210) and its apolitical and ahistorical approach in the discussion of cultures and celebration of diversity (Kailin 2002; Kandaswamy 2007; St. Clair and Kishimoto 2010; Teel 2014). Multiculturalism, in its popular usage in the U.S., views diverse racial and ethnic groups as existing on the same level of power and overlooks race and institutional racism that are the basis of inequality between groups.

The popularity of the word 'diversity' is another way of ignoring issues of race and racism. During the backlash against the gains made in the various civil rights movements (e.g. anti-immigration policies, dismantling affirmative action, 'wars' on drugs and terror, welfare reform), focusing on culture has become the safer way of discussing diversity that doesn't challenge the unequal status quo. Diversity is about managing race rather than challenging racism (Ahmed 2012, 52–53; Mohanty 2003, 210–211). At the same time, color-blind ideology, which considers any attention to race as itself racist, is becoming popular, particularly in a 'post-racial era' symbolized with the election of President Obama. Color-blind discourse 'protects racism by making it invisible' (Kandaswamy 2007, 7). This concept assumes that blatantly racist laws were struck down in the 1960s due to the success of the Civil Rights Movement (Brown et al. 2003) and ignores the advantage that whites hold as a result of historical discrimination and continuing white privilege. Both multiculturalism and color-blindness reinforce the racialized unequal power structure (Kandaswamy 2007; Prashad 2009).

While multiculturalism was important in challenging assimilationism, anti-racist pedagogy, which is informed by Critical Race Theory (CRT), focuses more in-depth on the analysis of structural racism, power relations, and social justice. CRT came out of Legal Studies and some of its tenets are: race and racism are part of the normal operation of society, racism persists because there are those who benefit from it ('interest convergence'), and race is a social construct through the process of racialization (Delgado and Stefancic 2012, 7–9). CRT is also anti-essentialist by focusing on the intersectionality of identities and recognizes the unique voices of people of color (9–10). In contrast to multicultural education that celebrates diversity, anti-racist pedagogy attempts to teach about race and racism in a way that fosters critical analytical skills, which reveal the power relations behind racism and how race has been institutionalized in U.S. society to create and justify inequalities.

Critical pedagogy, feminist pedagogy, and anti-racist pedagogy are responses to education, which has often been exclusionary and functioned to assimilate students by normalizing dominant knowledge and values through the hidden curriculum (Darder, Baltodano, and Torres 2009, 12; McLaren 2009, 75–76). Education continues to maintain the dominant system through the recent corporatization of higher education, where education becomes a commodity/service, provided by faculty/staff, and consumed by students (Mohanty 2003). At the same time, education can be a site for resisting dominant ideologies, for example, through courses that foster critical analytical skills. These critical pedagogies challenge the hidden curriculum and critique the banking system of education (Freire 1970). In addition, these pedagogies critique the positivist assumptions of knowledge, of an objective and universal truth, which fails to acknowledge the embedded Eurocentrism and male privilege. These approaches critique the power relations in knowledge production, which can be oppressive as well as oppositional and transformative. As Freire (1970) states, '[t]he solution is not to "integrate" them [the oppressed] into the structure of oppression, but to transform that structure so that they can

become "beings for themselves"' (61). While anti-racist pedagogy recognizes intersecting identities, intersectionality has also been used to flatten differences, and thus, Luft (2009) argues for the strategic usage of single-issue approaches in certain contexts. Thus, in this article, I use race and racism as the primary lens for analysis.

Selected literature review on anti-racist pedagogy

Teel (2014) provides a brief analysis of literature on multicultural education and social justice education, much of which focuses on elementary and secondary education and fewer that focus on higher education (11–12). In particular, Kailin (2002), who analyzes K-12 teacher education, compares multicultural education and anti-racist education and offers examples of anti-racist curriculum and teaching practices.

In terms of anti-racist pedagogy, some literature provide the definition of anti-racist pedagogy (Blakeney 2005; Kailin 2002), and the need for professional development for faculty or school leaders to effectively implement anti-racist pedagogy (Blakeney 2005; Horsford, Grosland, and Gunn 2011). Literature that provides examples of successfully implementing anti-racist pedagogy in schools (DeLeon 2006; López 2008), strategies for incorporating anti-racist pedagogy for particular courses in higher education (Grosland 2013; Kandaswamy 2007; Wagner 2005), and ethics/responsibilities surrounding anti-racist research (Das Gupta 2003; Dei and Johal 2005; Milner 2007), mainly focus on what anti-racist pedagogy would look like for students. Fewer literature focus on the social position of the faculty who is attempting to incorporate anti-racist pedagogy/social justice issues, and what anti-racist pedagogy/research would look like from the faculty's perspective (Adams and Love 2009; Bell et al. 2007; Milner 2007; Quaye and Harper 2007; St. Clair and Kishimoto 2010) or school leader's perspective (Horsford, Grosland, and Gunn 2011). Among those, some analyze the social positions of white professors and its impact on anti-racist pedagogy (Lawrence and Tatum 1997; Maher and Tetreault 2003; Powers 2002; Teel 2014; Wagner 2005). According to Teel (2014), very few 'deploy theory to evaluate specific attempts at teaching for social justice' (3).

While there has been much research on race and racism in the classroom, teaching, research, and in higher education institutions, a comprehensive article that discusses anti-racist pedagogy in courses across the curriculum and what that approach specifically entails hasn't been available. The purpose of this article is to further define what anti-racist pedagogy is and demonstrate how the faculty's awareness and self-reflection of their social position is important in implementing anti-racist pedagogy in the teaching, research, and university/community work. Although the analysis is mainly from the faculty's perspective, staff and administrators can apply this approach in their work. It is not the definitive article on anti-racist pedagogy, but rather an attempt to synthesize and expand on what has already been written on anti-racist pedagogy.

Anti-racist pedagogy

Faculty's critical reflection of their social position

When racism is understood only as individual prejudice, racism embedded in institutions is ignored. At the same time, focusing *only* on institutional racism allows individuals benefiting from racism to avoid any responsibility. Awareness and self-reflection of our social positions is important, but it must be understood within the broader context of race and power, and need to be applied beyond the individual in order to make effective institutional change.

The race/class/gender identity of the faculty and the students, course content (especially courses about race, power, and privilege), and the way faculty deliver the content operate in a complicated way in the classroom. This can lead to faculty facing 'emotional and intellectual challenges' (Bell et al. 2007, 381) as well as increasing awareness of their social identities (Adams and Love 2009). In regard to research, Milner (2007) analyzes the researcher's positionality before and during research,

so they can prevent 'seen, unseen, and unforeseen' dangers. Interrelated but not linear issues such as, 'researching the self,' 'researching the self in relation to others,' 'engaged reflections and representation' with the community under study, and shifting the understanding of self to the system (395–397), can be applied to professors when reflecting on their positionality in their teaching. Similarly, I argue that in order to effectively incorporate anti-racist pedagogy into courses, awareness and, more importantly, self-reflection regarding the faculty's positionality has to begin before going into the classroom and that these issues need to be *continuously* revisited alongside the teaching.

But what does it mean for faculty to become aware of their social position and critically reflect on it? Whether the course has racial content or not, a faculty who is aware of the larger context of U.S. society (such as the role of their discipline in perpetuating academic racism) and discusses the significance of race in the U.S., in their discipline, curriculum, and course, may have the analysis of race and power and an awareness of their own social position. But anti-racist pedagogy requires more than knowing one's racial identity. Self-reflection of the faculty's social position includes understanding that identities are not static (Tatum 2003), that they possess both privileged *and* oppressed identities (Hurtado 1996), and that their socialization and intersecting identities (including internalized racial superiority and internalized racial inferiority) can have an impact on their teaching, research, university, and community work. These are important further steps in anti-racism work. This self-reflection requires faculty to have the humility to know that they are a work in progress, both as individuals and as professors/scholars/researchers. Anti-racist pedagogy is not a ready-made product that professors can simply apply to their courses, but rather is a process that begins with faculty as individuals, and continues as they apply the anti-racist analysis into the course content, pedagogy, and their activities and interactions beyond the classroom.

Although we may be capable of analyzing power, privilege, and oppression in others, it is much more difficult to apply this analysis to ourselves. For white people as well as people of color, it is easier to succumb to the oppressor/oppressed dichotomy and identify with the oppressed identities and blame the oppressors for all problems. As Kumashiro (2003) says, 'it is often difficult for researchers to acknowledge their own complicity with other forms of oppression, especially when they are trying to challenge multiple forms of oppression' (63). However, faculty cannot ask students to become aware and self-reflect on their social positions if we are unwilling to do so ourselves. As 'Cornel West (1993) explained … it is difficult to work for emancipation on behalf of others (and to work to solve problems with and on behalf of others) until people (or in this case researchers) are emancipated themselves' (Milner 2007, 395).

There is increasingly more written on white faculty's social positions in the classroom (Lawrence and Tatum 1997; Maher and Tetreault 2003; Powers 2002; Teel 2014; Wagner 2005). The awareness that white faculty are not neutral but are also racialized and gendered is important in revealing the power that they hold in relation to the students as well as the subject matter. In an effort to decenter authority in the classroom, which is often emphasized in liberatory education, the white professor may try to 'disappear,' but 'the fantasy of withdrawal into invisibility is the privilege of whiteness and one of its fundamental strategies of power' (Powers 2002, 31) because:

> On the one hand, such disappearance may simply displace the effects of whiteness to the conversations of the classroom, and on the other it may prevent the white teacher from adequately confronting the implications of his or her own whiteness as it actually operates in engagement with the text and in the operations of the classroom and institution (32).

In addition, without awareness of their racial identity, the white faculty may decenter the discussion of racism and flatten differences by focusing on other aspects of their oppressed identities (when it is important to analyze race), creating negative impacts within and outside the classroom. Sometimes in an effort to teach or research about racism, white faculty may tokenize the successes of people of color, take on the 'savior's mentality,' separate themselves from other white people and/or seek approval from people of color so they can be seen as the 'good white person,' but without constant self-reflection, these behaviors, despite good intentions, can actually promote racism and perpetuate power or dominant discourse.

Similarly, faculty of color need to be self-reflexive of our social positions. I want to caution against the essentialist assumption that faculty of color are necessarily incorporating anti-racist pedagogy in our courses simply because of our membership in these racialized groups. Just as white faculty are working through their white privilege, faculty of color are also working through internalized racism, and without self-reflection, we can unintentionally create negative situations. For example, the faculty of color's belief in the simplistic binary of oppressor/oppressed identities, in which we are only victims and incapable of oppressing others, will prevent a deep analysis of how racism works, such as divide and conquer or tokenism. While we may understand these concepts intellectually, without the self-reflexivity, we may not be aware of practicing this ourselves. Upholding the oppressor/oppressed binary may also lead to frustration and lack of patience for students who struggle with white privilege or students of color who deny the impact of racism. The insecurity of the faculty of color, caused or exacerbated by their presumed incompetency because of their race and/or gender (Gutiérrez y Muhs et al. 2012), may also lead us to become overly authoritarian and territorial to establish and justify our presence in the classroom, making it difficult for students to ask questions or challenge ideas they disagree with.

While academic culture promotes specialization and elitism, and does not encourage humility of the faculty, anti-racist teaching highlights learning as a life-long process. This means that even though faculty may have terminal degrees, because of our relative positions of power, we need to be aware and self-reflexive of our social locations. Acknowledging that both faculty and students are on the journey of learning leads to sharing power and building a sense of community in the classroom. To admit that the faculty are 'also in the process of learning' and to acknowledge their oppressed identity as well as their complicity in the oppression of others is a political act. It is important to note that it is riskier for faculty of color, especially women of color, compared to white faculty to acknowledge this because of their already vulnerable positions (Berry and Mizelle 2006; Gutiérrez y Muhs et al. 2012; Kishimoto and Mwangi 2009; Li and Beckett 2006; Mabokela and Green 2001; Stanley 2006; TuSmith and Reddy 2002; Vargas 2002). Faculty of color may need to self-disclose more than white faculty to justify their presence in the classroom, but rather than seeing this as a vulnerability, faculty can use this self-disclosure as an opportunity to invite students to go out of their comfort zones (Kishimoto and Mwangi 2009). Despite our advanced degrees, when discussing the impact of racism on certain communities, faculty need the humility to acknowledge that we can also learn from students and community members who may lack formal credentials but are keenly knowledgeable about how institutional racism operates. Sharing the vulnerability as well as empowering experiences can lead to creating a sense of community in the classroom. It also breaks the elitist and top-down perspective in which faculty are enlightened and only students need to raise their consciousness (Freire 1970). Mutual learning is one important step in acknowledging and reducing the power differential between students and faculty, or academia and the community.

While the awareness of the faculty's social position is important, it may be possible for faculty to incorporate racial content into their courses, even if they may not be further along the 'continuum of the anti-racist positionality of the teacher' (St. Clair and Kishimoto 2010, 23). In other words, it is possible for a faculty to have an intellectual understanding of power relations and racism, and therefore be able to teach racial content in class, without necessarily applying this analysis to their own social position. But implementing anti-racist pedagogy teaching into courses and beyond the classroom requires the faculty's self-reflection of their positionality.

Course content

The first component of anti-racist pedagogy is to challenge Eurocentrism by including racial content into the syllabi, course materials, course activities, and curriculum. In constructing the syllabus or curriculum, the discussion of race or people of color should not be additive (i.e. a topic of one day/week of the semester) or tokenized but integrated throughout the curriculum. The additive approach still marginalizes experiences of people of color, while integrating experiences of people of color throughout the curriculum centers and legitimizes the discussion of race and racism.

One way to discuss race, racism, power, and privilege in any course is to provide political, historical, and economical context to the development of the discipline, rather than looking at knowledge as apolitical, ahistorical, and neutral. How was the discipline developed and what was the political, social, economic, and racial context in the U.S. and the world in which certain theories, research methods, and paradigms became legitimized? What was the role of the discipline within the dominant ideologies of U.S. society? Who was involved in the creation and perpetuation of the discipline, who had access to the disciplines and its knowledge, and who benefited from it? Also important to discuss is who were excluded from the discipline, why they lack access to it, and why they are not benefiting from it. The analysis will reveal the significance of race and racism in the U.S. and their impact on knowledge production.

The course can analyze race as a social construct and examine the process of racial formation in the U.S. (Omi and Winant 1994). Placing the significance of race in a historical and political context will help students understand that racism is not individual prejudice but rather a hierarchical system based on race, created and maintained by the unequal distribution of power and resources. Therefore, it requires analyzing the impact as well as root causes of institutional racism. The deconstruction of myths (such as the 'American Dream,' meritocracy, the Model Minority) reveals their functions, which are to justify the unequal treatment of people of color and maintain white privilege. Connecting historical institutional racism with its impact on current policies and experiences also illuminates the persistence of inequality and counters ahistorical understandings of racism. Such analyses help students understand that 'treating all cultures the same' or color-blindness will not eliminate racism, but rather allows it to persist.

An anti-racist course will challenge the black/white binary and analyze the heterogeneous experiences within and between racial groups. An intersectional approach (race, class, gender, citizenship status, sexuality, etc.) will be taken without flattening out the differences. Depending on the course, it might be more effective to use a single-issue approach (Luft 2009). In addition, the course will break away from portraying people of color as victims but rather as empowered people with agency. Resistance against racism needs to be defined broader than public, visible, and organized movements to include more private and subtle acts such as survival, everyday wisdoms, oral stories, journal writings, and songs (Collins 2009) as they demonstrate people of color's awareness of, and opposition to, the unequal power structure. This also means incorporating counter-hegemonic knowledge or 'counter-narratives' (Milner 2007, 391). Learning about the agency of people of color is often very empowering for students. But simple celebrations and romanticizing of the triumphs of people of color are problematic without placing them in the context of racism they were/are resisting against.

While it is necessary to analyze institutional forms of racism to break away from understanding racism as individual acts, focusing only on systemic forms of racism makes it easy for individuals to evade responsibility for oppression. The realization that individuals may benefit from institutional racism, regardless of their personal stance on racism, can be difficult. In order to have emotional discussions that are constructive (Grosland 2013; Wagner 2005), it is useful for students to analyze the identity formation stages (Tatum 2003), which can help them understand that their emotions of confusion, anger, and fear are a normal process. Learning about anti-racist white people and people of color with agency is important in this process as well. There is much to cover in one semester, and often emphasis is placed on critiquing the racism against people of color. However, students feel disempowered at the end of the semester when they don't know how they can challenge racism. While it is difficult to make immediate and dramatic changes against the long history of racism, it is important to have discussions on what an anti-racist society would look like and brainstorm examples of everyday things students can do.

Many books articulate the importance of incorporating issues of social justice, diversity, power, and discrimination in courses across the curriculum (Adams, Bell, and Griffin 2007; Branche, Mullennix, and Cohn 2007; Howell and Tuitt 2003; Ouellett 2005; Skubikowski, Wright, and Graf 2009; Xing et al. 2007). While it may seem easier to include discussions of race, power, discrimination, and social justice in social science or liberal arts courses, it is also possible to incorporate racial content into

disciplines where race is not the central subject matter, such as math (Bremser et al. 2009; Gutstein and Peterson 2006; Leonard 2008; Nasir and Cobb 2007; Powell and Frankenstein 1997), statistics (Hadlock 2005; Lesser 2007), biology (Graves 2001, 2002; Mukhopadhyay, Henze, and Moses 2007), science (Hines 2003; Li 2007), STEM (Miller 2005; Reddick et al. 2005), or engineering (Bothwell and McGuire 2007; Riley 2003).

Many academics may treat content changes as the ending rather than entrée point for anti-racist pedagogy. However, the content change to incorporate analysis of race and power is not just a given, but only the first step in incorporating anti-racist pedagogy. The really important, but difficult next steps, are incorporating anti-racist teaching methods and anti-racist organizing.

Anti-racist approach to teaching

As described earlier, it is possible to incorporate racial issues in any course, even if race is not the central topic. Nevertheless, anti-racist pedagogy can be implemented in any course regardless of content, as anti-racist pedagogy is about how one teaches. At the same time, one can teach a course on race, but not from an anti-racist perspective using the banking system, enforcing authoritative teaching, promoting individualistic and competitive learning processes, operating from the simplistic oppressed/oppressor binary, or distancing from the discussion at hand.

Therefore, I will be analyzing the second component of anti-racist pedagogy, which is an anti-racist approach to teaching and course delivery that seeks to (1) challenge assumptions and foster students' critical analytical skills; (2) develop students' awareness of their social positions; (3) decenter authority in the classroom and have students take responsibility for their learning process; and (4) empower students and apply theory to practice; and (5) create a sense of community in the classroom through collaborative learning. Anti-racist pedagogy focuses on the process of learning, not necessarily making students reach a uniform and prescribed outcome. In addition, as this approach does not see teaching as neutral or apolitical, it would be important to articulate in the syllabus or at the beginning of the semester that anti-racist pedagogy is implemented in the course. Anti-racist pedagogy is about having an anti-racist approach and analysis in the pedagogy, and selected tenets will be analyzed here.

First, an anti-racist approach disrupts assumptions about positivist thinking, such as 'objectivity' of knowledge and knowledge production. As cited in Milner (2007), 'Ladson-Billings (2000) explained how epistemologies encompass not only ways of knowing and perceiving the world but also systems of knowing the world' (389). Because what happens in the classroom is shaped by racism in the larger society, 'there is no such thing as an apolitical classroom' (Teel 2014, 6). Thus, '[a]nti-oppressive teacher education involves learning to teach the disciplines while learning to critique the ways that the disciplines and the teaching of the disciplines have historically been oppressive' (Kumashiro 2003, 59).

Anti-racist teaching challenges the Eurocentric curriculum and the apolitical and ahistorical approaches to education, discipline, and course materials. It pushes us to question what counts as legitimate knowledge, whose knowledge counts, and who has access to the knowledge (Collins 2009). Faculty can begin this process by analyzing power relations in knowledge production within their disciplines in the context of race and racism in U.S. society. This involves providing the context and asking not only the when and how, but also why, racism happened in society, or how and why certain knowledge, theory, or research methods became popular or legitimate in society. Faculty need to convey how various disciplines and research epistemologies may be racially biased, reflecting the worldviews, interests, and power of those who created them (Scheurich and Young 2002). This analysis can happen even in courses where race is not the subject matter. For example, the rise in scientific racism (e.g. Social Darwinism, eugenics, or IQ and race) in science, anthropology, or sociology was to justify racism in society (Graves 2001). Knowledge that was considered 'objective' or 'Truth' could have actually been Eurocentric, served to hide white privilege, and legitimate and perpetuate dominant ideologies.

Even disciplines that critique racism and inequalities can be co-opted and become complicit with oppression. Without self-reflexivity of the professors/researchers, the dichotomous understanding of oppressor/oppressed blinds them to the fact that the oppressed may also be oppressing others. For example, the analysis of the relationship between white women and women of color has revealed racism

by white people and sexism by men of color (Hurtado 1996). The experiences of recent Southeast Asian Americans have led to paradigm shifts in Asian American Studies to add new approaches to the traditional West Coast narratives of Asian American communities (Lee 2009). The difficult but necessary dialogs from within marginalized communities have led to the emergence of new courses on Women of Color or new fields such as Southeast Asian American Studies. Such analysis of race and racism in disciplines and knowledge production provides the students with the critical and analytical skills to understand power relations and how race and difference have been institutionalized in U.S. society to create and justify inequalities.

At the same time, hegemony shouldn't be understood as static, but rather as a power struggle between the dominant and subordinate groups. While knowledge production can be oppressive, it can also challenge inequality in society, for example, in the emergence of disciplines such as Ethnic Studies and Women's Studies. Challenging what is considered legitimate knowledge, therefore, involves looking at which and whose stories and experiences have been ignored and why. This means recovering different kinds of knowledge and to be more inclusive of work by people of color, including art, narratives, journals, interviews, oral histories, writing in other languages, and other non-academic sources (Collins 2009; Kumashiro 2003). While students need to learn how to use scholarly sources, it is important to have a discussion on *why* these other forms of knowledge are often excluded in academia or official histories and what can be done to recover the counter narratives.

Therefore, analyzing the power relations in knowledge production reveals that knowledge and ideologies are not neutral. Similarly, those involved in the knowledge production, including faculty and students in the classroom, are not neutral. Rather than intellectualizing and distancing ourselves from the institutional forms of oppression, we need to situate ourselves within this system, which involves being aware of our social positions.

Second, an anti-racist approach to teaching involves developing awareness of students' social positions and self-reflexivity (Grosland 2013; Wagner 2005). Understanding racism as institutional and systemic is important in breaking away from seeing racism simply as an individual act, but it also becomes easier for students (and faculty) to intellectualize or distance themselves from racism. However, in anti-racist teaching, regardless of course content, students are encouraged to make connections to, and see themselves as part of, the topics being discussed.

It is possible for students to learn new information in class without having their assumptions or worldviews challenged. However, students are especially challenged in courses that deal with race, white privilege, institutionalized racism, and oppression, as these concepts disrupt their assumptions about meritocracy, individualism, and 'color-blindness.' They may resent being required to take the class, disregard the legitimacy of the course/discipline, and accuse the professor of promoting his/her own personal agenda. In this context, how can faculty invite students to challenge their assumptions without alienating them? Anti-racist teaching validates students' everyday experiences, but white students' everyday experiences need to be valued without re-centering whiteness in the classroom, which happens when they avoid talking about white privilege or when white guilt overtakes the class discussion (Duncan 2002; Kandaswamy 2007, 9). The discussion of race should not be restrained to accommodate the comfort of white students and at the expense of students of color (Duncan 2002). Experiences of students of color need to be validated even when they deny racism, but tokenizing must be avoided by revealing heterogeneous experiences within communities of color. It is the responsibility of the faculty to connect the students' personal experiences to 'the political [that] is constituted in social and cultural forms outside of one's own experience' (Giroux as cited in Powers 2002, 33).

While faculty may try to be controlling in their teaching to avoid unexpected situations in class, the uncomfortable moments, crisis, difficulty, or emotions (Grosland 2013; hooks 1994; Kumashiro 2003) are important opportunities for student (and faculty) growth and 'educators have a responsibility not only to draw students into a possible crisis, but also to structure experiences that can help them work through their crises productively' (Kumashiro 2003, 51). It is the *process* of working through these moments that are important (Wagner 2005) rather than achieving the same expected outcome for all students.

One way to raise students' awareness of their social positions is to illustrate the complexity of identities and problematize the oppressed/oppressor dichotomy. The realization that we are *all* racialized is difficult, especially for many white students socialized into seeing themselves as the norm and unmarked. Tatum's (2003) identity formation highlights the different stages that white people and people of color go through as they develop their racial identities. This model is helpful in normalizing the guilt that white people experience when they realize white privilege, or the anger that people of color feel when they acknowledge the impact of racism. The different stages demonstrate how identity formation is neither static nor linear and that the guilt or anger stages are not permanent if students initiate and receive support from allies. In addition, understanding the intersectionality of identities helps students understand that they have both oppressed and privileged social positions, and therefore, we all have (different) responsibilities and roles in challenging racism. This helps white students realize that they can be allies for social change, and students of color that they have agency.

Students' awareness and self-reflexivity of their social position can be developed in any course, for example, by having discussions about the ethics of doing research (or service learning) and accountability to the community being studied (Das Gupta 2003; Dei and Johal 2005; Grounds 2003; Milner 2007). Although the positivist thinking may paint the researcher to be objective and neutral, students must have awareness of the power that the researcher holds. This awareness is important for when they are conducting a class project, or in the future when they become researchers working with different communities, so they don't perpetuate racism or oppression by conducting research for their own gain and at the expense of the community. Other issues to address are: Avoid exposing sensitive information, violating privacies, or perpetuating stereotypes by obtaining the community's consent and including them in the research process. Equalize the power differential by relinquishing researchers' elitism and be willing to learn from community members. Gain the trust of the community and build a mutually beneficial relationship by finding out issues that are important to them (not just what is interesting to the researcher) and be accountable to the community by sharing the information collected, which includes making the research and language accessible to the community. Faculty need to teach these issues to students, but the self-reflexivity of the professor is important because faculty also need to apply this awareness and these analyses in their own teaching and research.

Third, in anti-racist courses, the faculty try to decenter authority in the classroom. Self-reflexivity on the part of the faculty is needed for him/her to challenge the power differential in class. This sharing of power, for example, through involving students in the creation of syllabus, assignments, assessments, and learning process also leads to students taking responsibility for their own learning as they become active learners. The faculty acknowledging that learning is a mutual process between faculty and students further equalizes the power differential. This, however, needs to be complicated in regard to the race and gender of faculty and students. Faculty of color and women faculty will have more difficulty sharing their power as their authority is already challenged in the classroom and may feel pressured to establish control, while a white male faculty whose authority is unchallenged will find it is easier to share their power. In addition, as discussed before, decentering authority does not mean faculty ignoring their social positions and becoming neutral facilitators.

In order to create a conducive environment to have difficult conversations, the notion of 'safe space' is frequently used. A community based on trust must be developed before having challenging discussions where everyone can become vulnerable. However, for students (and faculty) of color who are marginalized, the classroom is not a 'safe space' (Kishimoto and Mwangi 2009). The 'safe space' is also misunderstood to mean a 'comfortable space,' which enables avoiding discussions of white privilege or complicity with oppression. In order for students and faculty to challenge their assumptions, acknowledge their complicity with oppression, and deal with their fears and vulnerabilities, they must be pushed out of their comfort zones. An anti-racist classroom is a space where the unexpected happens, but over time, faculty can become more prepared and flexible to deal with such situations. The faculty need to be aware and self-reflexive of their social position, and rather than providing 'the answer,' facilitate the challenging discussions, validate the students' various emotions while helping them to deepen their analysis, and sometimes placing themselves in the discussions by sharing their

own vulnerabilities, thereby showing that both faculty and students are together in the learning process. Zembylas (2012) talks about the faculty using 'strategic empathy' to deal with the discomforting emotions surrounding classroom discussions of racism expressed differently according to the student's social position. It is important to engage with these strong emotions without compromising anti-racist values (116). Also, just as one workshop cannot make us anti-racist, one challenging moment in class does not necessarily lead to student growth. Faculty need to strive to facilitate these conversations throughout the semester.

As Wagner (2005) says, 'the *process* of learning is of critical importance,' and 'what is most significant intellectually is not where we end up but how we go about getting there' (263). Therefore, faculty should start from where the students are and focus on the process, rather than have a prescribed expectation of a uniform outcome. This again requires the courage of the faculty because it goes against the nation-wide assessment movements, which tends to focus on the final product/outcome of the student. Therefore, even in our assessment, we need to come up with *anti-racist* assessments, which focus on the process rather than end results.

Fourthly, '[b]oth students and educators need to challenge what and how they are learning and teaching' (Kumashiro 2003, 55). Students taking responsibility for their own learning process (55) involves student engagement and interaction with course materials. Students shouldn't be banking information, but rather critically thinking, analyzing, synthesizing, and applying theories to practice. In order to engage students, it is important to make the course content relevant to students' everyday experiences. As mentioned earlier when discussing the importance of validating students' everyday experiences, the faculty are responsible for contextualizing the students' lives within the politics and economics of the larger society, so personal experiences do not negate the existence of white privilege and institutional racism. Bringing in narratives and experiences of white anti-racists and diverse people of color can help expose students to lives beyond their own.

Making course content relevant to students also means linking theory to practice. Critiques of education include academia becoming apolitical and ahistorical, theoretical for theory's sake, and inaccessible and removed from, with no application to, the real world (hooks 1994, 64). If students are able to apply theories to practice through problem-posing and dialog and figure out solutions or ways to improve their everyday lives, they will feel more empowered. It is helpful if the faculty, who want to incorporate anti-racist pedagogy into their courses, are also active in university committees, academic organizations, or in various communities outside of academia. They can teach more effectively about applying theories to practice when they can share specific examples of ongoing issues happening on and off-campus.

Finally, anti-racist teaching attempts to create a sense of community in the classroom through decentering authority and encouraging collaborative learning rather than individualistic, competitive learning styles. A classroom becomes a trusting space where everyone (including the faculty) is invested in learning together. The class becomes a community where students help each other with concepts and assignments, and are interested in each other's well-being beyond the class. This requires the self-reflexivity of faculty and students and their willingness to be vulnerable and to challenge each other in deepening understanding of themselves and larger society. This can happen in any classroom regardless of content. A classroom which focuses on the learning process, collaboration among classmates, and dialog will help students understand the importance of allies and support when struggling with difficult projects or concepts. These interpersonal relationships as well as critical analytical skills discussed above become important in anti-racist organizing.

An example of empowering students through collaborative learning is deconstructing racism and critiquing problems, and then 'rebuilding' by asking and articulating what an anti-racist society would look like. It is problematic to only focus on dismantling racism and assuming that everyone has a common understanding of an anti-racist society (Teel 2014, 15; Thompson 1997, 17). Working towards a goal requires a vision, and talking only about the problems of racism leaves students feeling powerless. Again, what is important is the collaborative *process*, the dialog between students, as they discuss the world they want to strive for.

There are various tenets to anti-racist ways of teaching, but Kumashiro (2003) cautions that even anti-oppression educational knowledge/practice is limited and not free of contradictions. We need to avoid simply repeating teaching or research that we think 'works,' or risk being complicit in the oppression. We need to acknowledge that anti-racist pedagogy is not a cookie-cutter teaching model that can be applied to every classroom. Constant self-reflection of the professor's social position as well as the pedagogical process is required to deal with the unexpected situations in the classroom as well as the diverse student body and varied course content.

Anti-racist organizing for institutional change

According to Rodriguez (2013), '[Anti-Racist] Pedagogy emerges out of a social movement and its main focus is organizing for community, and institutional transformation, not transactional change (reform).' Therefore, anti-racist pedagogical approach is effective when intentionally incorporated beyond the classroom teaching and into faculty's other spheres of influences, such as work in their department, research in their discipline, and interaction and work in their college, university, and community.

As few faculty hold high positions in the university, organizing becomes a movement from the bottom up, especially if the institution they work at is not committed to social justice. In their interactions with students, other faculty, staff, administrators, and community members, faculty can utilize anti-racist pedagogical values to build relationships and organize to create a better institution and community. It is not about imposing anti-racist values on others, but practicing those values themselves so others can also benefit from it. In the following section, I will provide a few examples where anti-racist organizing can be implemented. In these instances, faculty's self-reflection, anti-racist values, collaboration, and visioning are important.

In an effort to increase the recruitment and retention of students of color, faculty need the critical analysis to understand the reasons for their underrepresentation in certain disciplines, or the barriers on campus and home that impact the students' academic life and graduation. Having a color-blind or multicultural analysis that fail to take into account the effect of racism will lead to the revolving door of students of color. While efforts are needed for their recruitment, the students' marginalization in the classroom, academic policies, institutional structures, and other areas on campus need to be analyzed so the institution can be transformed into a welcoming place for all students. A delicate balance needs to be struck between providing the necessary support for students of color and students taking responsibility for gaining the education and skills essential in navigating the world after graduation.

Similarly, the hiring and retention of faculty of color need to be understood as contributing to academic excellence rather than simply increasing diversity. Faculty need to critically look at the recruitment process and re-examine where the position to hire are being advertised. The root cause for the underrepresentation of people of color in certain disciplines also needs to be investigated as simply publicizing the position widely will not lead to application of diverse candidates. After hire, faculty and administration need to create an environment that retains faculty of color. For example, faculty of color should not be tokenized as it puts undue burden on them to speak for all people of color, which may also prevent them from critiquing the institution for fear of retaliation in the tenure and promotion process. Tokenization also creates division among communities of color, as the tokenized individual, intentionally or not, becomes the gatekeeper. In the tenure and promotion process, racial and gender dynamics and identity politics in the classroom as well as the students' subjectivity in the teaching evaluations need to be taken into account for faculty of color or those who teach about race because they receive more negative evaluations (TuSmith 2002). Contributions of faculty of color in committee work and search committees, mentoring of students of color, and community organizing need to be valued as much as publications and scholarship. Faculty and administrators need to go beyond implementing color-blind policies and have awareness of their social positions and apply critical analytical skills to see how race and gender impact the recruitment and retention as well as the tenure and promotion of faculty of color. Such understanding will create a more welcoming place for faculty of color.

A power analysis needs to be applied to tensions between faculty rather than seeing them as personality conflicts. Especially when the conflict is between people of color, the supervisor often fears taking sides for fear of being called a racist. However, racism, which tokenizes of people of color and creates divisions within communities of color, is what created this tension in the first place. Therefore, white supervisors/administrators/colleagues hiding behind neutrality only perpetuates white privilege. People of color also need to reflect on their actions and be aware of their complicity in oppressing others. Awareness of social position and self-reflexivity for all faculty is important in this situation.

In curriculum development, search process, committee work, or in the interactions with colleagues, students, and community members, organizing and using anti-racist values towards reaching a common vision is essential. Institutions may operate from the culture of fear and scarcity, which promotes individualism and competition. However, collaboration fosters community, collegiality, and dialog, rather than territoriality, competition, and protection of power and status. Anti-racist organizing involves sharing, helping, and collaborating rather than competing and taking from others. It follows an open, transparent, and democratic decision-making process, rather than secretive, exclusionary, and manipulative procedures. Anti-racist organizing is about equalizing power differentials by being fair, inclusive, accountable, and ethical to one another. We need to have the humility to listen and learn from others and to constantly self-reflect on our white privilege or internalized racism.

Applying anti-racist pedagogy in our work with our colleagues and committees in our department, college, and university means having the critical analytical skills, being aware and self-reflexive of our own social positions, applying power analysis, decentering power and authority, incorporating collaborative and democratic decision-making processes, and creating a sense of community. It is a more open, transparent, and inclusive process rather than one that is controlling, secretive, and exclusionary. However, this is very difficult work and requires the ongoing support of colleagues and institutions (Lawrence and Tatum 1997; Skubikowski 2009; St. Clair and Kishimoto 2010; Teel 2014; Wagner 2005).

Conclusion

Anti-racist pedagogy is not a prescribed method that can simply be applied to our teaching, nor does it end with incorporating racial content into courses. More importantly, anti-racist pedagogy is an intentional and strategic organizing effort in which we incorporate anti-racist approaches into our teaching as well as apply anti-racist values into our various spheres of influence. It requires the professor's humility, critical reflection of our social position, and commitment as we begin and continue to confront our internalized racial oppression or internalized racial superiority and how those impact our teaching, research, and work in the university and community. This is an ongoing process that strives for institutional change, and requires the collaboration and support of anti-racist educators across disciplines.

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