

CURRICULUM AS AGENT: ANALYZING THE CASE OF CURRICULAR RACISM

by

ALEXANDER JACOB PRATT

A DISSERTATION

Presented to the Critical and Sociocultural Studies in Education Program
and the Division of Graduate Studies of the University of Oregon
in partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

June 2022

DISSERTATION APPROVAL PAGE

Student: Alexander Jacob Pratt

Title: Curriculum as Agent: Analyzing the Case of Curricular Racism

This dissertation has been accepted and approved in partial fulfillment of the requirements for the Doctor of Philosophy degree in the Department of Education Studies by:

Gerald Lee Rosiek	Chairperson
Joanna Goode	Core Member
Michael Hames-Garcia	Core Member
Lisa Mazzei	Core Member
Stacy Alaimo	Institutional Representative

and

Krista Chronister	Vice Provost for Graduate Studies
-------------------	-----------------------------------

Original approval signatures are on file with the University of Oregon Division of Graduate Studies.

Degree awarded June 2022

© 2022 Alexander Jacob Pratt

DISSERTATION ABSTRACT

Alexander Jacob Pratt

Doctor of Philosophy

Department of Education Studies

June 2022

Title: Curriculum as Agent: Analyzing the Case of Curricular Racism

As teachers engage with what is taught, rather than a sense of the distribution of inert knowledge, there can be a feeling that the “what” is moving and adapting with them. This is especially true when teachers are working with topics like anti-Black racism. The what being taught, or the curriculum-as-a-whole has been analyzed by cutting it apart into many different aspects including the planned, the assessed, the learned, the hidden, the null, and the enacted. This dissertation focuses on the enacted curricula specifically as it is co-produced in the class and highlights how the teacher is not the only aspect of that class with the agency to shift the enacted curriculum. These conclusions are based on four case studies of enacted antiracist curricula. The enactments of these curricula were undertaken by elementary, middle, and high school teachers in three different cities and were re-storied in a series of interviews with the author. This dissertation concludes that anti-Black racism is always already influencing the curriculum as it is conceived, planned, enacted, and re-storied, though it is particularly influential in the liminal spaces.

ACKNOWLEDGEMENTS

The first person that I must acknowledge is my partner Jessica who helped convince me to get into teaching in the first place, supported me through my master's degree program, sat awkwardly in the trunk of my car to keep the old couch from falling out as we brought it to my new classroom, made sure that I was up early to get to school in time to watch my colleague's kids so she could work in the cafeteria making the school breakfasts all while getting my own copies made, proofread my application to the University of Oregon, packed our lives together and drove (and camped) with me from Chicago, IL across the country to start a new adventure in Eugene, buoyed my spirits as my graduate studies turned out to be much harder than I could have imagined, listened intently as I attempted to explain philosophies that I barely grasped, and read the entirety of this dissertation in one form or another. She did all this while having her own series of jobs and taking care of two kids through the worst pandemic since the early Twentieth Century. This work would not be possible without her love and support.

The second people I must acknowledge are my parents. Long ago they instilled in me the importance of my own story and its foundations and that while those foundations have both good and bad implications, they are all significant in producing me and the work that I can do. My parents, Scott and Mary, gave me the tools to be successful at whatever I might try but made sure that I could be critical of my own ideas and keep growing regardless of my success or failure. Here I must make an additional thank you to my mother who proofread all three hundred plus pages of this dissertation in a matter of days before my final submission.

Third in my list of acknowledgements, a list that is far too long to address in these pages, is my dissertation committee starting with my advisor and chair, Dr. Jerry Rosiek. It is true that

without his guidance I would not have completed this project. Dr. Rosiek made sure that I had every opportunity to build my academic network of support and my confidence as a scholar. His work as my advisor for the last five years have made me the scholar I have become. Drs. Lisa Mazzei and Joanna Goode have been my committee members, instructors, and supervisors while I was the teaching assistant in their classes. I consider my conversations with them invaluable as they pushed my work to eschew easy answers, be true to my purposes of helping teachers and students, and develop a consistency and honesty in my language. I must thank Dr. Michael Hames-Garcia for his instruction and mentorship. His willingness to remain on my committee even as he moved to a different university spoke to his belief that I am doing important work, a belief that I greatly appreciate. Finally, I must thank Dr. Stacy Alaimo for agreeing to join my committee late in the process. Her comments on this dissertation have been invaluable.

The fourth group that must be acknowledged here are the educators who agreed to speak with me for this dissertation. Despite the pandemic and their endless hours learning and then teaching the use of online platforms, they were all immensely generous with their time and energy. As I complete this project, it is my fervent hope that they are proud to have been a part of this work.

The last group that I must thank is my family, both biological and chosen. My brother and my sisters-in-law, my cousins, my friends, my mentors, my students, my coaches have all played a part in the entangled phenomenon that is this dissertation. I am forever grateful for your love and friendship. And to my kids, Samuel and Asa, I hope that this work and all the work that I do make you proud of me.

For Jessica

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	5
TABLE OF CONTENTS.....	8
LIST OF FIGURES	12
CHAPTER 1: THE PROBLEM.....	13
Responding to Racism with Curriculum.....	16
Colorblind Curricula.....	19
Multicultural Curriculum.....	21
Enlightening Curriculum	23
Antiracist Curriculum	27
The Problem.....	28
Research Questions.....	34
CHAPTER 2: REVIEW OF LITERATURE.....	36
Introduction.....	36
Broader Connections: Indigenous Ways of Knowing	39
Review of Research and Scholarship.....	40
Curriculum Theory.....	40
Agential Realism and Pragmaticism.....	53
The Purpose of Anti-Black Racism	91
The Teacher Practical Knowledge Movement.....	127

Summary	138
Restatement of Research Questions.....	139
CHAPTER 3: THE RESEARCH PROJECT.....	142
Introduction.....	142
Research from within.....	142
Methodological Implications of Posthuman Empiricism	142
Research Design.....	146
“Plan B”	147
Data analysis	154
Summary	163
A Note on Conventions.....	165
A Note on Pseudonyms.....	166
CHAPTER 4: STOP THE HATE, START THE HEALING.....	167
Introduction.....	167
Contexts of the Curriculum.....	167
Black Lives Matter to [the District] (2015)	170
Planning for Stop the Hate, Start the Healing (2020)	175
A Second Catalyst: Social Media Posts	183
COVID-19.....	184
Stop the Hate, Start the Healing.....	185

Responses to STHSTH	191
Students' Reactions.....	191
Reactions of the Staff and Administration.....	195
Countering the Narrative in the Moment.....	203
Delilah's and Emmanuel's Own Analysis of STHSTH.....	206
Themes.....	208
 CHAPTER 5: ENTANGLED PHENOMENA AND AGENCY IN ANTIRACIST	
CURRICULA	
Cutting Out a Different Phenomena	214
Returning to Indigenous Ways of Knowing	219
The Broader Entangled Phenomenon: Sedimented History and Critical Geography.	221
STHSTH	223
Oceanview.....	228
How Historical and Geographic Context Act on and With Curricular Agents.....	250
Structures and Systems: Schools, Networks, and the Money.....	253
Cityview	255
Inter and Intra Personal Hijacking	274
Review	286
 CHAPTER 6: PROVISIONAL CONCLUSIONS.....	
Restatement of the project	289

Theoretical framework.....	290
Research Design.....	294
Narratives of Enacted Antiracist Curriculum	297
Provisional Conclusions.....	305
REFERENCES	314

LIST OF FIGURES

Figure	Page
1. Aspects and theories of curriculum that co-produce resistances to racism	51

CHAPTER 1: THE PROBLEM

*School is like a 12 step brainwash camp
They make you think if you drop out you ain't got a chance
To advance in life, they try to make you pull your pants up
Students fight the teachers and get took away in handcuffs
And if that wasn't enough, then they expel y'all
Your peoples understand it but to them, you a failure
Observation and participation, my favorite teachers
When they beat us in the head with them books, it don't reach us
Whether you breakdance or rock suede Adidas (Dead Prez, 2000)*

In my second year as a fifth-grade teacher during a unit on segregation and the conflicting strategies of Dr. Martin Luther King Jr. and Malcolm X, I asked my students about the fact that our school was segregated. Why was it that like so many schools around it, the only students who attended self-identified as BIPOC¹ despite all of the successes we had covered in the Civil Rights Movement? As I practiced my wait time and wandered the classroom, I imagined the answer I might get. A student would raise their hand and give a thoughtful response about segregation in neighborhoods and how that segregation, with its historic roots in the great migration, a topic we discussed in the last unit, has led to inequality in schooling options in the city. But when a student finally gathered the courage to raise their hand, what they said, as the rest of the class nodded along, was that white kids didn't want to come to the school because BIPOC kids are "bad." At that point my memory as narrative ends and my memory of the feeling of guilt and embarrassment begins. Despite the teaching and learning already accomplished in that lesson and throughout the unit, I had failed them somehow. The lesson I taught had not resulted in the students internalizing ideas of equality, empowerment, resistance, and a critical

¹ In this book I will use the term BIPOC as an inclusive category of identities that includes Black, Indigenous, Latinx, Asian American, Pacific Islander, I also acknowledge that this term is flawed in its hierarchy of construction and overly broad use of "People of Color".

analysis of their own society. More specifically to this curriculum, the students had not internalized my attempts at countering the cultural deficit messages they had been receiving all their lives. I had failed in that curriculum and the memory of that failure, and its resulting emotions have washed away the memory of whatever response I made to the student's comment.

Two years before this lesson I was a student teacher trying to find my own voice in a classroom similarly full of self-identified BIPOC students. The unit I was teaching was focused on the Jim Crow south. As the discussion moved along, I was beginning to get a distinctly uneasy feeling. To allay my concerns, I asked what I thought was an easy question to answer: "Were the conditions under slavery worse than the conditions under Jim Crow?" The students sat in that uncomfortable silence familiar to every teacher. Where two years later I was able to calmly ride the silence and push my wait time to the limit of what the students could take, in my student-teaching-year mind that silence dragged on for what felt like an hour. Eventually, it was broken by several students answering vaguely "yes?" Later that day I asked my mentor teacher what had gone wrong; why was it that these students didn't see the differences between these two historic periods? She suggested that there were things that could be taught, like the prices of people who were enslaved, the dimensions of their living spaces, the number of people lynched, or the stories of Sojourner Truth, and Madame C.J. Walker, but there were also ideas that couldn't be conveyed, like the differences between the trauma of living as a Black person in the south in the 1830s versus the 1930s. I was going to have to be content with not being able to fully convey some ideas and I was going to have to learn which ideas and their associated traumas I should not attempt to convey.

That same year, together with my mentor teacher and my middle school students, we created a classroom product that I found enjoyable and remain proud of years later. It was a

music video of the students dancing through the school to Pharrell Williams' song, "Happy." The project included some students choreographing and teaching dances to their classmates, others helping to frame shots and direct the camera work, and others learning how to cut video together using special software. The video is a joyous and funny trip through the school from the students running out of their room to perform their choreography in the hall to solo dancers and small groups getting to show off their skill. At the end of the video one student slides through the doors of a stairwell and spins around a corner to dance into a classroom, across the room, and sit down at a computer. The final shot is of a sign outside the room that says, "Quiet, MAP Testing in Progress." The video was shown at the pre-testing "rally" to get kids enthusiastic about taking their tests. The stated objective of the project and the out-of-the-box curriculum that I enacted to bring about that objective and the joy the students experienced were all in service of the prevailing high-stakes testing culture (Hagopian, 2014), a culture premised on a color-blind approach to racial equity (Stewart & Haynes, 2016). Saran Stewart and Chayla Haynes (2016) concluded,

Using standardized testing, a color-blind and meritocratic practice, as the de facto model of assessing scholastic aptitude and college preparedness has not benefited racially minoritized students. When used to assess accountability and college readiness, standardized testing undermines high-quality education, genuine student–teacher motivation, and the benefits of racial diversity, resulting in substantial inequities in college access among racially minoritized students. (p. 133)

What was produced in those lessons and in that video was somehow both a creative and interesting set of activities that stepped outside the standardized testing curriculum that "had not

benefited racially minoritized students” and reinforced those same tests by acting as a “hype video” for testing season.

In each of these stories and in the dozens of others like them that I tell and have been told, I can see and still feel the sting of my failures. Given enough time to look beyond those feelings I can also see the positive elements of the lessons my students and I created together. Yes, my curriculum was inadequate and has improved over time, but those moments when the antiracist outcomes I am building toward in a lesson or unit fail to materialize still happen. Increasingly, however, no one behavior or misstep seems to be the cause. Sometimes it seems there is no easily identifiable right step. The simple cause and effect paradigm of a teacher’s error leading to an unrealized curricular outcome is missing something significant. This research is an investigation and problematization of that oversimplified conception of the work of teaching.

Responding to Racism with Curriculum

Racism has been theorized in different ways for hundreds of years though only recently (within the last fifty years) have those theories been included to any significant degree in teacher education and teacher practice. This is particularly true for those theories originating in the work of BIPOC scholars. Analysis of teaching itself is often broken into conversations about pedagogy, or how one teaches, and curriculum, or what one teaches. While the boundary between pedagogy and curriculum is often described as porous, in this dissertation I focus on the theories and analysis of the latter, curriculum or “what is being taught” (Rosiek & Kinslow, 2016, p. 13). This topic is vast and encompasses both different aspects of curriculum to be engaged and different theoretical frameworks with which to engage them. While I will give a much more fulsome survey of the field and my situation in it in chapter two, for now I will say

that the focus of this research is the enacted portion of that “what” being taught, or “the outcomes and understandings that are enacted in classrooms” (Rosiek & Clandinin, 2016, p. 294).

This brings me to the question: what is being taught with the express purpose of addressing race? For the majority of the history of schooling in this country, race, when it was addressed directly in the all-white or mostly white schools, was done through what can be categorized as a form of deficit thinking.²

Race, as a concept that emerged in Europe as a social construction, is itself inherently racist, insofar as it was associated with the moral, cultural, and genetic deficiency of one or more groups of people (See both positive and negative discussions in Banfield, 1970; Sowell, 1975; McWhorter, 2000; Wilson, 2009; Paris, 2012; Omi & Winant, 2015; Kendi, 2017). One of the most obvious demonstrations of this is in the history of the concept as a legal construction beginning in the mid to late nineteenth century (Haney Lopez, 2006). As curricula were produced in our society built as it was on a hierarchy of race, presumptions of moral, cultural, and genetic inferiority in certain communities were reproduced and reified. For example, the development of intelligence testing by eugenicists in the late nineteenth and early twentieth centuries were used to “prove” the superiority of the white race. These test results and the “facts” that they “proved” were then used to develop remedial curricula for immigrants and BIPOC students (Lemann, 1995; Reddy, 2007) in a cycle where the idea of racial deficiency is reproduced in curriculum that then reinforces that idea.

Presumptions of the deficiencies of BIPOC students also have found their way into the curricula taught in classrooms populated predominantly by BIPOC students. In his foundational

² One of the most often cited explanations of deficit pedagogy can be found in the work of Lisa Delpit (2013).

book, *How to Be an Antiracist*, Ibram Kendi (2019) pointed to Jason Riley and Dinesh D'Souza who both suggest that were Black people to “civilize” by eschewing “baggy pants” and “broken English” the race problem in this country would be all but gone (p. 85). Cultural deprivation theory, which “has been severely criticized for pathologizing the language and culture of poor and working-class people (e.g., Labov, 1972; Ladson-Billings, 1999)” (Dudley-Marling, 2001, p. 2) produced what many came to call uplift-suasion. Uplift-suasion, championed by Bill Cosby and others, suggested that the cause of racist ideas about BIPOC was founded on, for example, a lack of good “parenting,” or “work ethic” within those communities (Coates, 2008; see also Kendi, 2017; Love, 2019; “conservatism” as a position on inequality in Sleeter, 1995). These arguments are still apparent in social media postings made by and/or about the Black community.

The deficit theories of race and the curricula that they have precipitated are sometimes difficult to counter because, despite being demonstrated to be racist or to have clearly racist outcomes, those who promote them often claim that they are in fact fighting prejudice through science, social science, and math. Concepts like “the bell curve,” “broken windows theory” and “achievement gaps” are supposedly efforts to uplift and empower those who have been disenfranchised and discriminated against (explanations of these arguments can be found in Thompson, 1997; Berliner, & Biddle, 1995). Importantly, Kendi is not arguing that students of color do not need to work hard or improve themselves, which is the criticism often levelled at his claims. Instead, he suggests that where there is harm being done by uplift-suasion, it is being done first through its presumption that there is a deficit of effort or work ethic within those communities, and second, that it is that lack of effort that is the sole cause of the gaps between white communities and communities of color.

The deficit curricula just described are those that actively reproduce racism. There are, however, curricula that work to resist racism with varying degrees of success. In my research of these curricula, I developed four general categories in which these approaches seem to fit: colorblind curricula, multicultural curricula, what I am calling “enlightening curricula” (to be explained later in this chapter), and, most recently developed, antiracist curricula. As with all categories, sometimes the enacted curricula fit neatly into one of these categories though more often those curricula exhibit elements of more than one category simultaneously.

Colorblind Curricula

One of the most prevalent approaches to racism in curriculum and teacher practice is some variation on the structure and content of a colorblind curriculum (Bonilla-Silva, 2006; Husband, 2016; Smith, & Mayorga-Gallo, 2017). To this way of thinking and as described by Robin DiAngelo (2018), racism is a discrete act, like murder: “the concept exists but someone has to commit it for it to happen” (p. 72). In other words, racism is only the overt and easily identifiable acts of hatred and/or violence against BIPOC people. Anything else is simply something else. Where deficit curricula actively reproduce racism in the ideas of morally, culturally, or genetically deficient BIPOC people, colorblind curricula eschew the issue entirely or as entirely as possible founding itself on what it believes are universal norms of society.

Eduardo Bonilla-Silva, who wrote one of the definitive works on the subject, presented four narratives of color-blindness: “abstract liberalism, naturalization, cultural racism, and minimization of racism” (Husband, 2016, p. 4; see also Bonilla-Silva, 2006). For Bonilla-Silva “abstract liberalism” is the use of theories of liberalism like “equal opportunity” and “individualism” to frame as either race-neutral or even moral white opposition to policies like busing, affirmative action, and student loan forgiveness (Bonilla-Silva, 2006, p. 28). According

to Bonilla-Silva, colorblind engagements eventually lead to the propagation of “reverse racism” as a “legitimate” policy dispute as any reference to racism or its effects is characterized as racism itself. This “bootstrap” mentality holds that it is incumbent upon individuals to help themselves and points to individual BIPOC people who have elevated their political or economic situation as if to say, “why can’t you all be more like them?” This theory is clearly flawed in that it assumes that the weather and the climate are one and the same (if you will). Because it is snowing, global warming cannot be real. Because this Black person is rich there is no systemic racism.

Naturalization³ locates differences in racial circumstances and life outcomes of BIPOC people as just part of “their” nature⁴ while “cultural racism” locates those same differences in supposed cultural differences (e.g. Asian families value education far more than Black families). The “minimization of racism” is found in claims that as a nation we have transcended racial differences; we are “post-racial.” The recent debate about the use of critical race theory (CRT) in schools is emblematic of this kind of curriculum. The argument made by those in opposition to CRT is that since the students in the classroom haven’t committed any acts of overt racism, they aren’t racist. Therefore, the teacher who enacts curricula that directly references race and racism is in fact the one being racist (or reverse-racist) because none of the students there are racist. What they propose is to eliminate any conversation about race and racism so that there will be no more racists. There are also elements of the minimization of racism cited in the work of

³ Beyond Bonilla-Silva’s usage, the term “naturalization” is also used in various places to denote the norming of whiteness and othering BIPOC individuals and/or culture. For example, Frank Wilderson (2020) used the term when he explained, “What this framing mobilizes is a deep unconscious saturation and naturalization of White family authority as state authority, wherein “characteristics of the family are projected onto the social environment” in such a way as to allow for ‘no disproportion between the life of the [White] family and the life of the [state]’” (p. 159).

⁴ In a recent article in the *Asheville Citizen Times* entitled “What students want teachers to know about Asheville’s achievement gap” (Gordon, 2020, January 23), an eighth grader was quoted saying, “I’m naturally loud...I get that from my dad. I can’t help that. So, if I yell, I’m not trying to be rude or disrespectful...” This quote, intended to make clear that some teachers misunderstand their students, still manages to reaffirm the narrative of “naturalization” by asserting that this student of color is “naturally loud.”

theologian James Cone (1975/1997) who wrote, “Here racism appears in the form of *invisibility*. White theologians and ethicists simply ignore black people by suggesting that the problem of racism and oppression is only one social expression of a larger ethical concern” (p. 184). As an approach to race and racism, these curricula can be seen as marginally less harmful than deficit curricula but only insofar as it is not actively producing ideas. Instead, it is working through the hidden curriculum (Pratt, 2019) to produce ideas.

Multicultural Curriculum

A second curricular approach to racism that evolved alongside colorblind curriculum was the promotion of multiculturalism. Multiculturalism is a manifestation of cultural pluralism which has a long history as part of the professed identity of the United States (Courage, 2012). As a curricular reform movement, it was rooted in the development of African American Studies in the early Twentieth Century (Banks, 1996) with the professed aim to “restructure schools, colleges, and universities so that students from diverse racial, ethnic, and social-class groups will experience an equal opportunity to learn” (p. 30). According to James A. Banks (1996), while the movement began as an outgrowth of the work of scholars like W.E.B. Du Bois and Carter G. Woodson, as it was picked up and developed by education scholars, the curriculum was broadened beyond race and ethnicity to include gender and social-class groups (p. 30). This pushed the movement beyond what some were calling “multiethnic education” (p. 32).

By using multiculturalism as an approach to addressing racism and its effects, Michael Omi and Howard Winant (2015) explained that scholars implicitly or explicitly defined race as a cultural phenomenon which allowed it to “[target] the inherent monoculturalism of...previous policies” (May 1994, p. 4). In his discussion of multicultural education, Stephen May (1994) explained, “advocates of multicultural education argued in their stead for the fostering of

'cultural pluralism' at the school level" (p. 4) and equal respect for the cultural identities of students of color that are built through their interactions all with the purpose of redressing "the educational 'underachievement' of minority children" (Ibid.). "[M]ulticultural education fosters pride in minority cultures, helps minority students develop new insights into their culture, reduces prejudice and stereotyping, and promotes intercultural understandings" (Ogbu, 1992, p. 6). In this way, it has been an effective tool to respond to and resist the effects of racism in the curriculum.

Multiculturalism in education as a response to racism enjoyed relatively uncontested support until the early 1990s (Sleeter, 1995) when a flurry of work was done to call out what could be perceived as deficiencies in the frame (e.g. Abu-Laban, & Stasiulis, 1992). Christine Sleeter (1995) described those critiques as emanating from both conservatives, who thought that multiculturalism was too radical, and liberals, who claimed that it was too conservative (p. 82; see also Nieto, 1995). The conservative critiques were fairly straightforward attacks on the perceived unnecessary or un-American nature of the curriculum. We can see the intellectual offspring of this critique in the wording of the current critiques of what conservatives have labelled critical race theory (though what they describe bears little resemblance to that intellectual framework). The liberal critiques, however, have been more complex. The "emphasis on cultural pluralism" referenced by May has been critiqued because its applications have tended to be no more than token acknowledgements and box-checking (ibid.; see also May (ed.), 1999; Nieto, 1995) while simultaneously believing that the approach was yielding outsized positive results (May, 1999, p. 2). The term "multicultural" is also critiqued because of its lack of specificity meaning that it has come to describe almost all approaches to incorporating race/culture into the classroom "from having a 'taco day' at school to incorporating all aspects of

culture into the curriculum” (Kailin, 2002, p. 49) to the more antiracist commitment to activism of Sonia Nieto (1996; see also citations listed in Ogbu 1992, p. 6).

In practice multicultural education often consists of adding minorities into the previously constructed dominant educational frames (May, 1994; Olneck, 1990) or what Cameron McCarthy called a “‘curricular truce’ between liberals and Black radicals” (Pinar et. al., 1995, p. 323), the consequence of which is the acknowledgement of racial differences without addressing the material, structural, or cross-cultural problems (JanMohamed & Lloyd, 1987, p. 9; Sleeter, 1995; Nieto, 1995; May, 1999); the leveling of the conversation to the point that all of the diverse/othered groups become the same. Justice for one becomes justice for all, thus reinscribing the previously established hierarchy (Sivanandan, 1985; Kialin, 2002; Melamed, 2006) and returning some practices of multicultural education to a form of colorblindness. Multicultural curriculum is often considered a catch-all term for proactive responses to racism and so can include the more effective and the tokenistic. Thus, while it is a label for good work, it is less effective because of its broadness of category.

Enlightening Curriculum

A third approach that teachers employ is based generally on the assumption often attributed to one of the philosophical frameworks that emerged during the Enlightenment Period. This philosophy presumed that any incorrect idea or theory can be fixed through the addition of good knowledge or reason. One example of this was in the work of John Locke, who is often considered one of the pillars of Enlightenment Philosophy. In his “Essay Concerning Human Understanding,” Locke described mistakes or misleading judgements as a product of “some present pleasure or pain, heightened by our feeble passionate nature” (Locke, 1905/1962, p. 182). He continues saying that “[t]o check this precipitancy, our understanding and reason were given

to us” (Ibid.). Thus, in this example and in the larger philosophical tradition, errors in judgement are consequences of passions and emotions and their rectification is the result of an objectively pure reason.

The curricular responses to racism that fall into this category, which I am calling “enlightening curriculum,” are those that presume that racism is the consequence of an individual having bad information or a lack of good information, and it is this bad/lack of information that results in their decisions being based on emotion rather than reason. The conclusion to be drawn is that given enough information, that racist person will begin making decisions based on reason, thus overcoming their racism. Audrey Thompson (1997) described the phenomenon this way.

Addressing racism as a form of prejudice, the argument takes the problem to be a matter of mistaken beliefs, lies, ignorance, and/or un-democratic sentiments such as hatred or intolerance for members of particular social groups. Because racism, in this framework, is considered a deviation or aberration based on error, fixing it requires targeting individuals at the point when they are most susceptible to corrective or preparatory democratic training. Typically, the task of providing such training, whether in the form of alternate socialization or rational clarification, is regarded as the province of public schooling. (p. 8)

This idea that racism is the consequence of a deficit in knowledge takes many forms. One example that I will focus on here is “moral suasion.” Moral suasion is the idea that once a person has had the immoral nature of racism explained to them properly sometimes through direct conversation and other times through media representations like the coverage of the murder of Emmitt Till, Bloody Sunday, or more recently the intentional recording and dissemination of the

video of the murder of George Floyd, those people will acknowledge racism's immorality and become allies in the fight against it.⁵

The premise of the enlightening curriculum that to do better we only need better information finds its way into the collective narrative of our society and expresses itself in popular culture including books like *To Kill a Mockingbird* and movies like *The Blind Side*. It is also a foundational premise of meritocracy in that those who work harder and learn more are then elevated to higher positions of authority regardless of race or ethnicity. Take, for example, the U.S. Supreme Court, which presumes that those highly educated justices selected for the court are better able to arbitrate disagreements. The enlightening curriculum also finds its way into both multicultural curriculum and antiracist curriculum. Multicultural curriculum is premised on the increase in information to create in students a pluralist understanding of the value of different cultures, and antiracism, which is always ongoing, is still premised on an increase in information leading to some form of incremental progress. In my own questioning of my mentor teacher about the inadequacy of my lessons on Jim Crow, what I was asking was, "What information did I not give my students and what information that I did give them should I not have?" With better information, clearly, they would have known the correct answer to my question.

The presumed power of a moral cause like the end of racial oppression can be seen in the early works of two of the most well-known and prestigious scholars in Black studies: Du Bois and MLK, though both men would later describe their frustration with and ultimate rejection of the idea. In 1940, Du Bois reflected that "My basic theory had been that race prejudice was

⁵ Other examples of moral suasion can be found in Cornel West's *The American Evasion of Philosophy: A Genealogy of Pragmatism* (1989, p. 145) and Cheryl Harris' "Whiteness as Property" (1993, p. 1782).

primarily a matter of ignorance on the part of the mass of men, giving the evil and anti-social a chance to work their way; that when the truth was properly presented, the monstrous wrong of race hate must melt and melt quickly before it” (1940/1968, p. 282). He continued that twenty years of work to teach and fight had left America in basically the same position he had found it. “[B]eyond my conception of ignorance and deliberate ill-will as causes of race prejudice, there must be other and stronger and more threatening forces” (p. 283). In his “Letter from Birmingham Jail” (1963/2000) King lamented, “I supposed I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent and determined action” (p. 77). Following their work, Kwame Ture (formerly known as Stokely Carmichael) (1992) pointed out that the morality of the Civil Rights struggle of the 1950s and 60s seemed to only extend as far as the passage of a given bill or the finalization of a given court fight. The efforts to enact the changes put in place by those conclusions were done without many early allies and in some cases against those same allies who decided that the bills were fine so long as they didn’t impact too close to home (Ture & Hamilton, 1992, p. 75-6).

Du Bois, King, and Ture seemed to begin in a place of hope familiar to many scholars and most teachers, namely a place that allowed them to believe that all they had to do is try harder or pick the perfect information to pass along and anyone will be changed into a better person. These three scholars also ended up questioning whether this premise can be considered valid. In my own journey of teaching, I also travelled this path from hope in an enlightening curriculum to the search for a new approach. A search which brought me to antiracism.

Antiracist Curriculum

Antiracism as a movement began to coalesce in the 1960s around “a sense of collective identity, race pride, and deepened interest in ‘roots’ at various levels” (Omi & Winant, 2015, p. 87). “It asserted the ‘fact of blackness’ (Fanon, 1967)” (Omi & Winant, 2015, p. 151). Anti-racism as theorized by Kendi (2017, 2019), Julie Kailin (2002), Bettina Love (2019), Sara Ahmed (2004, 2007), and others, rejects the idea that racism is simply a condition of ignorance or of being misinformed, or that it can be ignored or suppressed, or that it can be added to the preexisting educational framework. Those rejected theorizations left open the possibility that racism can be removed without requiring any action against the institutionalized system of racism.

Antiracist theorists, instead, frame antiracism as ongoing action. This implies there is no safe space to rest as inaction is another form of racism. Kendi explained that the “opposite of racist isn't 'not racist.' It is 'anti-racist.' ... One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist'” (2019, p. 9; see also Thompson, 1997; Bonnett, 2000).⁶ Cone (1975/1997) was even more succinct when he said, “there is no possibility of neutrality” (p. 201). The active resistance is both crucial to countering racism and a departure from the previous approaches in that those previous approaches do not address the aftermath of an initial action.

Where colorblind curriculum is active inaction, multicultural curriculum, in the reductive practices described by May, Olneck, and McCarthy, has often been reduced to a form of box-

⁶ The active nature of antiracism can be seen in the prescription of certain steps to be taken by teachers, for example, in an article posted on the Association for Supervision and Curriculum Development (ASCD) website entitled “How to be an antiracist educator”, written by Dena Simmons (2019). The article laid out “five actions for teaching for an antiracist future” (¶. 2): (1) “Engage in Vigilant Self-Awareness”; (2) “Acknowledge Racism and the Ideology of White Supremacy”; (3) “Study and Teach Representative History”; (4) “Talk About Race With Students”; and (5) “When You See Racism Do Something”. Each of these steps includes an action verb to direct teachers’ responses.

checking, and enlightening curriculum presumes an approaching end to racism, antiracist curriculum forces adherents to revisit their actions for revision and reimplementation over and over so long as they consider themselves to be antiracist. The emphasis on ongoing antiracist activity, as opposed to purifying oneself of racist ideas and attitudes, is a nuanced conceptual difference with profound practical implications. It dramatically shifts the goal of political and cultural work against institutionalized racism. Resistance itself is not the ending of that which is resisted, but is an ongoing active measure that must be reasserted constantly. “The work is not a onetime conversation; it is who you must become in and outside the classroom” (Love, 2019, p. 119).

The Problem

The four approaches to resisting racism within the classroom described above do not exist independent of each other or independent of the deficit curriculum or even independent of racism itself. As I stated above, these delineated approaches were developed through my own reading of curricular literature and not from other works. My work to develop the music video was antiracist in its active refusal to follow the predetermined curriculum, but it was also in service of the standardized testing system that assumes it can objectively measure student learning (colorblind). It celebrated Black music and dance (multicultural) while ignoring the deeper understandings of appropriation, and the history of minstrel and blackface shows that led to Black exceptionalism being accepted in music and arts but rendered invisible in science and math (deficit/racist). My purpose in this delineation is not to necessarily suggest a hierarchy of approaches since elements of each can be found in most enacted curricula. Instead, my purpose was to suggest that antiracism is one of the approaches to responding to racism in a curriculum alongside the other more long-standing approaches.

In the preceding paragraphs I have pointed to some of the shortcomings of colorblind, multicultural, and enlightening curricula as they are enacted in the classroom. This is not to suggest that antiracism is without complications. While there is a great deal of scholarship discussing the issues with the first three approaches, my research and this dissertation focus on complicating the enactment of antiracist curriculum. I center this complication on the excluded middle⁷ of antiracism as it is presented in the literature.

Even when teacher education and practice is focused on resisting racism in an active manner, the majority of the writing on the subject has positioned antiracism as a condition or trait to be acquired by individuals, objects, or actions meaning that it is no longer active and ongoing but a static condition; both of which are in direct contrast with the objective of active resistance. This is apparent in the definition of antiracism from Kendi which presents it as an either-or choice: either “one allows racial inequities” or one confronts them; the actions of an individual can be classified as allowing or confronting. It is possible that Kendi’s use of this binary is more of a rhetorical flourish than an ontological or epistemic argument, but it is important to note that even rhetorical flourishes have consequences for the conclusions that can be drawn about teacher practice and for the choices made by teachers who study those rhetorical flourishes. Defining antiracism as an either-or condition of an active curriculum forces me to classify my three narratives as either antiracist, which I do not believe they were, or as failures and not antiracist curriculum, something I, again, do not believe. The loss of nuance is significant here because it precludes my ability to take those elements of my curriculum that were working toward antiracism, revise them to do that work better and to remove some

⁷ The law of the excluded middle (or the principle of non-contradiction) is the logical principle that a statement must be either true or false and cannot be both.

elements of deficit or colorblind curriculum, and reenact those lessons. It is not just a loss of nuance in the application of the racist/antiracist binary that is significant here. In the three stories of teaching above, the curriculum assumed an ambiguity, a both/and nature that exceeds the structure of a binary.

Further problematizing this binary is the work of Kevin Kumashiro (2002) and the racial realism of Derrick Bell (1992). In his 2002 book *Troubling Education: Queer Activism and Antioppressive Pedagogy*, Kumashiro wrote, “Anti-oppressive approaches to teaching and researching operate in ways that challenge some forms of oppression while complying with others” (p. 68). Similarly, in 1992 Bell wrote a piece in the *Connecticut Law Review* entitled “Racial Realism” wherein he asserted that racism is endemic to our American system and thus, without the wholesale reconstruction of that system racism will always be present. I will do more to explain this position in the next chapter. For the time being, the assertions that all enacted teaching does some work to reify structures of oppression and that those structures cannot be completely removed from our system are significant because they suggest the binary of antiracism must necessarily have a level of nuance.

I am not suggesting that antiracist scholars and activists like Kendi and Love are ignorant of this point. In her book *We Want to Do More than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom* (2019), Love discusses what she calls abolitionist teaching though she clarifies that “Antiracist teaching is...fundamental to abolitionist teaching” (p. 54). While making a point about maintaining or regaining a joy in teaching, Love stated, “I spent so much time thinking about how to win against racism—a game you cannot win—that I did not spend any time thriving” (p. 155). Earlier in the book, she explained,

There is no one way to be an abolitionist teacher. Some teachers will create a homeplace for their students while teaching them with the highest expectations; some will protest in the streets; some will fight standardized testing; some will restore justice in their classrooms; some will create justice-centered curriculums and teaching approaches; some will stand with their students to end gun violence in schools; some will fight to end the prison-industrial complex in and outside of schools' some will fight in the effort so communities can peacefully govern themselves to control their children's education, housing, healthcare, and ideas about peace, justice, and incarceration; and some will do a combination of the others....Abolitionist teaching is welcoming struggles, setbacks, and disagreements, because one understands the complexity of uprooting injustice but finds beauty in the struggle. (pp. 89-90)

In this statement Love points out the fluidity of abolitionist teaching and asserts that it is the struggle that is significant.

Kendi (2019) also described his mission as a struggle. "A mission to uncover and critique America's life of racist ideas turned into a mission to uncover and critique my life of racist ideas, which turned into a lifelong mission to be antiracist" (p. 226). Here and in the subsequent paragraphs Kendi suggests that he is as much infected with racist ideas as anyone and thus, his actions are similarly infected. It is, then, the work of a lifetime to counter that infection.

In some ways antiracism, by virtue of its stance that there is no neutral ground in a racist society, is thereby objectifying and excluding actions that do not meet its high bar for what could be called its label of activism. In other ways, it is the work of antiracists like Love and Kendi to make sure that bar does not slip down. I want to be clear here that I am not arguing for the invalidation of a high bar for activism. I believe that it is the lowering of that bar that caused

many to criticize multiculturalism as an ineffective response. I believe that to lower the high bar of what can be termed antiracism would similarly discredit it as a form of resistance.

Instead, what I seek to do in this research is to redefine the high bar of antiracist activism in the hope that it might better respond to past teacher curricula and inform future curricula. There is a risk to the project. As Kendi (2019) explained, “Asking antiracists to change their perspective on racism can be as destabilizing as asking racists to change their perspective on the races. Antiracists can be as doctrinaire in their view of racism as racists can be in their view of not-racism” (p. 219). As I suggested above, it is the foundational principle of antiracism that creates the presumption that a curriculum “either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist'” (p. 9). It is this premise and the binary that it produces that can have the effect of lowering the criteria for antiracist activism. As I hope to demonstrate in the next chapter, it is my intention to reposition that high bar for activism as one that will continuously adapt and shift in light of changing contexts and circumstances, specifically, those of racism.

In order to conduct this research, it is also necessary to understand what it is that an antiracist is resisting. In other words, what is anti-Black racism? This returns me to the question I noted at the end of the three stories that opened this chapter: what was I missing that seemed to go beyond my own understanding of the curriculum and my own shortcomings as a teacher? I believe the answer to this question lies in a reconceptualization of racism based on an idea laid out succinctly by Michelle Wright (2015) in her introduction to *The Physics of Blackness: Beyond the Middle Passage Epistemology*. There Wright explained that Blackness “exhibits the unnerving qualities of a mirage: from a distance, it appears clearly cogent, but up close, Blackness evanesces, revealing no one shared quality that justifies such frequent and assured use

as a signifier” (p. 2). Furthering this idea, Jerry Rosiek (2017; 2019) has asserted that racism itself has the function in our society of an ontological agent that adapts and responds to our efforts to resist it (I will do more to expand upon this idea in the next chapter). It is that resistance that I believe was working within the context of the enacted antiracist curriculum beyond my own awareness as a teacher of that curriculum.

I want to be clear at the outset that my research and conclusions are additive and not intended to displace the important work I seek to build upon—including radical forms of multiculturalism, critical analyses of our educational system, and resistance pedagogies (e.g. the works of Freire (1970/2007), Apple (1971), Anyon (1980; 1981), Ogbu (1992), hooks (1994), Delpit (1995), Ferguson (2001), Kozol (2005), Kendi (2019), and Love (2019)). What I will suggest here is a process for advancing and complicating those works, not invalidating them.

To better do this I am confining my research and this text in three ways. First, as I stated above, I will acknowledge that curriculum itself is a vast field of scholarly inquiry. Since this will not be a survey of the entire field, I am confining this study to what is known as the enacted curriculum, which I will explain further in the next chapter. The second area to which I am confining my research is the field of teacher knowledge. Since the enacted curriculum includes the teacher, the students, the classroom, the discourse, etc. it is important for me to make clear that what I am engaging with here is the knowledge the teacher has of what is enacted. Finally, the third area that will confine my research is the study of anti-Black racism within and around that enacted antiracist curriculum.

The conclusions that I will draw in the final chapter will center on the processes of enacting antiracist curriculum in the classroom including the adaptations and resistances of both anti-Black racism and antiracism. The problem, then, that this study will address is to look more

deeply into the nature of racism in the enacted curriculum, the nature of anti-racism as resistance in that curriculum, and the teacher practices that enact that resistance.

Research Questions

The purpose of this study is additive and not a critique of antiracism or other anti-oppressive curricula. My initial goal in undertaking this study was to better understand my own teaching experiences particularly represented by the three stories that opened this chapter. As I developed the framework for the study and began the process of recruiting and conducting initial interviews with teachers, I began to see that my experience was not unique. Teachers expressed to me their own dissatisfaction with the outcomes of their own enacted antiracist curricula and the feeling that they also had that the things that were going wrong weren't entirely in their control. Thus, my goals expanded to include investigating the nature and structure of the enacted curriculum itself particularly as it related to the enactment of antiracism. In addition to this expansion of my investigative goal, it was also my goal to add to both the collected understanding of what teachers know about this particular aspect of the curriculum and to suggest ways that new teachers might acquire that understanding earlier in their career.

The goals led me to one general research question and one follow up question. The general research question is: how does a teacher experience the influence of racism on the enacted curriculum of the class? It is important to note that in this case my use of the term "class" means specifically the entangled phenomenon of the teacher, the students, the materials (both material and non-material), the physical space, the sedimented histories, and the purposive futures all of which come together to form what we tend to think of as a "class."

The follow up to my initial research question is: once a teacher has reflected on that influence, how do they revise and reenact their practice to continue and improve their antiracist resistance?

CHAPTER 2: REVIEW OF LITERATURE

Theory is my north star: it is the steadfast tool to explain without fluff or gimmicks what I am experiencing...

- Bettina L. Love, *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*

Introduction

I opened this dissertation with three short narrative retellings of my own teaching experiences, experiences that were the initial impetus for this inquiry. Those retellings pointed me toward the question: how is racism both present and resisted in the curriculum that is produced in the classroom? In any process of inquiry, it is necessary to define the theoretical framework that produces the landscape of the problem, the structuring of the research methods and methodologies, the understandings of purpose, and the ways the conclusions will be drawn. In the last chapter I offered the five most commonly employed curricular engagements associated with racist and racism-resisting curricula and concluded that while all five tend to be present in one way or another in each, the curricular engagement that I found to be present in the most successful racism-resistant curricula is antiracism, or the active engagement of antiracist content. This is not to say that antiracism is not without its own issues, some of which I pointed out in chapter one. Antiracism is, however, the curricular engagement that offers the best tools we have at the moment to do this work. In my explanation of antiracism, I offered that as is often explained, antiracism itself seems to become a condition of the curriculum and not an action taken in the enactment of the curriculum. One effect of this problematic position is that a curriculum either is or is not antiracist and thus, any enacted curriculum must be placed in one of those two categories. As a result, an antiracist teacher is left with the tools to analyze their own curricula when its outcomes become ambiguous or contradictory. As I observed, this can tend to

lead to a lack of self-reflection and improvement since the presumption is that something that is not clearly antiracist must then be racist.

This binary condition—that teaching either was or was not antiracist—did not seem to fit with my experiences in the three narratives. My curriculum was both antiracist in its successes and racist in its failings simultaneously in the room and in some cases simultaneously with individual students. In addition, my own experience (and those of my colleagues with whom I discussed my teaching experiences in a more informal way) pointed to something else influencing my curriculum that was, in large part, outside of my control. To attempt a metaphoric explanation, it was as if I were fishing and, thinking my line was caught on a tree, I attempted to get it free by pulling it straight back toward myself. Unbeknownst to me, my line was actually caught by a fish and as I pulled straight back, it moved to the side, threw off my balance, and landed me in the river. It is not that there was some mechanical force like gravity or the implacability of a tree interfering with my efforts. Something else with a more dynamic character, more agency, more adaptability, more of a drive to resist was at work here and it is my project to better understand what that is.

I concluded chapter one with a statement of the purposes this study is to serve, and the questions that these purposes suggested/inspired. These more general research questions pointed to four areas of theoretical engagement that I need to review in order to refine the focus of my analysis. These areas are curriculum theory, posthuman empiricism, theories of anti-Black racism, and theories of teacher knowledge.

First, I will review several major theories about the nature and significance of curriculum and describe the difference between those theories and the aspects of curriculum they seek to investigate and define. For this I will focus on five widely cited traditions in curriculum theory

and conclude by discussing how those theories individually or in the aggregate do not adequately account for my experience of the curriculum that was produced in the classes I taught. Unable to reconcile what I experienced with the five theories presented, I find myself in need of a definition of that aspect of curriculum produced in the classroom, the enacted curriculum that accounts for the protean adaptability I experienced.

To develop this adaptable form of the enacted curriculum I will first turn to Karen Barad and her theory of agential realism which will point me toward the concept of entanglement, intra-action, and the agential cut. Because Barad's work focuses on the reassertion of materiality in response to what many have called the linguistic turn and curriculum itself lives in both the material and the immaterial, I will bring in the pragmatism of Charles Sanders Peirce to define both the agency of immaterial ideas and suggest how that agency might be predictable by degrees. I emerge from Barad and Peirce with a conception of the enacted curriculum that builds upon their theories, but has unique and possibly unexpected features. As stated at the conclusion of chapter one, my framework can be described as a smaller version of what Rosiek and Scott Pratt are calling "posthuman empiricism" (forthcoming). In order to more clearly illustrate the usefulness of the unique features of this version of the enacted curriculum and the agential curricular ideas acting within it, I will apply them to one of the most persistently urgent curricular issues of our era and the focus of the narratives that opened the first chapter—the way the enacted curriculum reproduces and resists racism, and specifically anti-Black racism. One of the features of this theory is that curriculum exists in part in the thoughts, feelings, and practices of teachers, and raises questions about teacher agency and capacity for self-transformation. Therefore, for the final of my four areas of research and scholarship I will review the literature on teacher knowledge and teacher inquiry. At the conclusion of this chapter I will offer those

general research questions again, but modified to reflect the work of the literature review in this chapter.

Broader Connections: Indigenous Ways of Knowing

Before I begin my survey of the literatures of curriculum theory, Agential Realism/Pragmatism, antiblackness, and teacher knowledge, it is important for me to acknowledge that this project and those literatures find themselves in conversation with other theoretical frameworks of social science.⁸ Particularly, there are significant similarities between the analytic approach I am taking here and those found in scholarship on Indigenous epistemologies and methodologies focused on Indigenous ways of knowing. It is often the case that the Indigenous studies literature is overlooked in contemporary conversations about non-human or more-than-human agency, sometimes intentionally, but more often due to the proposed scope of the research, an author being less well-read in this area of scholarship, or an honest intention by the author to avoid extractive scholarship.

In my case, I wish to affirm the work of Indigenous scholars who have done work to understand phenomena similar to those I am interested in, and not leave the connections silent, hopefully suggesting an ongoing conversation that might broaden and complicate the work that I do here. As I move through this dissertation, I will point out those parallels that I find significant acknowledging that they will be necessarily only a limited selection.

⁸ My analysis here bears similarities to the work of Jerry Rosiek, Jimmy Snyder, and Scott Pratt (2018).

Review of Research and Scholarship

Curriculum Theory

Curriculum is “*what* is being taught, and is often offered in contrast to the concept of pedagogy, which refers to *how* things are taught” (Rosiek & Kinslow, 2016, p. 13, emphasis in the original; see also Flinders & Thornton, 2009). This contrast is also present when scholars use the phrase “curriculum and instruction” (e.g. Fullan & Pomfret, 1977; Marzano, 1988; Brophy, 2008; Tyler, 2013) where curriculum is the “what” and instruction is the “how.” Following upon this assertion, the obvious question is: what is the “what” that is being taught? This question leads inexorably to the question: what is most important to teach?

Since curriculum is the “what” being taught, and the discussion of curricular theories is addressing the question of what is most important to teach, curriculum itself is interconnected and continuous with teaching. Teaching is the production of new and changed ideas in the minds of students and new habits, skills, and behaviors in their bodies. Thus, the “what” of curriculum is the collection and/or transference of ideas, habits, skills, and behaviors to/with students. The question of what is most important to teach is asking which ideas, habits, skills, and behaviors are most important to pass on to students?

Scholars in the field develop different assumptions and claims about the ontology and epistemology of curriculum or ‘what should be taught.’ Scholars who develop surveys of the field often organize them chronologically (e.g. Tanner & Tanner, 1990) or theoretically (e.g. Schiro, 2013). In his 2013 book, *Curriculum Theory: Conflicting Visions and Enduring Concerns*, Michael Schiro organized his survey of curriculum theoretically into what he called “visions of schooling” (p. 1). Those “visions” are structures of epistemology and ontology that

answer the question, “what is most important to teach” and, further, construct that answer into a comprehensive theory of knowledge and the world.

The four major ‘visions of schooling’ (p. 1) offered in his text are: (1) the scholar academic theory, (2) the social efficiency theory, (3) the learner centered theory, and (4) the social reconstruction theory (see also Cheung & Wong, 2002; Labaree, 1997; Tanner & Tanner, 1990; & Zeichner, 1993). These “visions of schooling” are similar to what Herbert Kliebard (2004) described as “interest groups” (p. xix) in his own canonical text, *The Struggle for the American Curriculum: 1893-1958*. There is also arguably a fifth theory of curriculum, the reconceptualist movement in curriculum begun in the 1970s that is significant to the history of curriculum in the United States.

The five divergent theories of curriculum that I will describe will be at least somewhat familiar to researchers and/or teachers working in the field of curriculum studies in the United States (Pratt, 2021). They are often presented in curriculum courses and in much of education scholarship as self-contained each with its own cited literature. This is not to say that they have solid boundaries walling them off from each other, but instead point to both the way they are presented and subsequently how they are engaged. In the following sections I will offer a brief description of each theory and, to make the differences clear, I will offer examples of each theory enacted.

Five Curriculum Theories.

Scholar Academic Theory.

Scholars such as Ralph Tyler (1949/2009) and Arno Bellack (1969) cite the report produced by the “Committee of Ten” in 1893 as one of the foundational moments of scholar academic theory. This report pushed for the division and standardization of disciplines in high schools in the US, going

so far as to offer a chart explaining the year in school when different aspects of those subjects should be taught (see appendix A). The purpose of this report was twofold: first, to standardize the division of disciplines in education, and second to standardize the knowledge that was needed by students as they grew to become citizens. In defense of this organizational theory of curriculum, Joseph Schwab (1978) explained that the disciplines are distinct not out of habit or an arbitrary need for division, but instead because each has a distinct theoretical framework. E. D. Hirsch took Schwab's theory of disciplines and applied it to a reactionary nationalism to create a list of topics that he thought were required knowledge for all Americans (Hirsch, 1988; Hirsch, Kett, & Trefil, 2002). While this list has been critiqued by many in the field (e.g. Estes, 1988; Urban, 1988), the premise that there are texts that are vital to understanding a discipline is accepted in many places.⁹ Scholar academic theory as an organizing principle for curriculum can be seen in every level of education throughout the 20th and into the 21st centuries as demonstrated by the continued disciplinary organization of most schools and all standardized tests by subject and grade.

This theory of curriculum is based on the premise that the disciplines are not only distinct by human convention but also by their epistemic and ontological assumptions. It is important to note that this theory does not assume that certain knowledges are only available to certain disciplines, but rather that they are not understood or engaged with in the same way by all. One consequence of engaging what is taught through the scholar academic theory is that those ideas or concepts that fit within the preestablished disciplines are made more visible while those ideas/materials/scholars that do not fit or perhaps transgress the boundaries become invisible within or are pushed to the liminal spaces of the curriculum.

⁹ For example, as recently as 2012 the PhD program in African American Studies at Michigan State University posted a comprehensive reading list. Other examples include the comprehensive exams in the Classics Department at Washington University in St. Louis and the English Department at the University of Tennessee at Knoxville which require familiarity with a specific set of literature.

In this theory the source of knowledge is an expert base from which is drawn specific “required texts” like Shakespeare for English Literature and Du Bois for African American Studies. As a result, decisions about what is most important to teach are made by the experts in the different fields and not to engage with those texts is tantamount to not having knowledge. This curriculum theory is not limited to knowledge production. The theory also produces the physical space of a classroom where the desks are focused at a central point that the teacher is occupying (imagine any lecture hall with stadium seating). It also produces the experience of time in that it co-produces a class day that is divided into subject matter periods.

Social Efficiency Theory.

One of the founding members of the field of curriculum in America is Franklin Bobbitt (Flinders & Thornton, 2009; Pinar, Reynolds, Slattery, & Taubman, 1996; Schiro, 2013; Tanner & Tanner, 1990). In his work “Scientific Method in Curriculum-Making,” Bobbitt argued that it isn’t content that students needed to learn, but skills; “not for knowledge about citizenship, but for proficiency in citizenship” (1918/2009, p. 15; see also Kliebard, 1968, p. 75). Curriculum itself is “that *series of things which children and youth must do and experience* by way of developing abilities to do the things well that make up the affairs of adult life” (p. 17, emphasis in original). To do this, objectives are developed, after careful observation of successful adults of those abilities, proficiencies, and/or skills that, once mastered, will reproduce their success. Once those objectives are created, the next step is to deliver and assess them as efficiently as possible. This process was taken up by Tyler (1949) who created a set of four guiding questions for the development of curriculum to be used in a cycle from purpose to experience to organization to assessment and back to purpose. This praxis for understanding curriculum became known as the “Tyler Rationale.” The creation of measurable objectives and the Tyler Rationale would become arguably the most significant contribution of this theory to our current educational system. Those objectives would

receive an additional boost when in the 1950's "Bloom's Taxonomy" was created by Benjamin Bloom (Sosniak, 1994) using educational psychology to categorize and rank the actions (verbs) and their associated skills included in a given objective.

This theory is founded on the idea that learning is a skill/behavior-based process which must be measured/measurable. Like the scholar academic theory, social efficiency assumes the ability to objectively measure learning which assumes an objective reality. It also assumes that skills/behaviors are discrete and can be defined as such. Also, like scholar academic theory, social efficiency theory in practice removes or ignores a large percentage of what is being taught in a classroom, specifically, those skills that are not readily measurable such as creativity, empathy, and problem-solving (Hocevar, 1981; Crompton, 2000; Strauss, 2019).

Social efficiency theory is often considered the framework that has had the largest effect on the enacted curriculum of today's classrooms. It is credited with the move to the common core that has been extremely controversial in the United States. Thus, like scholar academic theory, social efficiency also produces time as a scarce resource directed toward students' efficient learning of skill and an assessment regime that quickly and accurately measures that learning. The results of the enactment of curriculum in this framework can produce schools as "failing" if they don't make adequate progress in their test scores,¹⁰ reducing the local property valuation (see, for example, Chen, 2021, April 26), which lowers property taxes, which lowers the schools operating budget, which results in under-resourced facilities. Schools which perform well on their tests often receive opposite effects.

¹⁰ See the No Child Left Behind legislation signed into law by President George W. Bush in 2001.

Learner Centered Theory.

Colonel Francis Parker, an opponent of the conclusions of the Committee of Ten referenced earlier, “was instrumental in developing curriculum emphasis upon the child” (Pinar et. al., 1995, p. 84). Lester Ward argued likewise in 1883, as the work that would culminate in the Committee of Ten was being completed, that the environment was fundamental to a child’s learning (Tanner & Tanner, 1990). These ideas coalesced and pushed a group of scholars toward a unit of analysis of the individual child in the classroom rather than the knowledge or skills to be acquired. Those scholars came from the fields of psychology, sociology, social work, philosophy, and social justice and are often grouped into the “progressive movement.” These thinkers include Jane Addams, Anna Julia Cooper, John Dewey, William James, Maria Montessori, and others (Pinar et. al., 1995; see also Tanner & Tanner, 1990). One of the significant changes to the process of curriculum development and implementation made in this framework is the order of that process: in social efficiency and scholar academic theory the curriculum precedes the students into the classroom, while a learner-centered theory of curriculum means that the curriculum must be tailored to respond to the students (Flinders & Thornton, 2009, p. 9; see also Rugg & Shumaker, 1928; Montessori, 2004; Murriss, 2016; Noddings, 2005). Addams, who is often wrongly cited as secondary to Dewey, developed and utilized highly effective curricula based in students’ experiences past, present, and yet to come (Addams, 2009). “Children are not viewed as individuals lacking social, intellectual, artistic, and physical interests and endeavors, but as individuals full of self-generated curiosity about their world...” (Schiro, 2013, p. 106). Dewey’s own criticism of the classical curriculum centered on the routine memorization and recitations designed to encourage mental discipline in the students (Pinar et. al, 1995, p. 105), while what he favored instead was a curriculum that was inextricably intertwined with the experiences of the student. Addams’ critique of the schooling experience based in scholar academic and social efficiency theories was of the time focused on reproducing the status

quo thus reinforcing the necessity of engaging with students' experiences when developing curriculum, rather than relying on the backward-facing aspects of social efficiency and scholar academic theory.

The unit of analysis of the learner-centered theory of curriculum is the individual student meaning the teacher's goal is to guide and develop the innate and preexisting abilities of that student by constructing environments that will foster that development with that student's "growth" as the objective. The individual focus of the frame necessitates an ontological and epistemological pluralism precluding the potential of a single reality which can be objectively measured. This is not to say the learner-centered curriculum is conducted without assessments, but that those assessments are designed in such a way that they are mostly dependent upon the individual student and not an externally created measurement. Since learning is an interaction between what is inherent in the student and the external contexts designed to develop those abilities, curriculum itself is the construction of environments that interact with the student to produce inquiry which develops growth. Thus, classrooms expand to include experimental apparatuses, spaces for active learning (like stages for plays or tracks for testing wooden cars), and de-center the teacher as *the* source for knowledge.

Social Reconstruction Theory.

In 1932 George Counts, who is often included among progressive thinkers, published "Dare the school build a new social order" in which he argued that for democracy to survive, both technology and the system of production must be "made to serve directly the masses of the people" (1932/2009, p. 35). This early example of social reconstruction theory points to the Marxist foundation that the theory is based upon. While World War II slowed the development of this theory (Schiro, 2013, p. 174), its influence increased dramatically starting in the 1950s. Influenced by philosophers of the Frankfurt School who were themselves influenced by Marx's dialectic method to

develop critical theory (Giroux. 1980/2013), social reconstructionists take as their unit of analysis entire social systems and ideological discourses. To develop their curriculum, they first assume that “society is unhealthy” (Schiro, 2013, p. 151) and that most who function within that society cannot see that lack of health. They then develop a curriculum that will show society its own contradictions, teach its children to see those contradictions, and finally teach those children how they might ameliorate and improve that society in the future.

The focus on objectives/plans and assessments/outcomes inherent in scholar academic and social efficiency theories was critiqued by Philip Jackson and then by Jean Anyon, Michael Apple, and Paul Willis among many others who argued that this process-product analysis of curriculum ignored teacher practice altogether leading those analyses to miss a great deal of what was actually being taught. The theory of the hidden curriculum, as it has been termed, has been taken up

in the frames of class and social structure (Anyon, 1980; Apple, 1990; Apple & King 1977; Willis & Aranowicz, 2017). [...] Those mainstream understandings have been further expanded in recent years to apply beyond economics to the contexts of gender (Basow, 2004; Booher-Jennings, 2008; Stinson, 2005), race (Langhout & Mitchell, 2008; Noguera, 2003), disability studies (Leonardo & Broderick, 2011) and other forms of oppression. (Pratt, 2019, p. 4)

Social reconstruction theory has developed beyond being a vehicle for social critique into a theory of proactive pedagogy. Joel Westheimer (2015) addressed these issues when he described the three kinds of citizenship: the personally responsible citizen, the participatory citizen, and the social-justice oriented citizen. Possibly the most famous work of social reconstruction theory is *Pedagogy of the Oppressed* by critical theorist Paulo Freire who argued that education itself can and should be a practice of freedom and social transformation (1996).

Social reconstruction theory is foundational in that it assumes an external reality that can be described, though the accuracy of that description can depend on the ability of the observer to see through the ideology. It is also a normative framework, using its scholarship to call for change in how we teach. Because of its macrosocial focus, it is limited in its ability to address smaller frames of reference, though theorists in this framework might argue that this is not their project. This theory can and often does change the physical representations in a classroom. Images of George Washington are replaced with Frederick Douglass. History textbooks that laud the greatness of America are replaced with more critical readings of America's past like *An Indigenous People's History of the United States* (Dunbar-Ortiz, 2014). This theory also can produce the hidden curriculum as intelligible (Pratt, 2019).

The Reconceptualization of Curriculum.

Those four theories as they are presented in Schiro's work leave out a significant development in the field of curriculum: the reconceptualization movement. There were two major points of emphasis that spurred this movement, the first being the dramatic turn toward process-product analysis and the devaluing of the teacher in the classroom (Macdonald, 1971; 1976; Miller, 2019). The second was the increased visibility of the influences of social and political contexts in physics, literature, biology, philosophy, and curriculum theory. In 1967 Elliot Eisner published an article entitled "Educational Objectives— Help or Hindrance?" (1967/2009) in which, similar to Philip Jackson's *Life in Classrooms* (1990), he pointed out that the process-product model of objectives and assessments ignored the practice of teachers and students in the classroom. While Jackson used this oversight to point out large scale societal issues, Eisner directed his attention to the individual teachers and students in the classroom. He was joined by Maxine Greene, a self-described "existential phenomenologist" (Greene, Ayers, & Miller (Eds.), 1998), who argued for the situated nature of knowledge and experience (ibid.).

The “reconceptualization of curriculum” that arose from these influences coalesced around the newly instituted Bergamo Conference and the Journal of Curriculum Theorizing. Conference organizers Janet Miller and William Pinar (Pinar, 2013) combined their critique of process-product curriculum theory, the increasing visibility of cultural, political, and historical context, and Greene’s argument that the past is crucial to our understanding of the present and the future. To say that this movement had/has a distinct methodology like the others would be inaccurate (Schubert, 1986), though it does have a number of themes present throughout much of the work associated with it. Those themes are: (1) a refocusing on the theory that underlies all work on curriculum (Lather, 1986a; 1991; Schubert, 1986; Kridel, 1998; Pinar, 2004; Pinar et. al., 1995); (2) the acknowledgement of the situatedness of theory within an historical, political, and social context that is always influencing all work (Pinar, 1974; 2004; 2006; Miller, 1982; Lather, 1987; Tanner & Tanner, 1990; Collins, 1993; Pinar et. al., 1995; St. Pierre, 2000; Chang & Rosiek, 2003); and (3) the affirmation of the teacher and their practice in the classroom as foundational to curriculum work (Shulman, 1987; 2004; Carson, 1990; Clandinin & Connelly, 1990; 1992; Pinar, 2004; Pinar et. al., 1995; Chang & Rosiek, 2003).¹¹

To return to my experiences as a classroom teacher, if I were to follow the work of the reconceptualists instead of simply looking for the content that seemed to fit into the Venn diagram of the planned curriculum adopted by my school and my students’ experiences and interests, I would have refocused myself on the underlying theory and social, political, and historical context upon which I was building my curriculum. Then, I would have asserted my own understanding of teaching practice as valid and valuable in the ongoing development and revision of that curriculum.

¹¹ This list of themes is my own creation. Its purpose is to offer a general description of the character of this curricular theory.

To review and simplify, the scholar academic theory directed my focus at the content, the social efficiency theory at the skills, the learner-centered theory toward the individual student, and social reconstruction theory toward the ills of society. But it wasn't just the focus of my attention that changed with each different application of theory, but also the elements of the curriculum I was drawn to develop or emphasize, and when a new theory took up my view, that work that I had put in didn't look right anymore, and so I would go and change it. Each theory, as I thought with it (Jackson & Mazzei, 2011), would also produce the room I was standing in and the class I was teaching differently.

The Enacted Curriculum.

Each of these five curricular theories can be used to analyze many aspects of the curriculum, though as I pointed out, they are not just descriptive, they are also discursively and materially productive. To analyze the curricular effects produced by the different theories, curriculum itself is often cut into different aspects to be discussed. Those *aspects of curriculum* include the planned, enacted, assessed, learned, lived, hidden, null, and experienced curricula (Rosiek & Clandinin, 2016, p. 294). Each of them is a

portion of the whole that is the curriculum. For example, the planned curriculum consists of what is planned to be taught, while the null curriculum consists of what is not taught. And while these are described here as separate, they are continuous with each other. For example, the null curriculum is produced in the negative space of the class, meaning if I have a class library with no books whose protagonist is a woman of

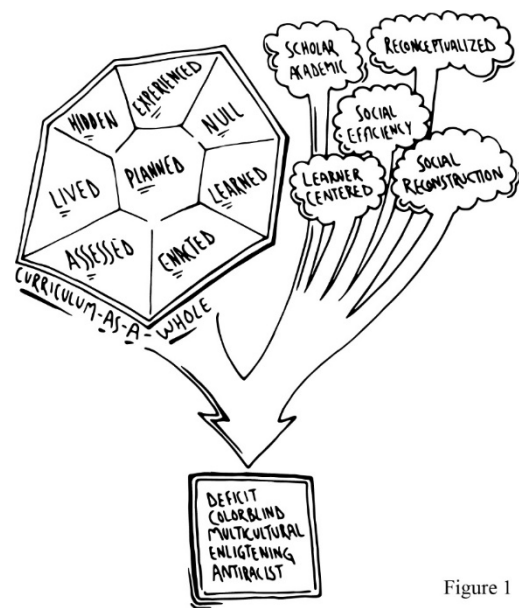


Figure 1

color, my students learn the null curriculum that women of color are not central figures in events despite my having never said a word. The learned curriculum is partially a product of the planned and assessed curricula and of the students' own interest/ability to retain what I am attempting to teach. The five curriculum theories discussed above engage these *aspects* differently and together produce what is taught and what should be taught in each iteration of that engagement.

Each of the five curriculum theories engages the curriculum itself in a unique way that can be seen in the distinct *aspects of curriculum* that are produced. They each also offer different engagements of race and racism in the classroom, though, as I described in chapter 1, the enactment of those engagements tends to fall into one of four categories of responses/resistances (see Figure 1). Analyses of these engagements can be as specific as the learner-centered production of multicultural curriculum as it is experienced by students (e.g. Delpit, 1992).

While each of the *aspects of curriculum* is worthy of further study, for this dissertation it is important that I limit my conversation to one. As I stated in the first chapter, I will focus on the “enacted curriculum” which is defined by Rosiek and Clandinin (2016) as “the outcomes and understandings that are enacted in classrooms” (p. 294). This *aspect of curriculum* is similar to Ted Aoki's (1986/2005) “curriculum-as-lived-experience” (p. 159) which he defined against “curriculum-as-plan” (ibid.). The curriculum-as-lived-experience that Aoki describes in his 1986 paper includes the individual students who make up the classroom as well as their experiences, attitudes, and understandings. My use of the term “enacted curriculum” takes Aoki's curriculum-as-lived-experience and the enacted curriculum defined by Rosiek and Clandinin as a starting place and moves beyond them to define the concept in the terms of new materialism and in particular, Barad's agential realism to encompass the whole of the phenomenon of the class. This

enacted curriculum includes the teacher, the students, the physical space, the material objects, the immaterial ideas, the sedimented pasts, and the prospective futures which all come together in the moment of a “class” to produce education.

Review.

Each of the five curriculum theories (scholar academic, social efficiency, learner centered, social reconstruction, and the reconceptualization movement) explained above provides a different engagement with the different *aspects of curriculum* and a different answer to the question “what is most important to teach?” While there may be an inclination to think of them as five lenses through which we can look at the different *aspects of curriculum* and thus gain a clearer picture of an external curriculum as a whole, as I have elsewhere argued (Pratt, 2021), “each of the [five] theories makes fundamental assumptions about what knowledge is and where it is produced. [...] It is when attempts are made to put them together that something interesting becomes apparent: in the ways that they matter, including their conceptions of knowledge, one cannot wholly synthesize any of the frames with the other [four]” (p. 4). I compared the curricular theories to mountains that may overlap in their foothills but will not allow me to stand atop more than one simultaneously. Further, I argued that when attempts are made to analyze the curriculum-as-a-whole, one cannot simply view that curriculum through each theory and come out with a more complete picture. Each curriculum theory produces different *aspects of curriculum* and thus a different curriculum-as-a-whole. To return to the three stories of my own teaching that began this dissertation, when I read them through each theory the curriculum-as-a-whole shifts with each new reading.

To analyze the curriculum-as-a-whole is a monumental task and one that I will not attempt in this dissertation particularly when it is taken in all of its aspects and through all five curricular theories. What I will focus on here, as I stated above, is the enacted curriculum. In chapter one I asked the question, what was I was missing that seemed to go beyond my own understanding of

the curriculum and my own shortcomings as a teacher? In the “what” that I was teaching, other forces seemed to be in evidence that went beyond my own understanding of the curriculum. This was not the planned curriculum that I pored over in the days before teaching the class. It wasn’t the assessed curriculum that was captured in the formal and informal formative and summative assessments I gave throughout the curriculum. Instead, my question directed me to the “what” that was produced in the moments of teaching standing in my classroom engaging with my students. The production in my classroom finds parallels with Aoki’s (1986/2005) curriculum-as-lived-experience though I would like to look beyond the lived experiences of the humans in the classroom. While I believe Aoki does this, his concept still finds its centers in the humans in the room. Similarly, the production that I am interested in has parallels with Rosiek and Clandinin’s (2016) definition of the enacted curriculum though, to be fair, their definition was necessarily short due to the format and focus of their chapter. The *aspect of curriculum* that I will focus this dissertation on is the enacted curriculum or more accurately the posthuman empiricist enacted curriculum. The posthuman empiricist enacted curriculum is the application of a simplified version of what Rosiek and Scott Pratt are calling “posthuman empiricism” (forthcoming). This concept in my research draws on the work of Barad, specifically their theory of agential realism and Peirce’s pragmatism. In the next section I will lay out my understanding of Barad’s work and the ways I will be thinking with it to build my own theory of the enacted curriculum.

Agential Realism and Pragmatism

In this section I will lay out the theoretical frameworks of Barad’s agential realism and Peirce’s pragmatism in an effort to combine their general tenets into a single coherent metatheoretical framework. The framework that will emerge is not wholly part of either scholar’s frames but is its own separate engagement with ethico-onto-epistemology. Once enunciated here,

I will think the enacted curriculum as I have described it with this metatheory thus converting what were more affective reflections on teachers' experiences (including my own) into engagements with what is produced as the enacted curriculum. I am using the term "metatheoretical" here intentionally. This is because it is my intention to develop a framework that will engage with the realities of the enacted curriculum in the class and the theoretical frameworks thought with by the teachers (and the researcher) involved in that enactment. I will discuss this relationship in more detail in the following sections.

Karen Barad's Agential Realism.

This section will begin with a general overview of Barad's theory of agential realism as it was most completely described in their book *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning* (2007). I will conclude this section with the beginnings of my own interpretation of their theory and those places where I believe my reading is in need of further development. In the next section I will continue that development by reading into agential realism the pragmatism of Peirce.

The concepts and ontologies of time and space are foundational to any theory and especially theories of physics (Barad, 2007, p. 437; Galison, 2004; Dyke & Bardon (Eds.), 2013). This is not a controversial statement once it is pointed out that any given theory will be bound by its own understanding of cause and effect and their relationship in both time and space.¹² Barad's agential realism is no exception. Concepts and theories are also shaped by their historic context. In light of both of these statements, it is important to give extremely brief summaries of my understanding of three of Barad's predecessors, Isaac Newton, Albert Einstein, and Niels Bohr,

¹² For a description of the process of inquiry which includes an explanation of the integral position of cause and effect see Pratt, 2010.

and the most relevant portions of their theorizing. As I will show later, these theories and their premises directly influence agential realism as Barad formulated it.

Sir Isaac Newton.

Sir Isaac Newton argued that “everything in the universe that moved or changed—did so...against the universal background of a single, constantly flowing river of time” (Galison, p.13). “For Newton the question of time held an absolute component; time was not and could not be merely a question of “common” clocks” (p. 20) but was instead “absolute, true, and mathematical time” (Newton, 1999, p. 408.). His need to solidify this theory was in his own words “to determine true motions from their causes, effects, and apparent differences, and, conversely, of how to determine from motions, whether true or apparent, true causes and effects” (Newton, 1999, p. 413–14).

Albert Einstein.

“Newton's absolute conception of time as a series of moments evenly spaced along a line that goes to infinity in both directions is found to be wanting in Einstein's hands” (Barad, 2007, p. 437). In 1905 Einstein published one of his most significant works entitled "Ist die Tragheit eines Körpers von seinem Energieinhalt abhängig" (Does the inertia of a body depend upon its energy content?) in which he laid out his theory of special relativity, a theory predicated on two postulates. “Einstein's first postulate states ‘the laws of physics are invariant (i.e., identical) in all inertial systems (nonaccelerating frames of reference)’” (Self, 2016). By using systems (or frames of reference) Einstein makes this first postulate dependent upon a present observer and upon the acceleration of that observer. “Einstein's second postulate defines the speed of light to be a constant which is the same for all observers; thus the speed of light does not depend on the frame of reference from which it is perceived” (ibid.). From these two postulates Einstein

demonstrated that people at different reference points cannot agree about simultaneity (see the train and lightning example cited by Gordon Belot (2013, p. 187-8)).

Einstein extrapolated from the impossibility of simultaneity the theory of time dilation, or the idea that the speed of time is relative to the speed of the observer.¹³ Einstein (and Barad) concluded from this theory that Newton must have been incorrect in his assumption that time (and space) are absolute and concrete, and that, in fact, time and space are enmeshed.

“According to the special theory of relativity, time is but a fourth spatial dimension, and the usual couple "space and time" becomes the single term "space-time"” (Barad, 2007, p. 437).

At the time that he was working, the technology had not yet been invented to test Einstein’s theories. Thus, each of his theories and postulates referenced above was formulated through what are called “Gedanken Experiments,” or “[a]n experiment carried out only in imagination or thought; an appeal to imagined experience; a thought experiment” (Oxford English Dictionary, quoted in Barad, 2007, p. 288).

Niels Bohr.

Like Einstein, Bohr was also limited by the technology of the time. This meant that he too had to conduct gedanken experiments. In fact, Bohr and Einstein “made famous use of gedanken experiments to challenge each other’s understanding of quantum phenomena” (Barad, 2007, p. 288). In discussing the works of both scientists, Barad pointed out how they both directly addressed and refuted the theories of Newtonian physics.

¹³ In its simplest terms this theory can be explained using a light clock where a ball of light is bouncing between two mirrors once per second. By putting one light clock into motion and keeping another second clock “stationary” the light has further to travel in the moving clock. Since the speed of light is constant it takes longer for the light in the moving clock to return to its source meaning that for that clock seconds take longer to pass and time moves slower. For a more complete and substantive explanation see the World Science Festival’s video “Time Dilation: Moving Clocks Tick Slower” (<https://www.youtube.com/watch?v=7m2KK8rOTBE>)

Although both quantum mechanics [Bohr's theory] and the theory of relativity [Einstein's theory] offer profound challenges to Newtonian physics and its philosophical worldview, they do so in very different ways. [...] [T]he two theories understand the nature of observation and the role of the observer very differently. While Einstein presumes that observer and observed are distinct states with separately determinate boundaries and attributes, Bohr argues that quantum physics challenges these ontological assumptions and their epistemological implications. (Barad, 2007, p. 437)

The concept that the observer and the observed are distinct and separate is foundational to many theoretical frameworks employed in social science research to the point that those frameworks cease to function when that divide is questioned.¹⁴ That the observer and the observed are tangled together in the practice of observation is demonstrated in physics through the “observer theory,” or the theory that a phenomenon will change in the act of or because it has been observed (Dent, 2005). As stated by Barad, “Bohr's philosophy-physics (the two were inseparable for him) poses a radical challenge not only to Newtonian physics but also to Cartesian epistemology and its representationalist triadic structure of words, knowers, and things” (Barad, 2007, p. 97; p. 195).

Bohr came to his conclusion about the inseparability of observer and observed partly due to his work on the two-slit gedanken (thought) experiment to determine whether light consists of waves or particles. The experiment demonstrated that it is the construction of the apparatus used

¹⁴ As an example, see the crisis of representation in anthropology (Kirsch, 2006; Marcus & Fischer, 1986; Rosaldo, 1993; hooks, 1990).

in the experiment that will *co-constitute*¹⁵ light as either a wave or a particle meaning that the observer and their work on that apparatus are implicated in light's co-constitution.

Agential Realism.

Barad developed their theory of agential realism by primarily leaning on Bohr's work. His theories of inseparability led Barad to establish their fundamental unit of analysis not as a discrete object, action, or piece of language but instead as a *phenomenon*, or "*the ontological inseparability/entanglement of intra-acting 'agencies'*" (2007, p. 139, emphasis in the original). There are three key concepts that are foundational to Barad's work that I will be discussing: entanglement, intra-action, and apparatus.

In their explanation of these three concepts, Barad employs the conception of "superposition." They define superposition briefly as the "linear combination of...component waves" (p. 255). In their explanation, they draw on Werner Heisenburg's uncertainty principle and Bohr's use of indeterminacy. While Heisenburg was making a claim about epistemology, that a measurement is real but unknown, Bohr argued,

the point is not that measurements disturb preexisting values of inherent properties but that properties are only determinant given the existence of particular material arrangements that give definition to the corresponding concept in question. In the absence of such conditions, the corresponding properties do not have determinate values. And the determinateness of one set of properties materially precludes the determinateness of a complementary set. (p. 261)

¹⁵ Note here that the use of "co-constituted" as opposed to the term constituted means that light itself is not passive in this relationship meaning that it is implicated just as much as the observer in the materialization of its physical state.

In other words, measurement itself is productive of ontology and the measurement itself is making some ontology indeterminate. Thus, in an experiment where a beam of particles with two superpositions are shot, “our inability to predict which particles will emerge [with each superposition] is not due to ignorance...but rather because the values are themselves indeterminate before their measurement” (p. 265); a phenomenon termed “quantum indeterminacy.”

Barad concluded that

it is the specific material configuration that gives definition to the notion of the property in question, enacts a cut between the ‘object’ and the ‘measuring instrument,’ and produces determinate values for the corresponding measured quality, leaving the complementary quantities indeterminate. (p. 264)

Superpositions, then, as the “linear combinations” of compositional waves, in fact, “do *not* represent mixtures of particles with determinate properties. Rather, *superpositions represent ontologically indeterminate states*—states with no determinate fact of the matter concerning the property in question” (p. 265, emphasis in the original). The apparatus as the material configuration attempting to conduct a measurement is enacting that cut whereby some qualities become determinate while others become indeterminate. This indeterminacy means that “the use of probabilities is intrinsic to the nature of quantum phenomena” (ibid.).

Entanglement, Barad defines in relation to these concepts. “*Entanglements, like superpositions, are uniquely quantum mechanical--they specify a feature of particle behavior for which there is no classical physics equivalent.* In essence, the notion of an *entanglement is a generalization of a superposition to the case of more than one particle*” (p. 270, emphasis in the original). They explain this using two example particles each with two possible spins (up and

down). In their explanation, it is impossible to write a description of the state of particle A at the exclusion of particle B. They conclude that “*the entangled state of A and B...must be understood as a single entity*” (p. 271, emphasis in the original).

As I mentioned earlier, Einstein and Bohr, limited by the technology of their time, had an ongoing debate utilizing gedanken experiments and argumentation. As time went on and technology advanced, scientists reached the point that those thought experiments could be brought into the world. Technology “made it possible to actually perform certain thought experiments” (p. 288). There were four experiments that Barad describes that have direct bearing on their engagement with quantum physics: (1) The EPR Challenge and Bell’s inequalities; (2) Complementarity I: BKS and Contextuality; (3) Complementarity II: Which-Path Experiments (indeterminacy and uncertainty); and (4) Complementarity III: Quantum Erasers--Entanglements Rule! (p. 288). I do not presume to be a quantum physicist, but I do think that it is important here to mention the conclusions Barad draws about each of these experiments and how they build to form agential realism.

The EPR Challenge and Bell’s Inequalities.

In 1964, John Bell formalized the argument made by Einstein, Podolsky, and Rosen (EPR) and made it possible to do “an experimental test that tells us whether physical reality is correctly described by a local hidden-variables theory or by quantum mechanics” (Barad, 2007, p. 289). The conclusion of these experiments was that “*the experimental tests indicated that the EPR analysis is wrong. [...] Rather, there is empirical evidence for the existence of a different metaphysics than the one underlying Newtonian mechanics. [...] This is no mere philosophical prejudice but an empirical fact*” (p. 291-2, emphasis in original). In other words, “it is no longer possible to embrace the metaphysics of individualism (as in classical physics): *either the very*

idea that individual objects possess discrete attributes is wrong, or interactions among objects are nonlocal, or both” (ibid., emphasis in the original).

Complementarity I: BKS and Contextuality.

The BKS theorem, named for the three scientists who developed it: Bell, Kochen, and Specker, is included by Barad here because it forms an “interesting bridge” (p. 293) and as a foundation for their own theory, and not because it required “experimental confirmation per se” (ibid.). Bell (1966) and Kochen and Specker (1967) constructed a theorem that argued that “*the larger experimental arrangement matters for all measurements*” (p. 294, emphasis in the original), and “*rejects the metaphysics of individualism--the assumption that preexisting objects (individually determinately bounded entities) possess inherent properties*” (ibid., emphasis in the original). This conclusion contradicts not only Newtonian physics but also presumptions of objectivity found in social science research.

Complementarity II: Which-Path Experiments.

This series of experiments detailed by Barad addressed and offered “direct evidence on behalf of several main tenets of Bohr’s philosophy-physics” (p. 310).¹⁶ The first “complementarity,” which is expressed quantitatively as the “indeterminacy principle” (p. 300), was developed by Bohr as a counter to classic physics. Complementarity “dash[ed] Einstein’s hopes that it is possible to obtain which-path information without destroying the interference pattern” (p. 310). The second is the understanding of “complementarity as a matter of entanglement/inseparability (“contextuality”) rather than disturbance” (ibid.) and the third is the understanding that “what is at issue is the nature of specific experimental arrangement...and not

¹⁶ This section begins on page 294 of *Meeting the Universe Halfway* and concludes on page 310. While I will not summarize Barad’s own summary of these experiments here I do believe that it is important to return to this text for further clarity of these ideas.

actual observations, as empirically supported by the fact that what is required for the loss of interference is not the observation of which-path information but the very *possibility* of distinguishing paths” (ibid.). According to Bohr as quoted by Barad (2007),

We are faced with the impossibility, in the analysis of quantum effects, of drawing any sharp separation between an independent behaviour of atomic objects and their interaction with the measuring instruments which serve to define the conditions under which the phenomena occur. (p. 308, emphasis in the original)

Complementarity, then, is the impossibility of distinctly separating the behavior of atomic objects and the practice of measurement; “*the two notions of light and also of matter enter in sharp contrast*” (Bohr quoted in Barad, 2007, p. 297, emphasis Barad’s). This leads directly to Barad’s conception of the phenomenon as the “ontological inseparability of agentially intra-acting ‘components’” (pp. 308-9). Importantly, it is only with the superposition principle which makes it “possible to combine (superpose) component waves, each of well-defined wavelength, to form a wave packet localized in space” (p. 298), that this contrast can be bridged. Significant to the superposition principle is that “the more well-defined the spatial localization, the less well-defined the wavelength, and vice versa” (p. 299).

Complementarity III: Quantum Erasers--Entanglements Rule!

The “quantum eraser” experiments are intriguing because they investigate Bohr’s hypothesis that it is possible to restore an interference pattern that collapses through the practice of measurement. The question this experiment tested was: even after an atom had passed through the slit of a “which-slit experiment” and registered a mark on the collection screen, was it possible to choose to erase that information and retrieve the interference pattern? It turns out that in “delayed choice mode” (p. 312) it is possible. The conclusion that Barad draws from this

experiment is that “the quantum eraser experiment confirms Bohr’s central point that the objects and the agencies of observation are inseparable parts of a single phenomenon” (p. 315). Of particular interest in this experiment is the inseparability of time as well.

The point is that the past was never simply there to begin with and the future is not simply what will unfold; the ‘past’ and ‘future’ are iteratively reworked and enfolded through the iterative practices of spacetime-mattering--including the which-slit detection and the subsequent erasure of which-slit information--all are *one phenomenon*. (p. 315, emphasis in the original)

Barad’s conclusion here is that “time, like space and matter, is phenomenal” (p. 316). In other words, “neither space nor time exist as determinate givens outside of phenomena” (p. 315). Thus, Barad employs the term “spacetime-mattering” which I will discuss in more depth later.

Intra-action, Entanglement, and the Apparatus.

At the beginning of this section I invoked three terms that Barad employs to explain much of agential realism. Those were intra-action, entanglement and apparatus. Barad uses the term *intra-action* to contrast with “interaction” explaining that while an “interaction” is the meeting of two separate entities in which those entities may generate something new, they still maintain their separate existences, “intra-action” is the action of a whole that constitutes two new things as a result of its action; any separation or division is internal to that whole *entangled* phenomenon. Their use of this term stems from the conclusions about phenomena and entanglement drawn in the last section. To explain this more clearly, just as the action of cutting a sheet of paper produces two sheets, so an intra-action produces new but related things. This metaphor is useful but ultimately limited because to be more accurate to the theory, the scissors, the piece of paper, and even myself who is doing the cutting are part of the paper and all of those

disparate but related things become separate in the moment I, with everything else entangled in that paper, begin to cut that paper: the moment of intra-action. All four and eventually five “separate” parts are entangled even though it seems to me that the only separation being done is to the piece of paper, that is until I reframe the intra-action using agential realism.

Intra-actions in Barad’s work are those practices that act through apparatuses that are “not mere observing instruments but boundary-drawing practices—specific material (re)configurations of the world—which come to matter” (Barad, 2007, p. 140, emphasis in the original) (“matter” here signifying both significance and materialization). In other words, it is the apparatus which defines and bounds a phenomenon making that phenomenon both intelligible and meaningful to the human who co-constructed the apparatus. In the paper cutting example the apparatus makes that paper being cut distinct and thus “cuttable” and interestingly, is what makes the scissors and myself seem to be invisible or already separated from the paper. Then, once those “cuts” are made, the act of scissors going through paper is possible.

Throughout their book Barad offers different definitions and engagements with the apparatus with each making different properties of the concept determinate and others indeterminate. There is, however, one place where they list a series of six general characteristics that seem to be the most coherent and comprehensive explanation (Pratt, 2021; see also Barad, 2007, p. 146). These characteristics are first, that apparatuses are material-discursive practices; second, they are boundary producing and formative of matter and meaning and productive parts of the phenomena produced; third, they are material (re)configurations of the world; fourth, they are themselves phenomena; fifth, they are open-ended practices; and sixth, they are not located in the world, but rather are material (re)configurations that re(con)figure spatiality and temporality (Barad, 2007, p. 146). Elsewhere (Pratt, 2021) I explain this concept further. In that article I

conclude that the apparatus is not the material construction of the experiment (e.g. the machine measuring light), but is instead “the way that it [the materiality] acts (again, it is a practice) in relation to the other elements involved; the material experiment used to measure light’s materiality is only an apparatus in its actions not its materiality. It is the relationships, the intra-actions, not the attributes that define it” (pp. 11-2). Agency, then, emerges in these intra-actions through apparatuses because it is the cutting that is agential. Agency emerges when between the paper, the scissors, and myself, we together cut ourselves from the entangled phenomenon. Thus, agency is not a condition or quality of a thing (I am not an agent) but is emergent in the separating of a phenomenon. It is important to note that an apparatus can be and often is also an agent itself, and that what qualifies it as an apparatus is the way that it acts in relation to the other elements involved. It is the relationships, the intra-actions, not the attributes that define it.

In their book Barad (2007) offers a concrete example of what entanglement, intra-action, and apparatus look like, namely “[t]he demonstration of space quantization, carried out in Frankfurt, Germany, in 1922 by Otto Stern and Walther Gerlach” (p. 161). Stern and Gerlach were looking for an “experiment for measuring the orbital angular momentum of the electron and its quantization” (Trachanas, Antonoyiannakis, & Tsetseris, 2018). Stern’s idea, arrived at on a morning that was too cold to get out of bed, was to “use magnetism as a probe of space quantization [and hypothesized that] an orbiting electron should produce a tiny magnetic field, which would thereby provide a handle for the manipulation of the atom through its interaction with an external magnetic field” (Barad, 2007, p. 162-3). To test this, Stern enlisted Gerlach to help build and operate the experimental apparatus and attempted to prove their theory. Their plan was to send a stream of hydrogen atoms between two magnets and toward a collection screen with the hypothesis that the magnets would grab hold of some of those atoms and swing them in

a different direction than the rest of the atoms. The experimental apparatus was extremely complex and delicate, requiring cooling, vacuum tubes, and other material that broke easily. This, combined with the lack of conclusive results (nothing was appearing on the collection screen) was extremely frustrating to both Stern and Gerlach. That was until Stern happened to accidentally exhale the smoke from one of his cheap cigars too near to the reactive screen. The relative cheapness of the cigar meant that it emitted more sulfur than an expensive cigar and that added sulfur completed a chemical reaction with the experiment's output producing hydrogen sulfide which formed a visible black smudge on the screen. Suddenly, the scientists were able to observe the final positions of the hydrogen atoms that were being spun in two different directions by the magnets in the experimental apparatus.

At the conclusion of this story, Barad asks where the boundaries of the experiment should be placed, and thus the boundaries of the phenomenon. Is the cigar to be included despite it not being physically part of the constructed experiment? Is the cold bed to be included even though it was included well before the experiment itself was constructed? Their answer is that the phenomenon of the Stern Gerlach space quantization experiment is made up of the entangled apparatus, hydrogen atoms, magnets, cigar, Stern, Gerlach, the cold bed, the books read prior to the construction of the experiment, the books written about the outcome of the experiment, and countless other elements that connect in one way or another.

Space, time, and matter are intra-actively produced in the ongoing differential articulation of the world. [...] Intra-actions are nonarbitrary nondeterministic causal enactments through which matter-in-the-process-of-becoming is iteratively enfolded into its ongoing differential materialization; such a dynamics is not marked by an exterior parameter called time, nor does it take place in a container called space, but rather iterative

intraactions are the dynamics through which temporality and spatiality are produced and iteratively reconfigured in the materialization of phenomena and the (re)making of material-discursive boundaries and their constitutive exclusions. (Barad, 2007, p. 234)

Barad is careful to point out that this does not mean that time doesn't exist or that there is no past or future. "As the rings of trees mark the sedimented history of their intra-actions within and as part of the world, so matter carries within itself the sedimented historicalities of the practices through which it is produced as part of its ongoing becoming" (p. 180).¹⁷ This past cannot be seen as the ordered and orderly march of time backward from the present to infinity in units of seconds, minutes, hours, and days. In this way, Barad argues that materiality, specialty, *and* temporality are all part of the entangled phenomenon to be cut apart by the practice of an apparatus. As I mentioned above, Spacetimemattering is the term used by Barad to represent the ongoing entanglement of phenomena, the fundamental unit of analysis of their theory of agential realism.

Agential Realism and Curriculum Theory.

Barad's agential realism describes an entangled phenomenon as the fundamental unit of analysis that is made into visible and coherent parts through a process of intra-action with/through an apparatus. Elsewhere I argue that curriculum theory itself acts as a Baradian apparatus in the production of the *enacted* curriculum specifically (Pratt, 2021). The enacted curriculum, in this construction, is the co-production of the entangled phenomenon of the class¹⁸ with the physical classroom, the students, the teacher, the administration, the textbook

¹⁷ Barad's use of the term "historicalities" is an acknowledgement of the work of Jacques Derrida and "may be a more appropriate term than the more usual "historicity," since it connotes the important idea that time is an operator, not a parameter" (p. 438).

¹⁸ My use of the term "class" here refers to the particular phenomenon of learning that includes an educator, students, content, a specific physical environment, etc.

manufacturers, and a myriad of other entities all taking part in that enactment. In the same way, the Stern Gerlach experiment/phenomenon was the entanglement of hydrogen, cigars, cold beds, college courses, etc. One thing that agentially cuts a phenomenon of a class through boundary-drawing practices is the curriculum theory that is being applied, though here there is a question about the application of the apparatus. In the examples Barad gives, the apparatus is something that is constructed by the researcher though in their theory it would seem that the apparatus itself is co-constituted out of the phenomenon as well. Thus, the apparatus is not the sole creation of the researcher but is a product of another intra-action involving a different apparatus. If one were to apply a social reconstruction theory, that apparatus would be some form of critical theory, and if they were to apply learner-centered theory that apparatus would be some form of pragmatism. However, that second level of theory is not outside of the phenomenon either.

At the conclusion of my discussion of curriculum theory I posited several issues with the more “traditional” understandings including my concern that curriculum theories could not simply be added together to create a more “perfect” idea of the curriculum itself. Barad’s agential realism rejects this possibility because it implies a sharp delineation between the observer (me), my system of measurement (the curriculum theory) and the object of observation (the curriculum itself). As they demonstrated through their descriptions of the experiments to prove or disprove Bohr’s gedanken experiments, this sharp delineation does not exist. I am as much entangled in the act of measurement as the phenomenon that I think I am measuring. Even though it seems like I am cutting a piece of paper, I am being cut out myself as well. To employ the analogy used earlier, Barad’s agential realism helps to explain my feeling that I was being changed and limited with each instance of engagement with a theory leaving me only able to respond in certain ways depending on the theory employed.

A second aspect of my concerns with curriculum theory voiced in the review of that section is the issue of the enacted curriculum itself. I offered that the enacted curriculum is an aspect of curriculum as a “whole” similar to the learned, planned, assessed, hidden, or null curricula and was related to the “curriculum-as-lived-experience” that Aoki (1986) described. I then pointed out that my use of the term “enacted” was specific and related to Barad’s agential realism. *The “enacted curriculum” is that curriculum that is co-produced out of the phenomenon of the class through a series of agential cuts made by apparatuses.* Any class is an entangled phenomenon that is constantly co-producing a “sedimented history of [its] intra-actions” (p. 180). That co-production is pushed on by myself as the teacher *and* by the students, the classroom, the assessments, the administration, the social system, etc. What teacher hasn’t had a class fall apart at least partially because it was raining outside?

The final aspect of the curriculum that I was left with questions about in the previous section was the ways in which I was not the only entity that seemed to be influencing the enacted curriculum. As was just mentioned, the enacted curriculum is being cut into intelligibility by all that is the phenomenon of the class. Thus, the apparatus of scholar academic theory that I may be attempting to employ is being pushed on by students, and by the desks in the room, and by the discourses cutting what can be said. So, while I have some say in the enacted curriculum, I am by no means the only one.

Included in those influences shaping the enacted curriculum are different forms of oppression including anti-Black racism. As I argued elsewhere (Pratt, 2021), “things like racism, classism, colonialism, and sexism (for example) as always already part of the phenomenon are pushing on the apparatus as well and whatever is co-produced as bounded and intelligible

through said apparatus already has the imprint of those forces on it in the same way that they have the imprint of the researcher/teacher's work" (p. 18).

It is the job of a teacher to navigate this complicated mass of differing influences, always pushing and pulling on the enacted curriculum from all different directions. And while agential realism has helped to define the entanglement that teachers are faced with, it stops short of suggesting ways to identify how all of those different forces might be mapped and thus addressed by that teacher. This is especially important for what might be called malicious influences on the enacted curriculum. If anti-Black racism is always already imprinting what is enacted, it is important that the teacher have a way to identify those imprints and begin to counter them. This leads to two significant questions. First, how can we delineate between one "malicious influence" and another potentially non-malicious influence? Second, is it possible that those imprints, while constantly shifting, are stable enough to be mapped? To answer these questions, I turn to the theories of Peirce specifically to engage and think with the concepts of agential ideas, *being in futuro*, and generals.

Charles Sanders Peirce's pragmatism.^{19 20}

Peirce's works were never organized during his lifetime and most of the published collections of his writings and lectures were created after his death meaning that, though many have tried (e.g. Sheriff, 1989; Anderson, 1995; Short, 2007) it is difficult if not impossible to create a single arc of his philosophical theses (which he may have preferred). Because of this, the

¹⁹ Over the course of his life Peirce had many different names for his own theories and many offensive names for theories that he disagreed with. He originally coined the term "pragmatism" (Peirce, 1907/1997; CP 1 Introduction p iii) but as it gained popularity and he became displeased with its growing direction, he turned to a new term "pragmaticism" to "indicate his divergencies from other pragmatists" (CP 5 Editorial Note p. v).

²⁰ A note on citations in this section: The use of citations such as (CP 1.24) is consistent with other works on Peirce. The reference means that this citation comes from the *Collected Papers of Charles Sanders Peirce* and the number translates to the volume in the set (1) and the page in that volume (p. 24).

works that I cite here will be taken from a variety of moments in his life in an effort to offer a singular explanation of concepts that he himself seemed to wrestle with. The previous section concluded with two questions about how a teacher might map and thus anticipate and respond to the influence of different malicious actors in the enacted curriculum. Peirce's pragmatism offers an understanding of theories as ideas nested together that themselves are agential and, thus, push and pull us toward their use, a framework for bounding those agential ideas in such a way that they can be discussed and investigated, and an understanding of the persistence of those ideas that keeps them stable enough for both those discussions.

1stness, 2ndness, and 3rdness.

To begin to understand Peirce's pragmatism, it is important to begin with his three fundamental and irreducible ontological categories: firstness, secondness, and thirdness. Peirce explained these three categories in various ways throughout his scholarship (Short, 2007, p. 75), However, in the lecture series that he gave at Cambridge in 1898, which has since been published into *Reasoning and the Logic of Things* (1992), Peirce's third lecture, "The Logic of Relatives" gives a short explanation of the three that is useful here. In that lecture he describes them as "quality, reaction, and representation" (Peirce, Houser, Eller, et. al., 1998, p. 179) respectively. T. L. Short (2007) explains

Peirce's phaneroscopy revives the Presocratic doctrine, 'like is known by like'. In 1stness, the relation of experience to its object is one of identity: the quality we feel is the quality of our feeling. In 2ndness, the force experienced is correlative with one's resistance to it. The two are alike in being opposed, and neither could occur without the other. In 3rdness, experience is a step further removed from its object; in it alone is error possible, for in it alone is there judgment. But, when accurate, the experience of 3rdness

mirrors its object: thought's conditional expectations diagram the laws they represent.
(pp. 85-6)

I can and have illustrated these categories by walking up behind an unsuspecting friend and shouting. My friend jumped frightened, but then, seeing who was doing the shouting, settled back into their chair with an annoyed look. Firstness is the indescribable quality of the shout as experienced (but not conceived of or described) by the seated friend. It is indescribable because, as Peirce explains, it is a subject's "being positively such as it is regardless of aught else. That can only be a possibility. For as long as things do not act upon one another there is no sense or meaning in saying that they have meaning" (CP 1.25). In other words, my shout, the vibrations of the air and the subsequent vibrations in my friend's ears are meaningless until those vibrations have been evaluated in the mind. Secondness is the reactive startled jump that is involuntary and preceded any "rational" reaction, or what Peirce described as "brute" actuality (CP 1.24). Importantly, secondness is also described as "otherness, change, events, resistance, and facts. Seconds are "brutal" (CP 1.419). They "shock" (CP 1.336) us out of our habitual ways of imagining how things are. They force us to "think otherwise than we have been thinking" (CP 1.336)" (Kohn, 2013, p. 58). Thirdness is the resulting thinking of thoughts such as "who is this jerk," "Oh, it's my friend," and "I don't want to be friends with them anymore." Thirdness is also the resulting predictive paradigm that this new experience has added to (CP 1.26).²¹ It is habit, though not in the sense that it is unthought actions sedimented in the past, but actions and thoughts informed by those general (and thus, non-specific) ideas that are predictive of the

²¹ "Thus, by induction, a number of sensations followed by one reaction become united under one general idea followed by the same reaction; while, by the hypothetic process, a number of reactions called for by one occasion get united in a general idea which is called out by the same occasion. By deduction, the habit fulfills its function of calling out certain reactions on certain occasions" (CP 6.146)

future. Kohn (2013), in his book *How Forests Think: Toward an Anthropology Beyond the Human*, argued

Peirce insisted that ‘generals are real.’ That is, habits, regularities, patterns, relationality, future possibilities, and purposes—what he called thirds—have an eventual efficacy, and they can originate and manifest themselves in worlds outside of human minds (CP 1.409). The world is characterized by “the tendency of all things to take habits” (CP 6.101). (Kohn, 2013, p. 59)

The next time I walk behind my friend, they will likely tense in anticipation of a shout that may or may not come. A new habit has been formed.

Thirdness is important here because it is where experience and reaction are turned into generals that can predict the world around us, though, importantly, only in a general way. We also see that firstness is continuous with secondness which is continuous with thirdness since there is no definitive boundary between the three, any lived experience has all three ontological aspects. Not only are all firsts continuous with seconds and with thirds, but all generals are continuous with each other both laterally (to return to my earlier example of startling my friend, “I don’t want to be friends with them anymore” is continuous with other general ideas about other friends) and vertically (“I don’t want to be friends with that person” is continuous with the broader ideas about friendship). And because these ontological categories are not and cannot be simultaneous when understood as the process described here but must instead proceed in order through time, it is not only human mental processes but time itself that is continuous in our experience of it. Thus, “A finite interval of time generally contains an innumerable series of feelings; and when these become welded together in association, the result is a general idea” (Peirce, 1892, p. 549). So general ideas are also continuous with their pasts and futures, with

each other, *and* with the materiality of the world; the present moment that we are in is influenced by the past *and* by the future *and* is continuous with both. This continuity is similar to the continuity Barad described as the phenomenon.

Continuity.

For Peirce, continuity is not merely a convention of the relationship between his three ontological categories. While those categories are continuous with each other, what of material “reality?” Is that also continuous? To answer this, Peirce turned to the mathematical theories of infinity, proposing that all of the things and the things in collections and the things in collections of collections etc. in the universe constitute a non-denumerable infinite quantity.²² “We, therefore, find that [when we take all of these things and collections together] we have now reached a multitude so vast that the individuals of such a collection melt into one another and lose their distinctive identities. Such a collection is *continuous*” (1992, p. 159). This may seem like a logical leap but elsewhere in his works Peirce clarifies his conclusion using an illustration (both figurative and literal). When one draws a line on an otherwise blank blackboard the boundary between the line and the board is not white or black or neither or both but is instead “‘pairedness of the two’ (6.203). The *boundary* is some *thing*, but its logical state is ambiguous” (Pratt, 2010, p. 12). Thus, the phenomenon of the boundary is a pairedness suggesting that it retains blackness *and* whiteness which can then extend in both directions making what seems to be delineated space in fact continuous.²³

²² For an explanation of denumerable and non-denumerable infinities see Reasoning and the Order of Things (p. 157-8). Also, see Scott, 1955

²³ Peirce also explains this necessary continuity of the universe using a circle in which there can be no distinct points because the identification of a specific point would constitute a break in the circle not only identifying that point but also the point immediately next to it and thus, the circle would fly apart into the infinite number of the infinitesimal points that were formerly in that circle (1992, p. 159-160). Another example of continuity that is observable in our world that Peirce points to is the existence in nature of the “bell curve.” One of his examples is human heights

Peirce also argued that time is continuous. Like the boundary between black and white on a board, “Peirce wrote: ‘consciousness is not limited to a single instant but...immediately and objectively extends over a lapse of time’ (7.466). What we experience as the present contains the dying past and an aborning future, and thus we have a direct experience of the passage of time” (Short, p. 82). The present moment (infinitesimal as it is), then, is some combination of past and future. We can see this same idea playing out if we choose as our unit of analysis a human life instead of the infinitesimal moment. We see that a given human’s life overlaps at the beginning with the life of that human’s parents and at the end with that human’s offspring. Thus, human practical experiences as collected in those lives are continuous. If we expand our frame of reference still further to historic epochs, Peirce reasoned, we see that there is a “typical” length of around 500 years to each with an overlapping period which is the fall of one epoch and the rise of the next (Peirce, 1893). The conclusion here is that the present moment that we are in is influenced by and part of the past *and* by the future *and* is continuous with both. For Peirce, both space and time are continuous.

Peirce’s argument for continuity does not preclude bounded time or space. Another of Peirce’s illustrations of continuity is a drawn circle which is, of course, continuous with itself. To this he added a point (A). The point (A) is on the circle and thus is marking out one point of the circle, though the circle itself remains continuous. In addition, point A has produced points B and C as the points immediately preceding and following point A. It follows, then, that point B has created a point D preceding it and so on around the circle. In this way, each point and every

explaining that while there are some outliers, humans tend to be of a relatively uniform height that is predictable (1893, p. 192). Where the change in heights comes in is at the edges of that bell curve shifting the curve in one direction or another. Thus, human heights have increased steadily over the years, but there has never been a moment in time when that increase was instantaneous.

quantity of points in the circle can be identified independent of the whole. However, despite all of these boundaries, the continuity of the circle itself has not been destroyed. Thus, it is simultaneously possible to identify segments of both space and time (and spacetime and spacetime-matter) without rupturing the continuity of those segments with the rest of space or time (or spacetime).

Barad's theories resonate with Peirce's work. As I explained earlier, Barad's theory of new materialism also includes a continuous entanglement. The continuity of the phenomenon has implications for my understanding of the enacted curriculum as a concept and for what becomes the curriculum in the classroom. To refer back to the three narratives that opened this dissertation, when I was attempting to teach my students about the nature of school segregation and the Jim Crow south, I was not just teaching in the bubble of my classroom with my students. I was also offering them ideas that ran counter to some of what Carlos Cortés (1979) called the societal curriculum, or the "massive, ongoing, informal curriculum of family, peer groups, neighborhoods, mass media, and other socializing forces that "educate" us throughout our lives" (p. 475-6). As we were filming, editing, and revising our music video, our curriculum was produced with the standardized testing systems and corporate profit models of the companies that produce them that were present and active in the district, the state, and the country. Both Barad and Peirce argue that my classroom is not the semi-impenetrable bubble I assumed it was. Their conclusions do suggest a problem for teachers and researchers interested in those teachers' work: since a teacher cannot take into account the whole of everything that is the curriculum each time they enter the classroom and a researcher cannot take in that whole as they put together their analyses, which part of that whole should we focus on? In Barad's terminology, where should those cuts be made? One possible structure for determining how to bound or cut a

continuous phenomenon can be found in Peirce's work on causation. It is also here that we begin to see how it is that, as Short (2007) pointed out above, Peirce argues that "thirds" "manifest themselves in worlds outside of human minds" (Kohn, 2013, p. 59). This is extremely significant especially for an understanding of curriculum. It also raises the question, how can we define/bound them and thus include them in inquiry? The first step in this process for Peirce is to understand causation and what he refers to as the *being in futuro*.

Causation and the Being in Futuro.

According to Peirce, classic (Newtonian) causation is premised on three ideas: (1) that the state of things in one instant is entirely dependent upon the state of things at another instant, (2) that cause precedes effect, and (3) that "no fact determines a fact preceding it in time" (Peirce, 1992, p. 198), premises that he rejected because (1) the future determines the state of the present as much as the past does, and (2) classic causation is premised on distinct and identifiable points in time. In his Cambridge Lectures, Peirce demonstrated (to his own satisfaction) that this conception of causation was fundamentally flawed (1992), which led him to prefer a modified version of Aristotelian causation. Aristotle "recognizes four distinct kinds of cause, which go to determining a fact, the *matter* to which it owes its existence, the *form* to which it owes its nature, the *efficient cause* which acts upon it from past time, and the *final cause* which acts upon it from future time" (p. 197; see also Short, 2007, p. 110-1).

Peirce's modified version of Aristotle's theories of causation deviates from Aristotle in several places including in its emphasis on pure chance. Short (2007) explained.

A fundamental difference between Peirce's and Aristotle's conceptions of final causation is that...Peirce made chance to be an essential ingredient of final causation. It is chance that provides the materials from which selection for a type of outcome may be made. One

advantage Peirce's conception has over Aristotle's is that the cooperation it assigns to chance and selection accounts for the emergence of novel forms of order. There is no room in Aristotle's philosophy for true creativity, either in organic life or in the fine arts or in science. (Short, p. 137; see also Peirce, 1891; CP 6.59)

Due to chance, final cause cannot be a static or singular condition but only the general character of that condition with the steps from here to there are not specified (1998, p. 120). Chance²⁴ is partially responsible for the steps taken and the variability of that general character with chance continuing to exist in the system until the infinite future (Peirce, 1891, p. 176). This concept has been illustrated using an acorn whose future ordered state has the general character (or "sign") called "oak tree," though the number of branches, the height, the longevity, and countless other outcomes are not specified by this general idea. In addition, other factors such as the soil, the climate, and the weather will also shape the tree as it approaches its final cause. Regardless of these variations, however, it is not the case that the acorn will become a cherry tree, or a blue whale, or a '57 Chevy. The *being in futuro* is the general character of the future ordered state toward which a collection of things is acting (CP 1.218). Theories, such as those five theories of curriculum cited earlier, are also general ideas. They are a coherent set of habits developed through experience that have a general character (that I laid out briefly in the earlier section).

Peirce was not the only thinker to point to the future as an ontological influence on inquiry. In his explanation of Dewey's conception of the process of philosophy, Scott Pratt (2002) explained, "philosophical investigation is a process of reflecting on habits, established

²⁴ Peirce identifies three kinds of evolution, "tychastic evolution, or tychasm, anancastic evolution, or anancasm, and agapastic evolution, or agapasm" (CP 6.302), where tychasm is evolution that proceeds through selection based on pure chance. I will discuss these ideas in more detail later.

beliefs, and ways of understanding and interacting with the world when well-established ways become blocked, or come into conflict with each other” (p. 19). In other words, philosophy is a process of inquiry prompted by a problem of some kind. Ideally, said problem will have a solution giving each philosophical inquiry an end, which Dewey (1916/1944) contrasts with “results” since “any exhibition of energy has results” (p. 101), toward which it is directed. In *Democracy and Education* (1916/1944), Dewey discussed those end-points in education as aims, or “an end outside of the educative process to which education is subordinate” (p. 100). His criteria of good aims included (1) an aim as the outgrowth of existing conditions; (2) an aim emerges as a tentative sketch, and it is the act of striving to realize it that tests its worth; and (3) what he called the “end in view” (p. 104-5). The “end in view” is useful for the purposes of this study because the general form of an oak is not the final ultimate future of that acorn, it is the end that can be envisioned and so is to be strived for. Similarly, the students’ written responses to an exam or their participation in a Socratic seminar is not the ultimate end for their education but is the end-in-view for the educator and the curriculum. The past that leads to a moment, the present infinitesimal moment that we inhabit but can’t yet understand, and the future wherein any *being in futuro* exists all come together in Peirce’s theory to create an infinite and continuous whole. That future, being predictable due to the generals that we have formed (and have been formed for us) allow us to predict and act in accordance with those predictions. Thus, it is as much the future that is the cause of action as it is the past.

In Peirce’s pragmatism, causation is as much a relation to the future as it is toward the past. Newton’s conception would then only account for some aspects of cause and not the whole. Peirce’s future-oriented causation, or *being in futuro*, is not only useful because of its function in assessing causation, it is also a way to bound a “thing.” Take the acorn example again. The acorn

itself is all parts working together to bring about the general sign of “oak tree” including the soil, the sunlight, the water, etc. If we return to the Stern and Gerlach demonstration of space quantization discussed earlier, Peirce would set the boundary to include the cigar and the cold bed because both acted together to bring about the completed experiment.

Agency.

The *being in futuro* is the future state with a general character toward which a “thing” or collection of “things” is proceeding. This suggests a conception of agency as the ability of that “thing” or collection of “things” to adjust their world in anticipation of or preparation for this *being in futuro*.

For Peirce, habits are always directed toward some future state of affairs that does not exist yet. They are a tendency towards possibility or what he occasionally called being in futuro. Possibilities for Peirce were ontologically substantive, not just cognitive images. The possibilities exist and present materiality organizes itself in anticipation of those possibilities. It is the possibility of future ordered states toward which an entity tends that gives an entity its identity and agency. (Rosiek, 2017, p. 17)

The possible futures toward which agents are striving, their *beings in futuro*, are ontologically real and thus have real effects upon the present. Agency is the action or practice taken in service of that *being in futuro* and the agent is bounded by what is taking that action. Short (2007) notes as does Peirce that these actions do not include mechanical actions, but are the adaptive actions taken in response to obstacles to the agent reaching their *being in futuro* (Short, 2007, p. 111). An agent will try to reach its “end in view” by “organizing itself in anticipation” while also interacting with the other agents in the world that are acting in service of their own ends. What will eventually come to be will be a synthesis of and distinct from all of those different *beings in*

futuro. That synthesis is also predictable, as it is made of general ideas, specifically *beings in futuro*, which allows agents to act predictably.

The Agency of Ideas.

Peirce's theory of agency, like Barad's and other posthumanists, is distributed to the more-than-human.²⁵ Unlike Barad, however, Peirce's theory of agency emphasizes the non-material realm of ideas. Earlier I defined curriculum as the ideas, habits, skills, and behaviors being passed on to students and theories of curriculum as the ideas that attempt to answer the question: what is most important to teach. His conception of agential ideas placed them both in the realm of human creation and as independent of the human. "Suppose, for example, that I have an idea that interests me. It is my creation. It is my creature; it is a little person. I love it; and I will sink myself in perfecting it" (1893, p. 178).²⁶ This quote suggests the idea as a distinct entity though it also suggested a kind of ownership through creation that he would later discard. Later in that same article, he explained that ideas can't be forced into existence but must instead be coaxed (p. 187), which already suggests a less than total control. In his Cambridge lectures he went further explaining that "the idea does not belong to the soul; it is the soul that belongs to the idea. The soul does for the idea just what the cellulose does for the Beauty of the rose; that is to say, it affords it opportunity. **It** is the court-sheriff, the arm of the law" (Peirce, 1992, p. 122, emphasis in original). In other words, it is not the human who "created" the idea, but the idea that recruited the human to enact/create for it. That is not to say that the idea cannot enact or act

²⁵ One of the consequences of this distributed agency is the conclusion that nature syllogizes (or reasons). Eduardo Kohn explains this idea using Peirce's semiotics in his book *How Forests Think: Toward an Anthropology Beyond the Human* (2013). He argues that nature, and specifically in one case, monkeys in the Ecuadorian Amazon Rainforest understand signs of snapping trees to mean that a tree is about to fall, and the monkey must move to a different perch. Peirce himself argued that "the world *lives*, and *moves*, and **HAS ITS BEING**, in [a] logic of events. We all think of nature as syllogizing" (1992, p. 161, emphasis in original).

²⁶ For another illustration of agential ideas, see *What Do You Do With an Idea* by Kobi Yamada (2013).

on its own, but that one of the ways that it conducts those actions is through the recruiting of people (Short, 2007). “Peirce maintained that ‘ideas are not all mere creations of this or that mind, but on the contrary have a power of finding or creating their vehicles, and having found them, of conferring upon them the ability to transform the face of the earth’ (1902: EP 2.123)” (de Tienne, 2008, p. 9).

The example Peirce cites to explain this phenomenon is gothic architecture. This example is instructive for the purposes of my research as well. Peirce explained that

there was quite an abundance of men capable of producing works of this kind of gigantic sublimity and power. In more than one case, extant documents show that the cathedral chapters, in the selection of architects, treated high artistic genius as a secondary consideration, as if there were no lack of persons able to supply that; and the results justify their confidence. (1893, p. 198)²⁷

The idea of gothic architecture transcending the individual genius is akin to the theory of social efficiency in curriculum theory transcending one theorist. If one were to cite a single author, say Tyler, when explaining social efficiency theory, they would immediately be called to task for not taking a full view of the theory. The social efficiency theory of curriculum is separate from the work of a single scholar.

²⁷ There is an interesting parallel in the work of physicist Chanda Prescod-Weinstein (2021). While explaining her method for explaining the unity of space-time she explains, “I’ve told this story with a historical perspective not because I want to reproduce a historiography of great white men, but because too often when we speak to the public about physics, we make it seem like a litany of lone geniuses. Rather, physics is an intensely social phenomenon, and that has only become truer with time. The ideas that come to populate physics, especially the ones that stick, are rarely the product of one person’s ideas but rather the result of a community effort” (p. 55). Ideas, concepts, and/or theories, then, exist outside of or between individual people.

If ideas are apart from the minds of humans, what then is their origin? Don't ideas start in the minds of humans and then, through their dissemination, evolve? According to Andre de Tienne (2008), Peirce would say no.

What Peirce suggests, faithful to his scholastic realism, is that the reality of ideas does not depend on their expression in or by minds that articulate them. None of the laws of nature and none of the natural classes were invented or created by scientific observers, for instance. Yet they are the result of evolution, they did acquire their generality through effective governance, that is, through effective replications and instantiations that conformed to their regularization while also helping reshape and polish it. (p. 9)

Earlier, I quoted Rosiek (2017) who stated that possibilities are “ontologically substantive” (p.17). De Tienne (2008) complicates this when he argues that laws of nature and natural classes “do not “exist” since existence is the mode of being associated with secondness” (p. 9). Instead, he argues that these laws and classes are generals “thus manifesting the mode of being associated with thirdness” (ibid.), the same “thirds” that manifest outside of human minds mentioned earlier by Kohn.

Those ideas, according to Peirce, actively recruit people in service of their “ends in view,” their *beings in futuro*. Ideas are “incomplete” (de Tienne, 2008, p. 9) in that they need to be “‘embodied’ or ‘ensouled’—and actually they must do so ‘in order to attain complete being’ (1902: EP 2.123)” (ibid.). Here de Tienne employs the term “design” to refer to those ideas. A design is also necessarily incomplete because its purpose is to point to a construction to be completed in the future. “Designs make a case for the need for their completion, not necessarily for their own sake, but for the sake of the larger horizon it is their task to uphold. This is why

Peirce speaks of the mode of being of ideas as their ‘being about to receive embodiment or ensoulment and to work in the world’” (p. 9-10). This is the “recruiting” Peirce pointed to.

Ideas, then, are external to the mind and incomplete, meaning that they are striving to recruit the world to complete themselves. Here Peirce is describing a particular relationship between ideas and materiality. To explain the relationship, he employs the metaphor of the court and its sheriff (Peirce, 1992, p. 122) which I mentioned in an earlier quote. The court is an idea, but without a sheriff to carry out its judgements, it is without the force to act meaningfully, the force to complete itself.

For de Tienne (2008), this explanation itself is incomplete. There is not a perfect one to one relationship between the court’s intentions and the sheriff’s actions. While ideas “find their completion or fulfillment in the various ways” (p. 10), that fulfillment “is also vague because its attainment can vary indefinitely according to distinct aims, calculations, or priorities” (ibid.). In other words, for an idea to reach a fulfillment there are a range of possible outcomes that will satisfy its aims (1902: EP 2.118-119). It is this variability or “longitude,” to use de Tienne’s term, that suggests not only the self-organization of agents in Peircean pragmatism, but also what de Tienne (2008) describes as the “inherent resilience in [the] ability [of ideas] to compromise and bend to circumstances, as long as their influence or potency gets somehow to be recognizably exercised, or so that their embedded design gets to have some impact” (p. 10-1).

Since ideas do not “exist” in the form of “secondness” (de Tienne, 2008, p. 9), we need a particular method of identifying or analyzing them that is different from our method of analyzing materiality. To do this, we may look to the relationship between ideas and materiality (between courts and sheriffs), which points to a way to “see” the actions or ends of an idea. To follow Peirce’s metaphor, one can make guesses at the contours of a law by watching who the sheriff

arrests. If you want to make guesses about the agency of an idea, look for places where the *being in futuro* of an agent appears to be enacted. Or, to flip the process, look to what is being enacted and follow it back to the idea that might have an interest in bringing it about. To use an example from my own field, I can begin to identify the *being in futuro* of the idea of social efficiency curriculum by looking to the implementation of the common core which forwards the instruction of skills as the primary outcome of successful schooling. Or, I can notice the persistence of inequity in the educational experiences of students self/socially-identified as BIPOC, and trace that enactment back to an idea that has an interest in producing a kind of hierarchy: racism.

Significantly, I am not claiming here that there is a simple logical formula through which one can identify some outcomes and trace them back to the idea which caused or had reason to cause them, nor am I claiming that, given the presence of a particular idea within a phenomenon, one can perfectly predict aspects of the enacted curriculum that will be co-produced in the world. Instead, I am offering that an awareness of the kind of general *being in futuro* associated with a particular idea will suggest where one might look for the influence of an agential idea on the co-production of the enacted curriculum. Similarly, an analysis of the co-produced enacted curriculum in the classroom might offer clues about what ideas might have been active in that space. To return to the analogy of walking the spirited dog, if I have taken this dog for a walk before, I have an idea to look out for squirrels. And if I am coming along after the fact, if I see the marks of a dog straining against its leash in the direction of a tree, I might guess that dog has a particular interest in squirrels.

A significant critique of a potential analysis of ideas as influential within the classroom space centers on the question: are ideas consistent/permanent enough to be analyzed? In Peirce's

work, he addresses this question directly claiming that ideas are both persistent and consistent enough in the world that they might be engaged over time and in a variety of spaces.

The Persistence of Ideas.

Earlier in this section I addressed the nature of general ideas, or those ideas developed through experience and predictive of future outcomes. A *being in futuro* is a general idea in that it is the general character of a future ordered state toward which an agent is striving. The predictive nature of these ideas depends on their persistence despite both chance and change. This is significant for work in the social sciences and specifically for this study because it acknowledges two contrasting occurrences in the world that are often presented as mutually exclusive: the world is simultaneously stable *and* ever-changing. Generals like that of “oak tree” are extremely stable in that the vast majority of what that acorn becomes can and is counted on reliably. As I also mentioned earlier the five theories of curriculum that were described in the previous section are general ideas. They are a coherent set of general habits developed over time that recruit people to materialize their individual *being in futuro* and they are stable and persistent enough despite ongoing change to be reliably described in work like this. This is also important for research because the world must be stable enough for the research to take place regardless of whether one presumes the world is static and describable or variable and ever-changing.

It is important to note that Peirce always speaks in the language of generals and not in the language of universals. By doing this he leaves space for variation/chance to appear in the margins such as number of branches, height, circumference, or the way social efficiency theory adapted to the increase in technology in the classroom over the last fifty years; his explanation allows for change over time in that a general is stable and will migrate slowly. To explain this,

Peirce points to the appearance of probability curves²⁸ in the world for example in the heights of humans (Peirce, 1893), which can reach to certain extremes, but generally maintains a certain area of probable variation. The example of human heights I referenced in an earlier footnote is useful here because it demonstrates the persistence of this general and also illustrates how it changes over time. In a similar way curriculum theories generally adhere to certain tenets but there are always fringes that push in different directions.

This is not a conception that is specific to Peirce. Recently, scholars have used a similar conception of “becoming” to refer to the not yet and always already nature of things becoming themselves. Brian Massumi (1992) refers to this when he says,

Becoming is always marginal, a simultaneous coming and going in a borderland zone between modes of action. The place of invention is a space of transformational encounter, a dynamic in-between. To get there, one must move sideways, through cracks in accepted spatial and temporal divisions. Charging straight ahead may be necessary and effective at times, but as a general principal it is as self-defeating as uncritical acceptance of reform. Revolutionary sidestepping is called “transversality.” (p. 106)

Change, then, occurs in the boundaries, the “marginal” spaces, the “borderlands.”

How, then, does this theory of persistence and change apply to agential ideas? According to de Tienne (2008), “Some ideas may be more vital than others and the vitality of some of them may be vital for any sort of vitality. Peirce counted Truth and Right as such kind of ideas. He proclaimed without hesitancy that he believed in their eternal life, or again in their infinite

²⁸ It is important here to point out that there is a distinction between what Peirce is using, namely the concept of “probability curves” which is a mathematical phenomenon and “the Bell Curve” which has been used as evidence of deficit theories of race as I explained in chapter one.

vitality (EP 2.123)” (p. 10). That vitality is linked both to the idea’s “purposive” life and its success in recruiting “sheriffs” to bring about those purposes.

To demonstrate these concepts, I return to the curriculum theories from earlier in this chapter. If we take the analogy offered by Peirce and adjust it to an educational setting, we might think of an idea as the planned curriculum brimming with potential but only ever able to realize that potential when enacted by the teacher. Where above I suggested one might learn about the contours of the law by looking at who the sheriff arrests, here I suggest one might learn about the contours of the planned curriculum by watching what the teacher teaches. So then, we can see the contours of a learner-centered theory when we walk through a classroom with learning stations for students and no central focal point. Similarly, we can see the contours of a social efficiency theory in the Common Core Standards written on the whiteboard and the skill-based objectives explained by the teacher as they begin their lesson. This begs the question: what of the proposed agential idea of anti-Black racism? Can I look to what is produced on the scale of the class²⁹ and guess at the contours of that idea? More importantly, can I use those observations to make guesses about where that idea might be resisted within that same class?

Review.

In my discussion of curriculum, I described the different facets of what has been described as the “whole” of *what* is taught. These included the planned, assessed, learned, hidden, enacted, and null curricula as well as what Aoki described as the curriculum-as-lived-experience. In this dissertation I have chosen to focus on the enacted curriculum and its seemingly protean nature as I experienced it as a teacher in my own classroom. Curriculum itself is most often engaged through five general categories of curriculum theory, each co-producing

²⁹ “Class” here again refers to the phenomenon of the lesson taught in a classroom by a teacher with students.

the enacted curriculum in a different way with the rest of the phenomenon of the class. While each theory did offer some direction in addressing the needs of my students and the influence of racism in my classroom, I felt that I needed a framework that could address the entanglement that I (and other teachers) experienced in a way that might both bridge the gaps between those theories and the gaps between myself (and other researchers and/or teachers) and the rest of the class.

Specifically, the framework that I was seeking to help me engage with the work of antiracist curriculum enactment would be (1) as flexible as the enacted curriculum seemed to be, and (2) would allow me to move proactively to address the issues that I saw in my own work and the work of others including our attempts at antiracist curriculum. These needs suggested a framework that eschewed a descriptive ontology and suggested processes for making positive change in the world. It also suggested a need for a kind of realism that could acknowledge the lived experiences of teachers as real and valuable. Finally, these needs suggested that I might employ a framework that wrestled with the seemingly connected nature of the world.

To address these needs, I began with Barad's agential realism, and particularly three terms significant to their theory: intra-action, entanglement, and the apparatus. Barad argued that the fundamental unit of analysis must be the entangled phenomenon and that any reduction of that phenomenon was an intra-action, a boundary-drawing agential cut through an apparatus that not only constituted the thing being cut out, but the person doing the cutting and a myriad of other elements. This phenomenon included space, time, and matter which, co-produced together, they referred to as "spacetime-matter." In other words, there is no getting outside of a phenomenon to perform description. In the case of this study, this meant that a teacher's experience with curriculum is an entangled phenomenon that is being cut into intelligibility through the apparatus of a curriculum theory. It is this entanglement and resulting co-production that is the "enacted curriculum." It was not that a researcher and/or teacher can get a clear picture of the curriculum by employing more and

more theories and, through triangulation, develop a more clear description of some static external “curriculum” but rather that with each cut, the theory, the curriculum, and the researcher and/or teacher were being constituted anew.

I concluded the section on Barad’s agential realism with two significant questions. First, how can we delineate between one “malicious influence” and another potentially non-malicious influence? Second, is it possible that those imprints, while constantly shifting, are stable enough to be mapped and thus responded to appropriately? To answer these questions, I turned to a different yet, as I and others argue, compatible framework, that of Peirce.

In Peirce’s pragmatism, theories are explained as what he calls “generals” or “general ideas.” These ideas have their own vital and purposive life. That life is driven by a future ordered state or *being in futuro* toward which they are both recruiting and adapting. Peirce defines that striving as a form of agency meaning that general ideas act agentially in the service of their *beings in futuro* specifically in the adaptations that they make when confronted with obstacles to their reaching that future ordered state. Though general ideas are immaterial they recruit people to produce materiality in service of their ends by virtue of their appeal through connections with a person’s own thoughts. Being generals, they are not rigid laws but are flexible and malleable while at the same time being stable enough to be relied upon to make predictions.

Ideas are particularly significant for an analysis of curriculum. Since curriculum is the “what” being taught, and the discussion of curricular theories is addressing the question: what is most important to teach, curriculum itself comes down to teaching. “Teaching” is the production of new and changed ideas in the minds of students and new habits and skills in their bodies. Thus, curriculum itself is an entangled mass of those agential ideas all moving and adapting together with the rest of the phenomenon of the class to co-produce the specific form of the enacted curriculum I am engaged with here. What is thus co-produced in the minds of the students (which is the

production that can be considered the most important to a teacher) are *new thoughts cut and made intelligible from the phenomenon of the class by the collective apparatus produced by and a product of the whole of the class*. Included in that apparatus is the influence of all the ideas of the curriculum including malicious ideas like anti-Black racism. If this is the case, it demonstrates how important it is for me or any teacher to know where to look for clues that influence. As I mentioned earlier, what bounds those ideas, and thus offers a way to “see” those clues, is each agential idea’s *being in futuro*. Earlier I employed Peirce’s own analogy, which described one way of finding clues to what the laws might be as looking to see whom the sheriff is arresting and why. Later, I modified that analogy to suggest that one might find clues to the nature of the planned curriculum by engaging with the enacted curriculum. Only when one has an idea of the laws can one decide whether to follow or resist them. In the same way, once a teacher has “seen” some of the clues suggesting where anti-Black racism is resisting and adapting, they can begin to either accede to its influence or, better, resist and counter that influence. Importantly, these are only clues and they can only suggest what actions might offer the best resistance to anti-Black racism. I am not suggesting a one-to-one perfect formula for blocking or ending racism. In the next section I will attempt to define what might be anti-Black racism’s *being in futuro*. It is with this understanding that I will be able to analyze the narratives of teachers looking for those clues that allowed those teachers to actively and sometimes successfully resist anti-Black racism.

The Purpose of Anti-Black Racism

“Our view is that “race” must be regarded as an autonomous concept in the effort to understand curriculum. [...] [T]here is an autonomous domain of race which cannot be reduced to these related discourses and issues”

- William Pinar, *Understanding Curriculum*

As I stated above, a *being in futuro* is closely related to Aristotle's "final cause" as it is an ordered state that operates in the future to cause change in the present. Ideas are those generals with purposive vitality. In other words, agential ideas are those ideas with the adaptive ability to take on obstacles and flow around them to keep moving toward the future ordered state that is their "purpose," their *being in futuro*. Those obstacles include both other ideas and their own *beings in futuro* and the nested agential ideas both "larger" and "smaller." This section will investigate a possible *being in futuro* of, specifically, anti-Black racism in an effort to use it to find clues as to the adaptations of that idea not only in macrosocial contexts but in the microsocial context of a single class. This is not to say that I believe anti-Black racism is easily cut out from other forms of oppression or from the entangled phenomenon of society. In offering this explanation I am actively participating in the agential cut that produces anti-Black racism as intelligible in this way, though I am not the only one to have made this particular cut. As the quote from Pinar above suggests, race is autonomous in curriculum and can be discussed as distinct from those other discourses (see also Omi & Winant, 2015, p. 106-107). I am joining a long line of scholars who have made this same cut helping to sediment it into the history of the analysis of education. That said, I still must take responsibility for my part.

It is important here that I delimit this discussion by making clear what I am attempting to do and what I am not attempting to do. This is not a comprehensive genealogy of the concept of race or of racism. This is also not a discussion of race. Race is a material-discursive construction that, like everything else, is co-constituted from a phenomenon. This definition helps to bridge the seeming paradox described by Kendi (2019) when he stated, "To be antiracist is to recognize there is no such thing as White blood or Black diseases or natural Latinx athleticism. To be antiracist is to also recognize the living breathing reality of this racial image" (p. 54). In *The*

Racial Contract, Charles Mills (1997) described the same potential paradox. “Race is sociopolitical rather than biological, but it is nonetheless real” (p. 126). Thus, I can conclude that race, and by extension racism, are real and matter (in both senses of the word) though I want to be clear that its reality is confined to the first two of the three definitions offered by Michael Hames-Garcia (2011). First, “race has a material-economic reality in the immediate effects and legacies of racism” and second, “race has a social and psychological reality as an existing system of beliefs and attitudes with material effects” (p. 55). I work, in my own practice and in this study, not to subscribe to the third possibility that he offers for “real” race which is that “race exists in a physical or biological form, as bodily matter” (Ibid.). Holding this belief tends to push one’s understanding of race into addressing it as a deficit as I explained in the first chapter. I also would like to point out that race is often represented as a negative construction that leads to bias and discrimination (Hames-Garcia, 2011), however from the work of Du Bois (2004) and Marcus Garvey (Garvey, & Blaisdell, 2004) to Amiri Baraka (Jones, 1963), and James Brown (Ellis, 1968), race, and specifically here Blackness, is a positive and empowering identity.

Instead of engaging with race as an empowering identity, what I am attempting to do is identify some of the malicious outcomes of anti-Black racism that can be “seen” at the level of the education class. Those outcomes and the ways they can and have been resisted by teachers in the class can be indicators of the kinds of places to look for the influence of that malicious idea in other classes. Again, these outcomes will intersect with the positive and life-affirming identities of Black students individually and the Black community collectively, especially in the ways those outcomes are resisted.

The theories of race and racism in the United States have been debated for over three hundred years and elements of the conversation have been discussed going back additional

centuries. Here I return to the work of Wright (2015) which I cited in chapter one. Race itself and Blackness in particular has been defined in many different ways though “for all its successful (and less successful, forgotten) deployments, Blackness remains undefined and suffering under the weight of many definitions, now one of which covered every type of Blackness or coheres with all the other denotations and connotations” (Wright, 2015, p. 1). She continues, Blackness “exhibits the unnerving qualities of a mirage: from a distance, it appears clearly cogent, but up close, Blackness evanesces, revealing no one shared quality that justifies such frequent and assured use as a signifier” (p. 2). Similarly, if Blackness remains undefined, so too must anti-Black racism.³⁰ Attempts at explaining race, and by extension racism, have included positioning it as a biological reality, a legally produced reality, an interpersonal dynamic, a psychological phenomenon, a social system, a theoretical discourse, and a theologically founded difference. Kendi (2017) in his book *Stamped From the Beginning: A Definitive History of Racist Ideas in America* chronicles the foundations and genealogies of many of these forms of the idea of race and, again, by extension racism. Even beyond these different definitions, Kendi also points out that in addition to being explained as all the things listed above, “for generations of Americans, racist ideas have been their common sense. The simple logic of racist ideas has manipulated millions over the years” (p. 4).

Dorothy Roberts (2011) documents the convergence of biological science and business and their dependence on and proliferation of anti-Black racism. Roberts identifies race as central to “every aspect of the new science and technology that is emerging from genetic research” (p.

³⁰ Throughout this dissertation I will employ the term anti-Black racism in an effort to confine my discussion and acknowledge the differences between this and other forms of racism specifically and oppressions more broadly. This is not to say that I do not acknowledge the intersectional nature of anti-Black racism. The entangled nature of my theoretical framework would suggest the need for me to attend to intersections. What my use of the term does say is that I am specifically engaging with this particular form of oppression while at the same time acknowledging its entangled nature.

287). She furthers Kendi's point about common sense when she states, "The biological definition of race seems acceptable today because past forms of blatant racial violence, such as lynching, are now institutionalized in new ways that make them invisible to many Americans" (p. 307).³¹

In legal studies, Ian Haney López (2006) published the foundational work *White by Law: The Legal Construction of Race*. He argued that "Race is not an immaterial phenomenon located only in our heads, but an injurious material reality that constantly validates the common knowledge of race" (p. 93). He continues, "Through law, race becomes real becomes law becomes race in a self-perpetuating pattern altered in myriad ways but never broken" (ibid.). The law itself is also part of the promotion of "colorblind" racism (which I explained briefly in the first chapter). Haney López links colorblindness in legal scholarship back to Justice John Marshall Harlan's dissent in the case of *Plessy v. Ferguson*. In this dissent Justice Harlan stated, "Our constitution is colorblind, and neither knows nor tolerates classes among citizens" (Harlan, 1896, quoted in Haney López, 2006, p. 157).

One of the most often described forms of anti-Black racism is interpersonal. This includes much of DiAngelo's (2018) work in *White Fragility*. Specifically, in chapter 12 she describes a set of suggested interpersonal engagements and reactions that might counter the real effects of white fragility on people's relationships. Glenn Singleton's (2015) book *Courageous Conversations About Race: A Field Guide for Achieving Equity in Schools* discusses the ways anti-Black racism can be engaged as an interpersonal phenomenon through dialogue. In both

³¹ Recent findings in biological sciences stand as an interesting refutation of this "common sense." Jackson (2020) explained, "Genetic reductionism, or the idea that genes dictate the form and function of organisms (captured in the simplistic notion that "DNA makes RNA makes protein"), lost esteem with the conclusion of the Human Genome Project, which not only demonstrated that humans have fewer genes than predicted— some twenty thousand rather than the hundred thousand expected— but also revealed that less than 3 percent of those genes code for protein (Barnes and Dupré 65). Shaking the confidence of stalwart genetic determinists and raising questions about what other functions the genome might perform, the Human Genome Project's findings catalyzed desire for a more complex model, making way for our moment's 'interactionist consensus' (Kitcher 411)" (p. 200).

cases, the authors point to the norming of anti-Black racism and the efforts involved in overcoming it. This norming can be seen in the field of psychology as forms of bias (Eberhardt, 2019) and in trauma studies (DeGruy, 2005; Menakem, 2017; van der Kolk, 2014).

Another common level of analysis at which anti-Black racism is discussed is through macrosocial systems. The institutional systems of slavery, segregation, and over-incarceration are clearly the product of and the producers of anti-Black racism. Each of these different frames offers important understandings of the workings of anti-Black racism. They also offer different understandings of what potentially might be the malicious outcomes of the idea. In an effort to more clearly “see” those outcomes as they arise, I take as my cue Barad’s suggestion of the “sedimented histories” of intra-actions and Peirce’s concept of generals which change over time. This means that I should look to the past and the ways outcomes have changed as clues or guideposts suggesting the migration and adaptation of the *being in futuro* of anti-Black racism. To do this, I will engage with three periods of anti-Black racism in the history of the United States suggested by the work of those who theorize anti-Black racism as a social system: slavery, segregation, and over-incarceration. This is not to say that this is the only way to go about this investigation. I could just as easily have done an analysis of the sedimented history of biological or psychological or legal engagements with anti-Black racism. However, I have chosen to use as my guide the macrosocial systems because education policy and practice has a tendency to follow the changes in those systems (Goldstein, 2014). With my description of each period I will focus on what kinds of malicious outcomes are being co-produced as an effect of the agential idea of anti-Black racism. Throughout these next sections, my references to “Black,” “Black identity,” and “Blackness” refer to that which is partially or wholly produced by white

macrosocial, political, economic, and geographic structures and systems. It is those constructions through which racism does its work.

One final note before I begin this exploration. This analysis is at the scale of the macro. There will be points throughout where I make mention of individuals or give examples of individual acts, but overall, this is a discussion of state, regional, national, and in some cases international structures. I acknowledge that this scale is not the same as the scale of the class wherein my investigation lies. However, because the class is continuous with these structures, I believe I can glean clues about racism that will have relevance to the single class. I will return to this problem at the conclusion of this investigation.

Slavery.

Slavery has existed in one form or another since well before the Biblical era and is codified in religious texts and historical documents and artifacts. The history of slavery in the United States can be said to have begun with a small ship landing in August of 1619 in the Virginia Colony carrying twenty people from Africa (Kendi, 2017, p. 38), though it quickly became clear that the character of slavery in the colonies was different from other parts of the world. Kendi (2017) explained that the understanding of the origins of African peoples (and Native American peoples) that was taken up most effectively by the colonizers was one of polygenesis. They held that Africans descended from “a different Adam” (p. 51) effectively making them a different species from whites and thus not entitled to the rights of ‘humans.’ Omi and Winant (2015) described this phenomenon saying, “The corporeal distinction between white men and the others over whom they ruled as patriarchs and masters...permanently rendered [them] as ‘other than,’ and the possessions of the white men who ruled” (p. 107-8). By defining Black people as not human, leaders like Thomas Jefferson were able to write, without a hint of

irony, that “All men are created equal.” The presumed inhumanness of Black people was codified into law as well when in 1857 in the case of *Dred Scott v. Sandford*, Chief Justice Roger Taney declared that “Scott and all other Blacks, free and enslaved, were not and could never be citizens because they were ‘a subordinate and inferior class of beings’” (Haney López, 2006, p. 29).

The system of slavery itself produced many things including, arguably, the United States. At minimum it is the case that the economic system of this country finds its foundation in the system of slavery. The slaves owned by the “founding fathers” made it possible for them to believe that they had enough capital to risk a revolution against the British Empire (Hannah-Jones, 1619 Project, p. 18). The dual banking system which is unique to the U.S., “such a fragmentary, overlapping and inefficient system [is] a direct relic of the conflict between federal and state power over maintenance of the slave-based economy of the South” (Baradaran, 1619 Project, p. 32). It also produced what Erik O. Wright and Joel Rogers (2015) called “low road capitalism” which is in many ways, again, unique to the U.S. “We have made "low-road" strategies of response to new competitive pressures too easy and "high-road" strategies too hard. Low-road firms compete by keeping prices down, which means keeping costs down - beginning, typically, with wages” (p. 11).

Also produced by this system and mentioned briefly above was the dehumanization of an entire group of people though it’s important to note that when the particulars of that dehumanization are examined closely, like a mirage, its logic falls apart. While dehumanizing practices were not unique to the American slave trade, there was an aspect of them that effected both the slaver and the enslaved. In my article, “Curriculum in Conflict: How African American

and Indigenous educational thought complicates the hidden curriculum” (2020) I cited Baraka’s (known at the time as Leroi Jones) explanation of this process.

[Baraka] begins the book explaining the origins of Black thought in what would become the United States as distinctly African as compared with the understanding of the white Europeans who were their captors. ‘Americans brought slaves to their country who were not only physical and environmental aliens but products of a completely alien philosophical system’ (p. 7). This conflict of philosophies can also be seen in Zora Neale Hurston’s book, *Barracoon* (2018). (p. 107)

Baraka (Jones, 1963) continued, “It was in the United States only that slaves were, after a few generations, unable to retain any of the more obvious of African traditions. Any that were retained were usually submerged, however powerful their influence, in less recognizable manifestations” (p. 13). Baraka concluded that “The African cultures, the retention of some parts of these cultures in America, and the *weight* of the stepculture produced the American Negro. A new race” (p. 7, emphasis in the original) “rightly called an American Negro” (p. 13). While the white owners of slaves developed an understanding of Black people as not human, Black people developed a distinctly new identity.

The outcome of the particular socio-political and economic system of slavery in what became the United States that is important for this investigation is that of the produced (non)identity of Blackness the wake of which we are still in (Sharpe, 2016). This, then, is a form of the future ordered state toward which this idea/system was adapting.

Segregation.

The second macrosocial system to which I will turn in this investigation of the possible *being in futuro* of anti-Black racism is that of segregation. The end of de jure slavery is often

linked to January 1, 1863, when President Abraham Lincoln signed the Emancipation Proclamation “as a fit and necessary military measure’--not as a measure that was just or right” (Donald, 1995, p. 365). The proclamation stated,

All persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom. (Lincoln, 1863)

Some point instead to June 19, 1865, when in Galveston, Texas, General Order No. 3 was read by Union Army general Gordon Granger finally proclaiming freedom for the enslaved people of Texas. This began the period of Reconstruction (1860-1877), a “brief but extraordinary period of black advancement” (Alexander, 2010, p. 29) that included the overturning of Black codes and the passage of “a slew of federal civil rights legislation protecting the newly freed slaves” (Ibid.). This period has been compared to the 28 years following World War II in terms of civil rights advancement (Omi & Winant, 2015, p. 148). In 1877, this period came to an end first with the election of Rutherford B. Hayes (who agreed with President Grant that giving Black people the right to vote had been a mistake (Kendi, 2017, p. 258)) as president by a fifteen-member electoral commission, and second with Hayes’ ordered withdrawal of federal troops from the capitals of reconstruction states. Into the power vacuum rushed former confederates on a “campaign to ‘redeem’ the South [and] reinforced by a resurgent Ku Klux Klan, which fought a terrorist campaign against Reconstruction governments and local leaders, complete with bombings, lynchings, and mob violence” (Alexander, 2010, p. 30). This period of terror and

torture was chronicled by Ida B. Wells-Barnett in three pieces entitled “Southern Horrors,” “A Red Record,” and “Mob Rule in New Orleans” published in 1892, 1895, and 1900 respectively. These were collected into the book *On Lynching* which was published with an introduction written by Patricia Hill Collins in 2002. Wells-Barnett was both a social scientist who analyzed the Black and white communities and a social activist who moved the discourse of the time with her work and her voice. Lynching, Wells-Barnett explained, and its associated violence

belong to the race which holds Negro life cheap, which owns the telegraph wires, newspapers, and all other communication with the outside world. They write the reports which justify lynching by painting the Negro as black as possible, and those reports are accepted by the press associations and the world without question or investigation.

(Wells-Barnett, 1894, quoted in McKenna & Pratt, 2015, p. 13)

This combination of physical violence and “painting” of Black people produced a reality that was described in a chapter of Kendi’s history of racist ideas in America (2017) aptly titled “Southern Horrors” (p. 269).

In this period, beyond the interpersonal physical violence and the dehumanizing portrayals in media, racism was also manifest through laws at the federal, state, and local levels and the economic system that developed from the “end” of legalized slavery.³² “The postwar American South fashioned a political and economic system in which freedpeople were, if no longer slaves, then not fully free either, suspended in a liminal state somewhere between enslavement and quasi-citizenship, as close as a person can be to being a slave without being legally defined as such” (Gates, Jr., 2019, p. 84). Segregation laws did their part to construct a

³² Instead of ending with emancipation many consider the system of legalized slavery to be ongoing through the incarceration system (e.g. Alexander, 2010; Davis, 2005).

macrosocial Black identity as “such laws altered the physical appearances of this country’s people, attached racial identities to certain types of features and ancestry, and established material conditions of belonging and exclusion that code as race” (López, 2006, p. 85). The ruling in *Plessy v. Ferguson* and the Atlanta Compromise “meant a United States dead set on playing down the southern horrors of discrimination and playing up what was wrong with Black people” (Kendi, 2017, p. 279). These conditions led to a Black identity vis-à-vis whiteness³³ that was newly produced yet eerily familiar and manifested throughout the country. The *being in futuro*, the ordered state anti-Black racism produced in the macrosocial system of segregation seemed to be much the same dehumanizing work done in the system of slavery.

As a result of the terror and violence in the south, many Black people chose to move northward either voluntarily or after being evicted by force. As I stated, the Black identity vis-à-vis whiteness produced in the period of segregation proliferated beyond the former Confederacy. Thus, northern states were not much better than the places the migrants had left. Black people who took part in the mass migrations northward learned what Black people who lived in cities like New York and Chicago already knew: that segregation was prevalent in most cities including in schools, employment, and housing. The clearest illustration of this was the racial zoning. Sometimes this zoning was a matter of local ordinance like in the case of Baltimore's 1910 law “prohibiting African Americans from buying homes on blocks where whites were a majority and vice versa” (Rothstein, 2017, p. 44). Sometimes it was a matter of national policy as in the conclusions of the 1921 Advisory Committee on Zoning under President Harding and headed by his Secretary of Commerce, Herbert Hoover. The committee was composed of

³³ At the beginning of this section I pointed out that I would not be addressing Black identity as positive and empowering for those who embody it. To that end, here I am identifying the Black identity vis-à-vis whiteness which means the Black identity as it is co-produced with the social system and structure of white supremacy.

outspoken segregationists and recommended that all cities develop and implement their own zoning plans. One member of the committee, Frederick Law Olmsted, Jr., stated, “[If] you try to force the mingling of people who are not yet ready to mingle, and don’t want to mingle, a development cannot succeed economically” (Olmsted, 1918, quoted in Rothstein, 2017, p. 51). This quote is particularly interesting because as opposed to other quotes of the era that explicitly and often vulgarly express racist sentiments, this statement sounds much more like the colorblind and “race-neutral” statements made today.

Most often the racial zoning produced in the segregation era was the result of an interconnected web of influences. This is the case with the Home Owners Loan Corporation (HOLC). The HOLC was created in 1933 in an effort to rescue homes in default due to the Great Depression. This corporation transformed home buying which was prohibitively expensive into something that almost any working and middle class (white) person could aspire to. This easy access to credit in the home buying market meant that a new system needed to be developed for assessing the relative risk of prospective home buyers. To accomplish this, the HOLC produced a series of maps of cities in the United States to denote which houses and neighborhoods, if purchased, offered what level of risk. Each map had different neighborhoods colored in different colors: green for the safest and most credit worthy, blue for still worthy of consideration, yellow for risky, and red for neighborhoods where it would be hazardous to extend credit (Rothstein, 2007; Domonoske, 2016, October 19). The term “redlining” refers to this practice. The production of neighborhood boundaries with some worthy of investment and others unworthy continues today.

Redlining and other zoning practices are, in many ways, continuations of the production of place-based Blackness begun during the period of de jure slavery. Katherine McKittrick’s

(2006) book *Demonic Grounds: Black Women and the Cartographies of Struggle* explained, “If *who* we see is tied up with *where* we see through truthful, commonsensical narratives, then the placement of subaltern bodies deceptively hardens spatial binaries, in turn suggesting that some bodies belong, some bodies do not belong, and some bodies are out of place” (p. xv, emphasis in original). Black identity as produced by white-constructed geographies does not belong. It is out of place in society and by extension out of place in certain schools.

The realities of life as a Black person in the United States during the period of segregation included “laws on the books that disenfranchised blacks and discriminated against them in virtually every sphere of life” (Alexander, 2010, p. 35). Those laws were enacted at the same time that nineteenth-century racial science was rising to prominence (Gates, Jr., 2019). The argument between monogenists (who were more influential in the 1700s) and polygenists that described Black people as second species of human continued through the century eventually favoring the polygenist position (Wade, 2000; Kendi, 2017). The dehumanizing narrative caricatures of Black people continued from slavery propelled by the new racial sciences. Depictions of former slaves as lazy, aggressive, easily frightened, hyper sexualized, happily submissive, and unclean all served to dehumanize them and produce the inhumane treatment of those people by whites as acceptable and even encouraged (Pilgrim, Accessed on 04-30-2020). “The public symbols and constant reminders of black subjugation were supported by whites across the political spectrum” (Alexander, 2010, p. 35). This system was considered a “final settlement” (Ibid.), a “‘return to sanity,’ and ‘the permanent system’” (Ibid.) by those who had created it. Through the life (and the afterlife) of macrosocial segregation, the *being in futuro*, the future ordered state has been complicated as compared to the outcomes of slavery but is no less violent. Blackness cannot simply be placed outside of humanness and into the realm of

capital/production. Instead, white society must craft different laws/structures that might capture this more fluid reality. The complexity of this system increased as the macrosocial system of segregation was thought to come to an end with the Civil Rights Movement of the 1950s and 60s.

Over-Incarceration.

The Thirteenth Amendment to the U.S. constitution states, “Neither slavery nor involuntary servitude, *except as a punishment for crime whereof the party shall have been duly convicted*, shall exist within the United States, or any place subject to their jurisdiction” (emphasis mine). Despite being heralded as the “end of slavery” or the emancipation amendment, the framers of this constitutional text made sure that the proclamation was and would always be less than absolute. The carve out of punishment for a crime was not lost on the racist powers of the segregation period. But, so long as segregation itself along with its subsets like sharecropping were also legal, it was often used only in the case of Black people who refused to assimilate into the segregationist system. This dynamic remained fairly stable until the gains of the Civil Rights Movement forced a reshuffling of the system.

Richard Nixon gave his acceptance speech for the Republican nomination for President in Miami Beach, FL on August 8, 1968. In that speech he touted a phrase that had become a slogan for his campaign: “law and order.” He warned that “[w]hen the nation with the greatest tradition of the rule of law is plagued by unprecedented lawlessness...then it's time for new leadership for the United States of America” (Nixon, 1968). “Law and order” was a rhetoric that was developed by white segregationists in the south to respond to the civil rights actions of the 1950s and 1960s (Alexander, 2010) and utilized the assumptions that had been developed in the two previous periods of racism. Specifically, this rhetoric played on the ideas that Black people were both

more violent and more lazy than white people and prone to those outbursts regardless of rational response (Alexander, 2010) and so law enforcement activities should be targeted at them. Regardless of evidence to the contrary and the clear manipulation and misreading of crime statistics, the proponents of this theory like Nixon, his predecessor Barry Goldwater, his ideological successor Ronald Reagan, and Presidents Bush, Clinton, Bush, to some extent Obama, and most recently and most fervently Trump, promoted policies that included the “War on Drugs,” “Stop and Frisk,” and the 1994 Clinton Crime Bill. In addition to the crackdown on violent and drug crime, the “law and order” movement also went after the social safety net because “The ‘social pathologies’ of the poor, particularly street crime, illegal drug use, and delinquency, were redefined by conservatives as having their cause in overly generous relief arrangements. Black ‘welfare cheats’ and their dangerous offspring emerged, for the first time, in the political discourse and media imagery” (Alexander, 2010, p. 44-5). These policies and their enthusiastic implementation by many in the law enforcement community had their desired effect. “Between 1980 and 2015, the number of people incarcerated in America increased from roughly 500,000 to over 2.2 million” (NAACP, 2020) and “African Americans constituted 2.3 million, or 34%, of the total 6.8 million correctional population [in 2014]” (Ibid.). The movement to make cities “safe” simultaneously reinforced the now historically cemented image of the dangerous, violent, hyper sexualized, unethical, and ultimately inhuman Black person that has its roots in slavery and segregation.

The end of the segregation period also developed another interesting phenomenon that was present in the period of slavery but was enhanced and developed during segregation. This phenomenon can be understood through the statement, “If I have to share, no one gets to play.” As individual battles over segregated resources were won and those resources began to be

integrated, rather than accept these “defeats” whites often fled from or destroyed the resources in question. Heather McGhee (2021) described several of these in her book *The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together*. The social contract in the U.S. changed with the Great Depression. Things like homeownership through low-interest loans backed by the federal government, public infrastructure of parks, libraries, and cultural spaces, and protections for employees and unions became part of the dividends of that contract. Beginning in the 1950s, however, the “public” that expected access to the benefits of that contract began to change. Suddenly, Black people (and other statistical minorities) demanded access and through the courts, were granted that access. “[A]lmost every clause of the American social contract had an asterisk. For most of our history, the beneficiaries of America’s free public investments were whites only” (McGhee, 2021, p. 21). The clearest example of this that McGhee described were public pools. “In America’s smaller towns, where there was only one public pool, desegregation called into question what ‘public’ really meant” (p. 24). In Montgomery, AL, the segregation at the Oak Park Pool was deemed unconstitutional, which led to the Parks Department being abolished on January 1, 1959, and the city council drained the pool soon after (p. 25). It was determined to be better for no one to swim than for Black people to swim. Elsewhere, public pools were leased to private companies and organizations that were not bound by desegregation orders. When “public” was revised to include Black people, the terms of the social contract changed for white people.

The over-incarceration period has had two other shifts that are significant for this review. The first is the resegregation of schools. In 2014 the percentage of white students in U.S. public schools fell below 50% (Maxwell, 2014, August 19). This was not, however, the moment when the population of white school-aged children fell below 50%. As with pools and other “public”

services, white people also fled public schools rather than participate in an integrated educational setting. In 1978-9, the U.S. had 19,489 private schools. By the 2017-18 school year, that number had increased to 32,461 (National Center for Education Statistics, 2012; National Center for Education Statistics, 2019), an increase of 66%. We can contrast that with an increase in the number of public schools of only 13% over a similar period. While the percentage of white students in public schools has fallen every year since the milestone in 2014, by 2015 the percentage of white students in private schools was at 69%. This was not the only form of white flight. White parents moved their kids out of districts with increasing BIPOC populations and into suburbs where the white population was considerably higher and more stable (McGhee, 2021). White parents also employed local bureaucracies to manipulate district maps and development plans to recreate formerly segregated schools. One book that discusses this process in depth is Rosiek and Kathy Kinslow's (2016) *Resegregation as Curriculum: The Meaning of the New Racial Segregation in U.S. Public Schools*. In that case, a district that was ordered desegregated by combining three separate segregated high schools into one "mega high school" (p. 1), decided to break itself back up into three schools. When the lines were drawn for the three schools, two of the schools produced had a population of mostly white students while the student demographics of the third was almost entirely made up of Black students. Additionally, the school of mostly Black students would be housed in the old building which was in need of significant repair and update.

Anti-Black Racism's Being in Futuro.

Each of these three periods of social/political/economic/cultural structures in the history of the U.S. produced different constructions of anti-Black racism that in turn produced different real oppressive outcomes. They did, however, have some significant overlaps that may be those

clues I am seeking to point me toward anti-Black racism's *being in futuro*. My claim here is important because it runs counter to the progress narrative history of the United States. That progress narrative is frequently described using Martin Luther King, Jr.'s often employed quote, "The moral arc of the universe is long, but it bends toward justice." Haney Lopez (2006) described the racial attitudes of judges as "less racist today than in 1878 or 1923" (p. 78), and candidate Obama (2008), in his speech on race entitled "A More Perfect Union" discussed "narrow[ing] that gap between the promise of our ideals and the realities of [our] time" (p. 216). My disagreement with this narrative is not unique. Michelle Alexander (2010) takes some issue with these proclamations.

[A]ny notion that this evolution reflects some kind of linear progress would be misguided, for it is not at all obvious that it would be better to be incarcerated for life for a minor drug offense than to live with one's family, earning an honest living under the Jim Crow regime—notwithstanding the ever-present threat of the Klan. Moreover, as the systems of control have evolved, they have become perfected, arguably more resilient to challenge, and thus capable of enduring for generations to come. (p. 22)

The progression that Alexander does point to in this quote is that of the efficiency and adaptability of racism itself though she does imply that if racism has had to adapt it is only because resistance to it has improved as well. The material manifestations of racism have progressed from ships, chains, and receipts of sale through separate and unequal facilities, lynching ropes, and the charred remains of Black Wall Street, to the rhetoric of law and order, the colorblind "stand your ground" laws, and the realities of prison populations. They have had to progress because resistance to racism has also progressed from revolts and uprisings and the underground railroad to migration and political activism to new laws and a cultural shift toward a

more colorblind society. In the speech I quoted earlier, Nixon argued that “law and order” was not a racist statement and that every citizen of this country should want justice for all and order from which to progress. When confronted with claims that he is a racist, Donald Trump has fervently asserted that he is the least racist person in the world. The colorblindness that I described in the first chapter is the new manifestation that racism has adapted to today.

Again, this is not a new phenomenon. Du Bois noted the adaptations of racism as a system of reasoning engaged with and employed by its adherents in his book *Dusk of Dawn: An Essay Toward an Autobiography of a Race Concept* (1940/1968).

The first thing that brought me to my senses in all this racial discussion was the continuous change in the proofs and arguments advanced. I could accept evolution and the survival of the fittest, provided the interval between advanced and backward races was not made too impossible. [...] But no sooner had I settled into scientific security here, than the basis of race distinction was changed without explanation, without apology. [...] For instance, an insurance actuary published in 1890 incontrovertible statistics showing how quickly and certainly the Negro race was dying out in the United States through sheer physical inferiority. I lived to see every assumption of Hoffman’s ‘Race Traits and Tendencies’ contradicted. (p. 99)

What, then, for racism’s *being in futuro*? What is the future ordered state toward which racism is acting and adapting? Again, I would remind myself that a *being in futuro* is the *general character* of the future ordered state toward which a collection of things is acting (CP 1.218). Thus, it is not the specific contours of this future state that I am defining. As Kendi (2019) pointed out,

It is...a gloomy system keeping us down and dead. The system's acts are covert, just as the racist ideas of people are implicit. I could not wrap my head around the system or precisely define it, but I knew the system was there...poisoning Black people to the benefit of White people. (p. 220)

With this in mind, instead of working to "precisely define" racism, I am utilizing the clues left in the co-production of the three periods described above to point toward a general idea of what racism is adapting toward.

The period of slavery produced what can be thought of as the origin of the sedimented history of racism's intra-actions (this is a cut that I am responsible for). The political/social/economic system (and its adherents who should not go un-remarked) co-produced a new race of "people" (Baraka, 1963), an economic system predicated on the inhumanity of those "people," and a theoretical framework for understanding whiteness as the antithesis of those "people." The resistance to this system and the impact of other economic and social factors produced a civil war in which the system of slavery was ended except in the circumstance of criminal justice. In the segregation period, the production of racism changed. While it still produced Blackness as a separate race, that race had the potential of similar rights within society. Those rights, such as the right to vote, needed to be actively countered by white violence. Racism was no longer a status quo that seemed to maintain itself. Instead, whites had to assert their dominance through violence on a much larger scale than the overseers of the slavery period. This active suppression went beyond the physical violence to include a rhetoric of dehumanization, legal fights to maintain supremacy, and "scientific proofs" of white dominance. This is not to say that active white supremacy was not present during slavery, it was, however,

considerably more confined allowing most whites in the U.S. to reap the benefits of whiteness without the dehumanizing violence of having to support the system themselves.

In the 1950s and 1960s the U.S. went through another period of upheaval and change. Efforts were made in the courts to make the dehumanizing physical violence of the previous period and the segregation of public institutions illegal. Efforts were also made to redefine the “public” as one that included Black people meaning that Black people were also entitled to the benefits of the social contract that they had been paying into but never withdrawing from.

Over the course of this period even rhetorical forms of oppression were changed. Lee Atwater explained this shift in his own vulgar and inartful way.

You start out in 1954 by saying, ‘N*****, n*****, n*****.’ By 1968 you can’t say ‘n*****’—that hurts you, backfires. So you say stuff like, uh, forced busing, states’ rights, and all that stuff, and you’re getting so abstract. Now, you’re talking about cutting taxes, and all these things you’re talking about are totally economic things and a byproduct of them is, blacks get hurt worse than whites.... ‘We want to cut this,’ is much more abstract than even the busing thing, uh, and a hell of a lot more abstract than “N*****, n*****.” (quoted in Perlstein, 2012, November 13)

In a similar way, white parents who take their kids to the suburbs or transfer them to a private school argue that they are just doing what’s best for the kids. The public schools are not good enough because they are underfunded or overly violent or performing poorly on standardized tests. At school board meetings that discuss potential forced integration due to school closings, we regularly hear some form of “I am not racist but...” or “this has nothing to do with race but...” If being racist, or more accurately being *seen* as racist was now bad, new ways of producing a white supremacist world had to be devised (whether intentionally or unconsciously).

As I stated above, each of these three periods of social structures in the history of the U.S. produced different constructions of anti-Black racism that in turn produced different real oppressive outcomes, the congruences of which might be clues to point me toward the future ordered state of anti-Black racism. Those clues fall into two categories, those that involve the shifting of the “public” and those that involved the shifting of the “human.”

The “public” has shifted in each of the three periods. During slavery the “public” was simply white people³⁴ with Black people only involved as 3/5 of a person for the purpose of shifting political power to states that allowed slavery. This simple “public” became more complicated with the 13th, 14th, and 15th Amendments and the period of reconstruction. Black people had been developing their own “publics” in their own communities during slavery, but only rarely were those included in the national “public” (most often as part of the national census). The Civil War Amendments forced those who were not interested in admitting Black people to become active in their denial of access. Where racism was divorced from many white people’s lives, now they had to act as its foot soldiers. White people who thought themselves to be compassionately shepherding a race of “lower humans” into a good and Christian life, had to participate in the violence of expelling Black people from the public. The shift from passive to active adherents to racism’s *being in futuro* can be seen in the white flight from northern cities as Black people migrated from the south. Formerly righteous whites who declared their superiority having fought for the north in the Civil War, now faced with living side-by-side with Black people, balked and ran.

³⁴ For the purposes of this discussion, I am intentionally making the cut to talk specifically about antiBlack racism. I acknowledge that the “public” at this time also excluded women, other non-white racial groups, and those who didn’t own land.

Not only did this have detrimental individual psychological effects on white people, it also resulted in collective harm. Beyond the voluntary draining of public pools, McGhee (2021) described, for example, the limiting of the social safety net to crack down on imaginary “welfare queens” actually cut the benefits of mostly poor white people. She also described the depression of the wages of white workers due to campaigns against labor unions organizing across color lines. In terms of the movement of white students out of public schools, this movement obviously required a certain amount of money meaning that the majority of white students left in public schools are living below the poverty line. The material effects produced by anti-Black racism have shifted from most clearly affecting Black people in the period of slavery to spreading its impact more evenly between Black people and the rest of society.

In all three periods of anti-Black racism delineated in the previous section, Blackness in the individual has been constructed as not merely inferior or belonging to a rung on a static racial hierarchy, but as the antithesis of white, the antithesis of human, as inhuman. Blackness as a collective is the antithesis of the public. The “public has been theorized in a few different ways. The “public” of Jürgen Habermas is “first of all a realm of our social life [...]. Access is guaranteed to all citizens” (Habermas, Lennox, & Lennox, 1974, p. 49). “Citizens,” Habermas explains, “behave as a public body when they confer in an unrestricted fashion—that is, with the guarantee of freedom of assembly and association and the freedom to express and publish their opinions—about matters of general interest” (ibid.). Rather than defining the public in relation to the bestowal of freedoms, Dewey defined the public in relation to collective concerns. Dewey’s concept of communities and cultures [is that they] foster distinctive characteristics while they unify in relation to shared circumstances and problems to be solved. In his 1926 *The Public and Its Problem*, this pluralism of communities emerged as an ongoing process of

inquiry into shared problems among individuals and among groups or ‘publics.’

(McKenna & Pratt, 2015, p. 91)

The definition of the public offered by Dewey is interesting when combined with the outcomes produced in the different periods of anti-Black racism. If, as it was in the period of slavery, the problem (for those in power) is one of labor and, by extension, the potential for psychological harm visited upon the white oppressors for their treatment of Black enslaved peoples, then the public that is coming together does not include Black people. In fact, if the public is a collection of people with a shared problem, one needs to be considered a “person” to take part. According to Dewey (1935/1963), “Every problem that arises, personal or collective, simple or complex is solved only by selecting the material from the store of knowledge amassed in past experience and by bringing into play habits already formed” (p. 50). If then, the solutions to the problems that unify publics are to be found in the stored knowledge of past experience and habits already formed, the only solutions that can be produced from the white public are those that continue to dehumanize the Black community. In the periods of segregation and over-incarceration the shared problems shifted, but in many ways the issue of solutions being founded from past experience did not.

As I stated above, both the public and the human were revised in each of the periods mentioned. I am by no means the first to draw these conclusions. For a more thorough and complex analysis of these phenomena I turn to the work of antiblackness theory. Emerging out of the field of Black studies, antiblackness theory has developed a discussion of the framework of identity that cites those identities constructed for Black people throughout the history of the United States. Christina Sharpe (2016) describes the “afterlives of slavery” (p. 5) that “texture my reading practices, my ways of being in and of the world, my relations with and to others” (Ibid.). The aim of

antiblackness theory according to Michael Dumas (2015) is not to prescribe “solutions to racial inequality, but to come to a deeper understanding of the Black condition within a context of utter contempt for, and acceptance of violence against the Black” (2015, p. 13). One of the ways antiblackness theory does this is through a problematizing and retheorizing of the concept of “human.”

Sylvia Wynter (McKittrick, 2015) was pivotal in this work theorizing “different genres of human” (Weheliye, 2014, p. 21), and that one of those genres is “man,” or the ideal toward which all strive and is defined in opposition to Black and Brown bodies (Weheliye, 2014; King, 2019). Antiblackness theory, and the related literature referred to as Afropessimism, assert that humanism itself is premised on a binary in which “human” or white is defined against “nonhuman” or Black. Charles W. Mills (2021) offered a simple explanation of the process that produced our modern understanding of the human.

The metaphor of bringing light into darkness, of illuminating blackness, is most famously expressed, after all, in Plato’s celebrated Allegory of the Cave, from the book generally seen as one of the foundational texts of the Western tradition, the *Republic* (Plato 2012, bk. 7). Analogized to the sun, the Form of the Good (uppercase because for Plato it’s a transcendental entity) has the capacity to illuminate the cave dwellers’ world of shadows with both factual and moral insight, knowledge of what actually is the case and of what, accordingly, should be done. Moreover, light is, of course, paradigmatically associated with whiteness, and—in the standard array of synonyms and antonyms to be found in any dictionary or thesaurus—opposed to blackness. In terms of actual electromagnetic radiation, any physicist will be happy to inform us that white light already includes all the colors of the visible spectrum, whereas blackness turns out to be not really a color at all, but the absence of all light and color. Given the racialization that accompanies modernity, it is then unsurprising

that metaphor, color symbolism, and Euro-identity all fuse: whiteness becomes the identity of both enlightenment and of the human bearers of enlightenment. Whiteness is light; whiteness is all-encompassing; whiteness is the universal; whiteness is Euro-illumination. (p. 17)

In her letter entitled “No humans involved” written in May of 1992 in response to the beating of Rodney King at the hands of Los Angeles Police officers, Wynter went beyond the epistemic limit of Mills’ interpretation to locate the problematics of humanism in the real world of Black life. “The issue here,” Wynter wrote,

was that of deconstructing the curriculum mechanisms which expelled the Black Conceptual Other outside the “universe of obligation;” that therefore of redefining White America, as simply America. The issue therefore of a curriculum freed from the coding of race, on which it is at present instituted, and one that would have necessarily led to the asking of a central question—that of the validity of our present order of knowledge itself. (p. 57)

In other words, Wynter is calling out all “western,” for lack of a better term, knowledge as fruit of a poison tree, that of “humanism.”

In his 2013 survey of Afropessimism, Tryon Woods explained that, “A sampling of research across a variety of disciplines and contexts underscores...that blackness is first and foremost a category of negation and fungibility, despite variations across time and place” (p. 127). He goes on to cite a famous quote from Franz Fanon who, in 1952, said, “Ontology—once it is finally admitted as leaving existence by the wayside—does not permit us to understand the being of the black [person] . . . The black [person] has no ontological resistance in the eyes of the white [person]’ (1952, p. 110).

In this way “black studies has also taken as its task the definition of the human itself” (Weheliye, 2014, p. 20). This is a significant epistemological and ontological step from understanding racism as entrenched within society and social systems to the poststructural assertion

that blackness is the binary opposite of human and is thus the antithesis against which human is defined and understood both in the projects of knowledge product and of understanding reality.

The positioning of blackness as the anti “human” is significant because in both understandings from the past and the present blackness is therefore “socially dead” (Patterson, 1982; Wilderson, 2010; Sexton, 2012; 2016; Sharpe, 2016; Weddington, 2018).

A sampling of research across a variety of disciplines and contexts underscores...that blackness is first and foremost a category of negation and fungibility, despite variations across time and place (compare Baucom, 2005; Davis, 2003; Eltis, 2000; Wacquant, 2002; Washington, 2008). (Woods, 2013, p. 127)

Put another way, the duality that must be addressed is not white versus Black, but Black versus everything else (Dumas, 2015; see also Sexton, 2016). “The scholarship on anti-blackness insists that the very imagination of all children was never intended to include the Black” (Dumas, 2016, p. 17). It follows that if the imagination or imaginary of “all children” is a foundation of teacher experience, then those Black children are not included in those experiences except as an aberration, a discontinuity.

Not only is Black socially dead, but there are consequences for discourse as well. Sharpe describes a speech by President Obama in 2013 in which “he activated the orthography of the wake [of slavery]. His much-heralded speech writing seemed to suffer from dysgraphia: the inability of language to cohere around the bodies and the suffering of those...Black people who live and die in the wake and whose everyday acts insist Black life into the wake” (Sharpe, 2016, p. 96).

The social death described by Patterson, Sharpe, Sexton, Moten, etc. adds a level of complexity to the earlier discussion of the public. In Dewey’s language, the problems that bring a public together take the form of an indeterminacy that then becomes determinate; to “transform a problematic situation into a settled one” (McKenna & Pratt, 2015, p. 92). Social death would suggest

that Blackness defies being settled, becoming determinate. What is particularly interesting about this claim is that it is not Black people or Black identity or Black culture that produces this indeterminacy. Rather, it is anti-Black racism that produces and maintains that indeterminacy.

Based on the clues I pointed to from my analysis of the macrosocial systems of slavery, segregation, and over-incarceration co-produced by anti-Black racism, I can hypothesize that it is the *being in futuro* of anti-Black racism to use Blackness as plastic (Jackson, 2020) with the purpose of stabilizing the “human” and the “public”. This places antiblackness in both “foundational categories of the modern world, the Social and the Human” (Jung & Costa Vargas, 2021). In both cases it is Blackness that is produced as plastic (Jackson, 2020). Since this analysis was done of the macrosocial periods of slavery, segregation, and over-incarceration, do those same clues exist in the microsocial phenomenon of the class?

In some ways these clues constitute the active and obviously productive results of anti-Black racism. But what can this hypothesis mean for those whose actions could be considered to produce colorblind racism? Colorblind racism also fits within this hypothesis since its goal is to produce a public bound by a collective problem that leaves silent the oppression of whiteness and thus produces a Blackness that is devoid of history.

Theories of Resistance.

While the hypothesized activities of anti-Black racism are in a form that might be considered “observable,” observation itself as a practice has been problematized by many including Barad in the work I referred to earlier. There is no external positionality from which to make observations of a phenomenon, only the possibility of making a cut that separates the “observer” from the thing being observed for which they are responsible. Thus, what I cannot do in this study is simply walk into a classroom, sit at the table in the back, watch a teacher work and make note of those places where I see the clues of anti-Black racism’s enactments in the

class because that presumes an artificial separation between myself and the class. Instead I suggest that there is another practice, the enactment of antiracist curricula, that will both produce “better” (in the sense of making one better able to respond) data and is a more ethical practice (in that it includes the active resistance to racism rather than passive observation).

This discussion of resistance (through the enactment of antiracist curricula) as a form of “observation” is significant for this study because it has implications for my methods and methodology. Finding the “edges” of racism requires active resistance to it. That resistance will come in the form of antiracist curriculum as enacted by teachers. Thus, where I will conduct my study of anti-Black racism as a curricular agent will begin with an investigation of the antiracist resistance curriculum enacted by teachers and will continue with their experiences of that curriculum being pushed back against and reengaged differently. It is with this data that I will develop those clues to the general *being in futuro* of anti-Black racism. It is my hypothesis that this *being in futuro* is the “human” and “public” stabilized by a binary with a plastic antiblackness.

Antiracist curriculum is, by definition, reactionary in that it constructs itself from encounters with racism by first identifying that racism and then actively pushing against its influence. In some cases, antiracist curriculum can seem to proceed in that it is planned into the class before racism has begun to push, but, as we saw in the section on Barad, the only thing that precedes the agential cut is the entangled and unintelligible phenomenon. Thus, at the moment of a co-productive cut, racism is always already both present and active. So, instead of attempting the impossible (an antiracist curriculum that was built outside of racism), I plan to engage with antiracist curriculum as a reactionary resistance to racism.

The process of understanding racism through the enactment of antiracist curriculum is similar to the process employed by activists like Assata Shakur who are “not certain what freedom is” (Hames-Garcia, 2004, p. 123) but can gain knowledge through their “knowledge and experience of what it is not” (Ibid.). This section will define resistance in a posthuman empiricist theoretical framework and explain how it can be employed to mark and transgress the boundaries of racism, in the case of this study, and other agential curricular ideas.

According to Love (2019) theory “helps us to understand that our job is not to move mountains but to out maneuver them” (p. 133) but what happens to this construction when that mountain itself is moving? If racism is agential and adaptive as I claimed in the earlier sections, then we are not attempting to outmaneuver a mountain, but instead to both avoid and push back against a bull. In a practical sense this means that a teacher in a classroom who is attempting to do antiracist work must evaluate their experiences at all times looking for where it is that racism is pushing against them, because without understanding where the push is coming from, one cannot push back. As Angela Davis (2016) asserted, “Freedom is a constant struggle”, a point that fits well with Hames-Garcia (2004) who argued “The very fact of freedom’s incompleteness (no one is free so long as others remain unfree) necessitates action directed at changing society. Freedom, therefore, is ultimately a practice, rather than a possession or a state of being” (p. 96).

What, then, does this assertion that antiracist curriculum is resistance mean in this theoretical framework? “[P]hilosophies of resistance are...marked by apparently contradictory commitments to both pluralism and continuity” (McKenna & Pratt, 2015, p. 6). Theorizing resistance means assuming the “spatial logic of a container” (Pratt, 2020, p. 7) or the inherently contradictory idea that a space can be bounded without removing it from its continuity with everything, a presumption that I discussed in the above section on Peirce. Resistance, similarly,

is based on the “schema of containment” and the possibility and even necessity of acting beyond that containment. Resistance is thus a process that begins with the identifying/locating of the boundaries of the thing resisted, an identification that must precede any act of resistance. That identification “emerges in the context of experienced problems, not received questions” (p. 4) and then is the enactment of pushing back against that experience.

[A] philosophy of resistance is such that it is not undone by what might be called the paradox of resistance, the objection that resistance itself is no more than a practical affirmation of the dominant system, and, as such, is part of the system’s ongoing dominance. Instead, resistance, framed by the schemas of containment and source-path-goal, operates with a logic that makes resistance a complicated process that both affirms the dominant system and opposes it by providing the opportunity to go beyond it, operating at the edges. (Pratt, 2020, p. 4-5)

In her 2012 book, *On Being Included: Racism and Diversity in Institutional Life*, Sarah Ahmed described this phenomenon succinctly: “the habits of the institutions are not revealed unless you come up against them” (p. 26). To illustrate this point, imagine that you are walking a strong and spirited dog with its own interests and triggers. While you are walking, the dog sees a squirrel and runs toward it before you notice, so that the first indication of the action is the pull on the leash. At the instant the pull begins, and you begin to experience it, there is what Peirce would call a firstness of brute force and then the involuntary reaction of tensing your whole body against a pull in any direction (secondness). It is not until you have consciously identified the direction and force of the pull that you are able to direct your energies toward an effective resistance to the pull of the dog and eventually bring it back to your side. You could, if you really wanted to go in a different direction, drop the leash and go that way, but in so doing the

dog is allowed to run free and harm whomever it likes. This move can be thought of as a colorblind approach where you are asserting that the problem only exists when it is noticed and because you are no longer holding the leash it must not exist anymore. The flaw is, of course, that the dog is now free to roam, and you have no capacity to limit the damage it might do. In this way, resistance not only begins with the affirmation and definition of that which is resisted, its action can only take place after that has begun. It should also be noted that once the dog has demonstrated it is being triggered by a squirrel, you, being the responsible pet owner, are now on the lookout for more squirrels. This doesn't mean that there will no longer be issues. It does mean that you will be more prepared in the future.

That action taken in the moment after affirmation and definition should not be undersold here. It is not an afterthought but is the catalyst. In *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins* (2015), Anna Tsing states, "Disturbance realigns possibilities for transformative encounter[s]" (p. 152). Earlier I described Barad's work to center the action of the agential cut in producing onto-epistemic reality and thus the landscape of future possibilities. Here, Tsing is similarly centering action which she terms "disturbance," or interruptive action. Through the frame of antiracist curriculum enactment, it is important to affirm the ongoing influence of racism. It is similarly important to define the possible/probable direction of that influence. It is again similarly if not more important (and ethical) to act in resistance before, during, or at least after the influence of racism is present in the enacted curriculum.

I want to reiterate here that action must be taken as resistance. In the epigraph to his essay "What *then*, is 'philosophy born of struggle'": *Philosophia Nata Ex Conatu: (Philosophy as, and sourced by, strife, tenaciousness, organisms striving*" Leonard Harris (McBride (Ed.), 2020) cites

Frederick Douglass who wrote, “The whole history of the progress of human liberty shows that all concessions yet made to her august claims, have been born of earnest struggle” (McBride (Ed.), 2020, p. 13). Making his own direct call to action, Harris opens his essay “Insurrectionist ethics: Advocacy, moral psychology, and pragmatism” with the statement, “A philosophy that offers moral intuitions, reasoning strategies, motivations, and examples of just moral actions but falls short of requiring that we have a moral duty to support or engage in slave insurrections is defective” (p. 175). I agree with the assertion Harris is making here. It is not enough for a philosophy or theory or methodology to attempt to describe violence being done or to suggest what might be a possible way forward. Action must be required. This assertion can be found in many works of philosophy and social science (e.g. McKenna & Pratt, 2015; Shakur, 1987; Willis & Aronowitz, 2017).

It is also found in the work of Indigenous scholars. Vine Deloria (Deloria & Wildcat, 2001) explains that his equation power and place produce personality “means that the universe is alive, but it also contains within it the very important suggestion that the universe is personal and, therefore, must be approached as a personal matter” (p. 23). Linda Tuhiwai Smith (1999) states that “Indigenous research focuses and situates the broader indigenous agenda in the research domain” (p. 140). Put more succinctly, Smith explains that the modern Indigenous peoples’ project is “a modernist resistance struggle. For most of the past 500 years the [I]ndigenous peoples’ project has had one major priority: *survival*” (p. 107, emphasis in original). To synthesize these two scholars, research as an engagement with the universe is a personal matter and must be undertaken, as any engagement with another person is undertaken, with respect and reciprocity. It also must be engaged in at this moment in the history of struggle not only with the acknowledgement of resistance, but in the active forwarding of that resistance.

One philosophy of resistance that takes these conclusions and applies them in a way that has produced change is racial realism. Coined by Bell in 1992, racial realism is the contention that racism itself is endemic to the American system and must therefore be acknowledged as such which allows its resisters to “avoid despair, and frees us to imagine and implement racial strategies that can bring fulfillment and even triumph” (Bell, 1992a, p. 374).

This realism, Bell argued, is not fatalism. Instead, it involves a resolve to set aside stories we tell ourselves that racism can be fixed...stories that primarily serve to comfort white people. Such pessimism is practical because it counsels the development of anti-racist practices and policies as indefinite commitments. (Pratt & Rosiek, 2021, p. 23)

Bell’s racial realism has been echoed recently in a statement made by DiAngelo and quotes in McGhee’s (2021) *The Sum of Us*. She said, “It’s actually liberating and transformative to start from the premise that of course I’m thoroughly conditioned into [racism]. And then I can stop defending, denying, explaining, minimizing and get to work actually applying what I profess to believe with the practice of my life” (p. 242). Similarly, philosophies of resistance cannot offer the totalizing end to that which is resisted but can provide ways forward that produce real amelioration of oppression.

Review

I concluded chapter one with two general research questions. First, how does a teacher experience the influence of racism on the enacted curriculum of the class? And second, once a teacher has reflected on that influence, how do they revise and reenact their practice to continue and improve their antiracist resistance? To engage these questions, I proposed four areas of scholarship that have bearing on and will impact my work investigating these questions. The first area I addressed was curriculum theory and specifically how established curriculum theories

might explain the seemingly protean nature of the curriculum I was teaching. While those theories did offer useful insights into the curricular phenomena I was a part of, they were unable to satisfactorily address that protean nature. The aspect of curriculum theory that I felt came closest is the enacted curriculum as it is generally theorized and Aoki's curriculum-as-lived-experience. To complicate the enacted curriculum so that it might better address the phenomenon of the classroom, I turned to agential realism and pragmatism and their specific conceptions of the term "enacted."

My review of these theories settled on several ideas about the nature of that specific form of the enacted curriculum. I concluded that the enacted curriculum is an entangled and continuous phenomenon containing within it both materiality and ideas and is only made intelligible when it is cut through an apparatus. I also concluded that those ideas present within the phenomenon of the class produce agency through the recruiting of materiality and other agential parts of the phenomenon to bring about a general future ordered state or a *being in futuro*. This is the case for ideas like truth and right (ideas Peirce referred to specifically). I propose it is also the case for violent ideas like racism. Racism then, has a general future toward which it is also recruiting materiality and other agents, and it is the obligation of those who do not want to see that future brought about to resist said recruitment. One way to do that, I proposed, is to get a better idea of the nature of the future so it might better be resisted. To do this I turned to the last section which was an investigation of the outcomes racism has already brought about in an effort to find clues that might suggest the general nature of racism's *being in futuro*.

This brings me to the final area of scholarship and research that I must review to conduct this study. To this point the empirical data I have used to develop my research questions has been

my own experiences (re)produced as narratives. As I conduct this research it is my intention to collect the (re)produced narratives of teachers who are also attempting to enact antiracist curriculum. In order to do this research, it is important that I specify the nature of teachers' experience and teachers' knowledge about their work. The scholarly tradition I turn to help me here is the teacher practical knowledge movement.

The Teacher Practical Knowledge Movement

In 1968, Nathaniel Gage claimed that there is “a basic distinction between research on learning and research on teaching” (p. 601). In the twenty years that followed that paradigm-shifting statement, a movement emerged in the field of education focused on documenting and validating teachers' practical knowledge. Influenced by philosophical sources such as Aristotle's practical knowledge epistemologies (Fenstermacher, 1986; Fenstermacher & Richardson, 1993), Dewey's pragmatist philosophy (Dewey, 1997), second wave feminist conceptions of connected knowing (Belenky, Clinchy, Goldberger, & Tarule, 1986), and Jerome Bruner's (1991; 2004) writings about narrative ways of knowing, this movement observed that existing standards for what counted as knowledge and research about education functioned to exclude and suppress the circulation of practical insights that teachers developed in the course of their work (Cochran-Smith & Lytle, 1990). This movement in education research came in response to both positivist process-product conceptions of the interactions between research, policy, and teaching practice and critical theoretical assertions that teachers' thinking was compromised by problematic ideologies (Cochran-Smith & Lytle, 1993; Connelly & Clandinin, 1988; Pratt & Rosiek, 2021; Rosiek & Atkinson, 2005; Rosiek & Gleason, 2017; Shulman, 1986, 1987; etc.). The new movement focused variously on promoting the importance of teacher knowledge, teacher practical knowledge, personal practical knowledge, pedagogical content knowledge, teacher action research, teacher inquiry, among other areas. Scholars working in this loosely bounded area of study argued that there was a knowledge about teaching that

emerged from within the course of teaching practice (Shulman, 1986). This knowledge was not reducible to generalized teaching techniques, nor to simple mastery of subject matter knowledge. Instead, it involved insights that enabled the adaptation of content and pedagogy to the particular circumstances of community, children, and classroom dynamics in which teachers found themselves.

Common Themes in Teacher Practical Knowledge.

Though it is a broad category of research that cannot be completely reduced to its common themes, the teacher practical knowledge movement does have several that are consistent within most of its work, three of which are particularly relevant to my own research. The first and most significant is the assertion that the knowledge that teachers develop and maintain about their profession is both valid and valuable despite the general disregard shown in many spheres (see Shulman 1986; 1987; Stapleton, 2018). Lee Shulman began his presidential address to the American Education Research Association in 1985 with a quote from George Bernard Shaw that directly challenged this disregard: “He who can, does. He who cannot, teaches.” Despite the obvious sexist overtones, the quote, located in the “Maxims for Revolutionists” appendix to the play *Man and Superman* (2006), has been one of the most cited explanations of teacher knowledge in popular culture (Shulman, 1986). Shulman continued that what this quote and its popularity point to is the deprofessionalization of and disrespect toward teaching as a profession and teachers as skilled practitioners. To further drive home his point, Shulman pointed to the long history of teacher competency exams as indicating that this deprofessionalization and disrespect have been in evidence for over a century.³⁵ Marilyn Cochran-Smith (1999) agreed with Shulman’s assessment that the

³⁵ Additionally, Shulman (1987) directed attention to the framing of research being done into teacher practice. “Richly developed portrayals of expertise in teaching are rare. While many characterizations of effective teachers exist, most of them dwell on the teacher’s management of the classroom” (p. 1). He located some of the cause of this focus in the ascension of scholar academic curriculum theory promoted by many including Joseph Schwab (1978), under whom Shulman studied, and the process-product analyses of teaching that they produced (Shulman, 1986; 2002; Hillocks & Shulman, 1999; Cochran-Smith, & Zeichner, (Eds.), 2005; Craig, 2009; Rosiek, & Gleason, 2017).

teaching profession was not being served by its own preparation establishment. In the opening of her chapter “Relationships of Knowledge and Practice: Teacher Learning in Communities” co-authored with Lytle she states, “It has been more or less assumed that teachers who know more teach better. This ‘simple’ idea has governed multiple efforts to improve education in the arenas of policy, research, and practice by focusing on what teachers know or need to know” (p. 249).

In response to the movement toward process-product analyses, Shulman (1986) argued that (1) there was a lack of focus on the practice of teaching and (2) teaching itself has a value as and should be seen to be a distinct discipline with its own theoretical, methodological, and practical strands. To clarify his points, he “suggest[ed] three forms of teacher knowledge: propositional knowledge, case knowledge, and strategic knowledge” (p. 10), forms he illustrated using a detailed description of “Nancy,” an English teacher with twenty-five years of experience in the field (1987; other examples of this process include Hillocks & Shulman, 1999). His discussion of her work did not center on her writing of curriculum, her content knowledge, or her management of classroom behavior, but instead on the ways she scaffolded complex texts for her students and instructed them on how best to get at the deeper understandings of those texts.

Shulman’s description of “Nancy” coupled with his analysis of the deprofessionalization and disrespect of the teaching profession and the need for a more coherent theoretical framework for teaching led him to the conclusion that one of the ways forward for teaching as a discipline is to “professionalize” the profession in the same way that law, medicine, engineering, and the clergy have professional standards (Shulman, 2005). With this call for professionalization came the caveat that “we must avoid the creation of rigid orthodoxies. We must achieve standards without standardization. We must be careful that the knowledge-base approach does not produce an overly

technical image of teaching, a scientific enterprise that has lost its soul” (Shulman, 1987, p. 20).³⁶ In other words, Shulman advocates for a shift in our understanding of teacher knowledge that might increase the esteem of the profession *and* cautions against the implementation of standardized tests like those used in law (the Bar Exam) or Medicine (the Mcat). Going beyond his caution against the production of an overly technical *image* of teaching, Shulman (2004) argues that teaching itself is more than what can be measured in a standardized assessment. “Teaching is not only teacher behavior” (p. 338), he argued. “Teacher assessment must measure what, how, and why teachers think about their actions in teaching particular ideas, attitudes, and skills to youngsters in both instructional and community settings” (ibid.). Shulman went on to offer a series of concrete assessments that might get at what he understood to be teacher knowledge and competency. And while those can be debated, the significance of his argument was that teaching practice and knowledge goes beyond what is assessed in the standardized assessments present in others’ occupations.

The second theme that appears in this movement is the contention that not only are teachers’ valuable sources of practical knowledge, but they are also capable of and should be encouraged to do their own research. Cochran-Smith does much of her work by promoting the teacher as the researcher within their own context. In her book written with Susan Lytle: *Inside/Outside: Teacher Research and Knowledge* (1993), she cites several other works (i.e, Bissex & Bullock, 1987; Goswami and Stillman, 1987; Mohr & Maclean, 1987; Strickland, Dillon, Funkhouser, Glick, & Rogers, 1989) as having suggested the teacher should be a researcher in their own classroom,³⁷ with the follow-on effect of promoting the professionalization of teaching to the society at large *and* placing the authority for what knowledge should be known by beginning teachers with teachers. Cochran-Smith

³⁶ A more fulsome explanation of this method can be found in Shulman’s 2004 book: *The Wisdom of Practice: Essays on Teaching, Learning, and Learning to Teach*.

³⁷ There is also considerable work that has been done on this topic since Cochran-Smith and Lytle’s work was published (e.g. Hammersley, 1993; Fueyo & Koorland, 1997; Baumann, & Duffy, 2001).

and Lytle (1990) pointed out that there had been a “comparison of teacher research with university-based research” (p. 4) which often resulted in researchers, who identified themselves as researchers and not teachers, “fault[ing] teachers for not reading or not implementing the findings of such research, even though teachers often find it irrelevant and counterintuitive” (Ibid.). They also caution against merely adding

new knowers to the same knowledge base but would redefine the notion of knowledge for teaching and alter the locus of the knowledge base and the practitioner's stance in relation to knowledge generation in the field. We are not hoping for simply the inclusion of teachers in academic arenas as authors of chapters in "knowledge base" handbooks, for example but for a grander arena that privileges local as well as public knowledge generated by school-based as well as university-based researchers. (Cochran-Smith & Lytle, 1993, p. 62)

Here the authors are making clear that the teacher practical knowledge movement is not simply a set of political actions but is a reframing of the production of knowledge about and for teaching. In deference to this contention and the porous boundary between the education researcher and the classroom teacher, for the remainder of this dissertation I will refer to “researcher/teachers” instead of simply teachers. This boundary has been troubled by many teacher knowledge scholars (see Baumann, & Duffy, 2001; Cochran-Smith & Lytle, 1990; 1993; 1999; Fueyo, & Koorland, 1997; Hammersley, 1993).

These two themes of the teacher practical knowledge movement suggest that teaching itself is unique and complex and that the development of teaching knowledge should include research done by its practitioners. In the case of this study, that means that in order to understand what researcher/teachers know and why they do what they do, I need to speak with researcher/teachers. And in order to truly develop new teacher knowledges, those researcher/teachers with whom I am

speaking must be engaged as researchers in their own right as it is their experiences that are being collected.

Narrative Inquiry.

The third theme that is significant to this study is the theoretical framework of narrative inquiry (NI) often credited to Jean Clandinin and Michael Connelly (Connelly & Clandinin, 1990). NI developed as a response to the deprofessionalization of teaching and to the systemic disregard of researcher/teachers' insights about educational processes. While teacher knowledge researchers often assert that narrative modes of inquiry and representation are important when documenting and sharing the most valuable aspects of researcher/teachers' practical insights (e.g. Connelly & Clandinin, 1990; Shulman, 1987), NI takes those narratives as foundational. Though NI was originally introduced by Clandinin and Connelly, it has been developed by many others (e.g. Craig, 2004a; 2004b; 2006; 2007; 2018; Clandinin & Rosiek, 2006; Craig & Huber, 2007; Adler, 2011; Huber, Caine, Huber & Steeves, 2013) and become a central part of the sustained intervention into the epistemic politics of education research and policy making. NI arguably took the most philosophically ambitious approach to advocating respect for teacher practical knowledge, making the case that attention to teachers' practical knowledge involved not just epistemic, but also ontological transformations of our conception of teacher education. Following the ontology of experience developed by Dewey, Clandinin and Connelly (2000) explained, "For us, life—as we come to it and as it comes to others—is filled with narrative fragments, enacted in storied moments of time and space, and reflected upon and understood in terms of narrative unities and discontinuities" (p. 17).

NI's model of teacher knowledge fits with my theoretical framework of posthuman empiricism. First, NI takes as its unit of analysis experience as it is defined in the pragmatist tradition. Clandinin and Rosiek (2007) explained that NI begins "with a respect for ordinary

lived experience” (Clandinin & Rosiek, 2007, p. 42) and explores “the social, cultural, and institutional narratives within which individuals’ experiences were constituted, shaped, expressed, and enacted” (ibid.); that “experience is the fundamental ontological category from which all inquiry - narrative or otherwise - proceeds” (p. 39). My study is focused on the protean nature of curricular ideas, and my process for identifying that nature is to look at the ways they produce materiality and discourse, the ‘arrests’ made by the ‘court-sheriff’ or the enacted lesson and the planned lesson to return to the modified metaphors I employed in the last section. The way I will encounter that agential enactment is through my own experience just as the way that researcher/teachers encounter those enactments is through their experience. In his book *Native Pragmatism*, Scott Pratt (2002) offers that “at the center of classical pragmatism are at least four common commitments” (p. 19) which are suggestive of certain ways of engaging with the world. They are “interaction, pluralism, community, and growth” (p. 20). “Interaction” Dewey describes as a “process of undergoing: a process of standing something” (West, 1989, p. 88), though when thought with through the framework of posthuman empiricism, that interaction, which implies the preexistence of two separate entities, must instead be “intra-action” which implies a unifying whole that must be separated internally.

Experience is not just an epistemic category in this frame, but, as stated above, is ontological. This means that pragmatic experience requires a pluralist ontology since my experiences are different from the experiences of others. Clandinin, Caine, and Lessard (2018) refer to the work of Maria Lugones when they explain that “we each, as individuals, live within multiple worlds. For Lugones we each have the possibilities of living within different worlds where we construct ourselves and are constructed by others” (chapter 5, p. 2). A plural ontology also means that experience, since it is a “process of standing something” (“standing” here

meaning to endure) must have something to stand; a community in which that experience is taking place, and that community and the one doing the “standing” has a history of experience upon which it draws. Knowledge, then, is a product of experience and must return to personal experience for its validation (Clandinin, Caine, & Lessard, 2018, p. 21).

The argument for narrative modes of writing is primarily ontological as opposed to epistemic claiming that experience itself is narrative in nature. Their use of the Deweyan ontology of experience that has informed the development of narrative inquiry practice is singular among classic Western philosophies in the way it theorizes ordinary human experience as the beginning and ending point for all human inquiry. Connelly and Clandinin argued

In the NI literature...the argument for narrative modes of writing was explicitly ontological as well as epistemic. In it, teaching practice is understood as tied to teachers’ identities and their affective, cognitive, and ethical relations to children, subject matter content, and the communities in which they live. According to NI scholars, these relations are narratively structured; experience itself is narrative in nature. (Pratt & Rosiek, 2021, p. 3)

This can serve as both a check against the use of claims of expertise as a means of silencing people’s testimony about their lives as noted by Cochran-Smith regarding the lack of teaching input into teacher knowledge, and as a means of convincing people to consider their experience as a source of valid knowledge about the world as Shulman suggested in the professionalization of teaching. Since the scaffoldings of identity and professional practice are narrative in form according to this ontology and coded into multilayered stories we tell ourselves and others about who we are and what we are doing, transforming teaching practice requires more than acquiring accurate knowledge. It also requires recreating a researcher/teacher’s being through re-storying their teaching experience (Clandinin & Connelly, 2000; Clandinin & Rosiek, 2007,). This re-narrating process involves

reworking personal and emotional, as well as conceptual and clinical, aspects of individual teaching experiences.

At the conclusion of their book *Narrative Inquiry: Experience and Story in Qualitative Research* Clandinin and Connelly (2000) offer that “Narrative inquiry is the study of experience, and experience, as Dewey taught, is a matter of people in relation contextually and temporally. [...] Narrative inquiry is an experience of the experience. It is people in relation studying with people in relation” (p. 189). Based in the previous discussion of the ontology of narratives and this concluding statement from Clandinin and Connelly’s book I can conclude that a focus on narrative fits well into a theoretical framework of agential realism. Narratives are the intra-actional relations between multiple actors, space, and time to produce a stream of sedimented intra-actions.

Critiques of Narrative Inquiry.

Narrative inquiry suggests the primary audience of a narratives as the inquirer themselves. In this way its conception of the narrative inquiry is as a means of self-education and self-transformation with some narratives only occasionally reported out as examples of what can be done with the narrative inquiry process (Connelly & Clandinin, 1988; Chang & Rosiek, 2003; Webster & Mertova, 2007). In fact, change itself is only possible from *within* the narrative experience (Pratt & Rosiek, 2021). The theory of change advanced in NI suggests a conflict if it is presumed that experience is flawed, which is the presumption of critical theories that critique individual experience as distorted by ideology and therefore cannot be trusted as a source of knowledge (Clandinin & Rosiek, 2007). Dewey himself pointed out that experience, being flawed, would need to be analyzed periodically for those flaws pointed to by critical theorists.

An empirical philosophy is in any case a kind of intellectual disrobing. We cannot permanently divest ourselves of the intellectual habits we take on and wear when we assimilate the culture of our own time and place. But intelligent furthering of culture

demands that we take some of them off, that we inspect them critically to see what they are made of and what wearing them does to us. (Dewey, 1929, p. 37)

For Dewey this did not mean the wholesale discrediting of experience, or totalizing “hermeneutics of suspicion” (Riceour, 1967) suggested by some, but instead that if we ignore experience or attempt to get outside of it, we will miss all of the possibilities that experience could have opened for us (Dewey, 1925; 1929; Pratt & Rosiek, 2021).

Clandinin and Connelly (2000) were not naïve to the potential blind spots in experience either. Citing the interpersonal nature of narrative, they cautioned that “[t]o dismiss the criticism that narrative inquiry is overly personal and interpersonal is to risk the dangers of narcissism and solipsism” (p. 181). Thus, it is *critical* to engage with those who point to issues in ones retell of their experience.

In addition to those potential blind spots in one’s experiences, Clandinin and Connelly also pointed to a perceived tendency in human retell, that of “narrative smoothing” and the “Hollywood ending.” If narrative experience is a form of inquiry and inquiry is the process by which a determinate situation becomes indeterminate through a problem and then is returned to determinacy through action, there is a kind of pull that exists in indeterminacy to produce determinacy. In other words, we want our stories to have “happy endings.” Beyond philosophical constructions, this phenomenon has evidence in neuroscience. “One of the numerous foibles that prompt us to make poor decisions is known as the “Banker’s fallacy,” the tendency to focus on short-term growth at the expense of long-term value. This effect leads to unwarranted preference for happy endings” (Vestergaard & Schultz, 2020, p. 8938). In an article that I published with Rosiek (Pratt & Rosiek, 2021) we argue that those happy endings should be avoided and the bumps, boulders, and clashes that can make a narrative “unhappy” should be sat with as they are often the places where the most learning about one’s blind spots might be located. This critique does not end in the wholesale

rejection of narrative, but rather a refocus on how those narratives are (re)constructed as either learning tools or comforts. There are several scholars in NI that are already doing much of this work including Cheryl Craig (2004a; 2004b; Olson & Craig, 2009), Clandinin, Vera Caine, and Shawn Lessard (2018).

The teacher practical knowledge movement advocates for the valuing of teacher knowledge not only out of respect for the work that they are doing, but because researcher/teachers tend to be the experts on teacher practice. Thus, research on teacher practice should be conducted either by or in concert with researcher/teachers. The use of narrative inquiry as a theoretical framework which validates experience as knowledge is also significant for my own work as I will explain in the next chapter.

Review.

The three themes in the teacher practical knowledge movement that I cited in this section are (1) the knowledge that researcher/teachers develop and maintain about their profession is both valid and valuable; (2) researchers/teachers are capable and in fact must be encouraged to do their own research; and (3) the theoretical framework and associated methodology of narrative inquiry. These three themes have significant impacts on my research study. First, they reassert the importance of not only acknowledging the knowledge of any researchers/teachers I work with, but actively learning from/with them. I am one of many knowledge producers. These researchers/teachers will likely have years of experience implementing curricula that have antiracist effects that will change the direction of this study. Also, if I understand narratives as the intra-actional relations between multiple actors, space, and time to produce a stream of sedimented intra-actions, then again, the narratives themselves have been “infected” to some degree by the rest of the actors involved including anti-Black racism.

Second, since researchers/teachers should be encouraged to do research, it is incumbent upon me to develop a dynamic of equity between myself and the researcher/teachers that I will speak to. This cannot be a hierarchical conversation between research and subject. Rather, it is my responsibility to actively dispel the inherent power of my position. Given the pandemic and necessary socially distance interviews, this will be difficult. It is hard enough to develop a relationship with a researcher/teacher who has agreed to participate in a research study, particularly one that asks them to question their own antiracist practice, without also having to do the work via the Zoom application. To this end, I made adjustments to both my interview protocol and my expectations for those interviews. This will be discussed in more detail in the next chapter.

Finally, as a methodology and theoretical framework will have the largest impact on my own research project. This impact will be evident in the development of interview protocols, data collection, data analysis, and in my mode of representation. These impacts will be explained in more detail in the next chapter.

Summary

At the conclusion of chapter one I stated one general research question and one follow-up question which led me to four areas of research and scholarship that would inform, complicate, and confine them. The first was curriculum theory in which I focused on the five major theories found in the literature. These theories all seemed to point to curriculum itself as a static object that could be accurately described though each of the theories made that curriculum seem to shift and move when I looked at it. To address these issues I turned to the second area of research and scholarship: new materialism and pragmatism. This framework helped to explain curriculum as ideas that are both entangled and agential. Those ideas are agential in their actions to being about their own *beings in futuro* or “ends in view.” These ends both give definition to those ideas and offer a way to observe those ideas in action (as explained in the court-sheriff metaphor). Since I

am constructing curriculum as a series of agential ideas, it stands to reason that I need to pick one of those ideas to investigate for this study, which brings me to the third area of research and scholarship: racism. To understand racism as an agential idea I needed a better understanding of its *being in futuro*, which I developed through an analysis of the produced realities of three periods of anti-Black racism: slavery, segregation, and over-incarceration. The clues gleaned from this analysis suggested that the *being in futuro* of anti-Black racism might be a production of the “human” and the “public” that are stable through the stabilizing force of antiblackness. Importantly, I will reiterate that this is *not* a discussion of positive and empowering Black identity, but rather the construction of antiblackness that can influence Black identity, but is more impactful in its stabilizing the concepts of “human” and “public.” To this point I had an understanding of curriculum as agential ideas and an understanding of racism as one of those ideas, though I didn’t have a way to investigate it in the classroom. Thus, the fourth area of my literature review was the teacher practical knowledge movement which validated teacher experience as knowledge and the teacher themselves as a researcher.

Restatement of Research Questions

Chapter one ended with one general research question and one follow up question. The general research question was: how does a researcher/teacher experience the influence of racism on the taught, learned, assessed, and lived curriculum in the classroom? The follow up question was: once a researcher/teacher has reflected on that influence, how do they revise and reenact their practice to continue and improve their antiracist resistance? In light of the work done in this chapter to position myself within four scholarly literatures I am restating those research questions.

These revised research questions are:

- First, the enacted curriculum is co-produced from the entangled phenomenon of the class, and agential ideas are a part of and always already influencing that co-production including anti-Black racism. And while the co-production of an agential idea is directed toward a general future ordered state or *being in futuro* that general state cannot be determined perfectly and so I must look for clues to suggest what kind of state is being adapted toward. I have hypothesized that the *being in futuro* of anti-Black racism is the idealized “Human” and “public” stabilized against the plastic idea of antiblackness. The best and most ethical way to do this as it related to a malicious idea like anti-Black racism, I suggested was not to “observe” where I might see those clues. Instead, the best way to encounter and thus identify those clues is to enact antiracist curriculum that by necessity must know where racism is intervening in order to resist it. And while this is something that a researcher/teacher can do in their own practice, for me as a researcher to engage with this experience, I will need to engage with the retold experiences of researchers/teachers who already have done and are doing this work. Thus, my primary research question is: how does a researcher/teacher experience the agential curricular idea of anti-Black racism as it adapts and reacts to their own antiracist curriculum, and what does that experience suggest about the *being in futuro* of anti-Black racism that it might be better resisted in the future?
- Second, and as a follow-up, given their experiences of anti-Black racism and its adaptations, how does a researcher/teacher respond in the enactment of their antiracist curriculum?

In the next chapter I will discuss in depth the specific methodology and methods of this research project.

CHAPTER 3: THE RESEARCH PROJECT

Introduction

I began this dissertation with three short narratives³⁸ about my own teaching experience that illustrated the complexity of enacting antiracist curriculum. In chapter two and through an extensive review of four areas of scholarship, I developed a theoretical framework that might allow me to investigate experiences with enacting antiracist curriculum like mine. That theoretical framework brings with it methodological constraints and affordances. Working within those parameters, this study examines researcher/teachers' retrospectively recounted experiences. It focuses on the ways researcher/teachers recall tracking the presence and effects of racism in their classroom and how they actively responded in thought and deed. In fact, even the identification of the influence of racism in the classroom is itself an act, a Baradian cut, irreducibly entangled with their efforts at anti-racist curricular response. The retrospective reflections and discussions with me constitute another level of cuts and actions, so that this dissertation functions in part as description, but ultimately as intervention whose worth can only be borne out by its contribution to ongoing anti-racist struggle in schools.

Research from within

Methodological Implications of Posthuman Empiricism

Barad's (and Peirce's) understanding of the phenomenon as the fundamental unit of analysis and that this phenomenon is continuous with both all of materiality and immateriality (specifically ideas) leads to their rejection of a divide between epistemology and ontology and between the observer and the subject being observed. As I explained in chapter two, because of

³⁸ Throughout this dissertation I use the terms narrative and story to refer to the retold experiences of teachers. I use these terms interchangeably acknowledging that there are those who define distinctions between the two.

these assumptions there can be no external, universal objectivity to be strived for. All engagements come in the form of intra-actions, or actions that occur within an entangled whole. This has an interesting methodological implication. In the moment when the educational experience is being co-produced out of the class, the researcher/teacher is part of and thus responsible for enacting cuts that make intelligible experiences out of the entangled whole of the class without disrupting that whole (again, Peirce's paradox of marking out a part without destroying the continuity of the whole). Then, when the experience is being (re)told to me that experience is part of a second entangled phenomenon, continuous with the first, which is again being cut into intelligibility and experience. Therefore, when the researcher/teacher is imparting their experience to me as part of a conversation, we are co-producing an experience that is different from yet continuous with the initial experience. And it is through this (re)telling that the clues to both the initial co-production of the enacted curriculum *and* the potential *being in futuro* of the agential curricular idea of racism begin to surface. Again, this is not a simple logical progression from cause to effect. One cannot simply plug in a set of enactments and determine exactly which ideas co-produced them, nor can one simply plug in the ideas acting and perfectly determine what will be co-produced. In this process, I am more akin to a reporter who comes too late to the scene of a fire. I can interview the witnesses and look at what is left of the building that was burned, but regardless of my deductive reasoning, I will never construct a perfect retelling of the event. Also, my mere presence asking questions will change the answers I am getting from those witnesses and my footprints walking around the building will obscure some clues.

Based on the entangled nature of the phenomenon that I am engaging, the conclusions that I *can* draw from that collected data do not emerge from the phenomenon just for my

observations and description. I am responsible for the production and selection of those conclusions and the clues that led to them as much as any other part of the phenomenon. This does not mean that meaningful data cannot be collected or that meaningful conclusions cannot be developed. Instead, the data and those conclusions are necessarily contingent and limited by the phenomenon itself and must be engaged as such. This is a point that I will return to throughout the rest of this dissertation.

The researchers/teachers and I are in an intra-action with the phenomena of racism and anti-racism in the curricula. Research from within the intra-action will mean at least two things. First, it means that working collaboratively with researchers/teachers is necessary, and second, that the writing I will do to represent this study must attempt to capture the dynamism of anti-racist teaching without reducing it to a single thing. For this purpose, my data will consist of narrative (re)storied accounts of researchers/teachers' work, in which together we co-produce the (re)membered experience of their past engagement with curricular forms of racism and the resistance of antiracism.

This approach shares elements with the work within the teacher knowledge tradition discussed in the previous chapter. There I pointed to three themes of the tradition that inform this study: teacher knowledge is valid, researchers/teachers can and should act as researchers, and most significantly, the framework of narrative inquiry. I will discuss the significance of narrative inquiry more fully in the next section.

The Nature of Data

To this point I have presented my purpose for research and developed a theoretical framework that I believe will best address that purpose. I have also begun to develop my unit of analysis as an outgrowth of that theoretical framework. What I have not done is clearly and

concisely define/bound the nature of the data that I will collect. Obviously, like the definition of my unit of analysis, this definition/bounding is not merely a creation of my own. It is the product of my research purpose and theoretical framework, true, but it is also a product of the phenomenon I am a part of. In his overview for qualitative research methods John Creswell (2009) explained, “[T]he strategies of inquiry chosen in a qualitative project have a dramatic influence on the procedures, which, even within strategies, are anything but uniform” (p. 173). I argue that while the strategies of inquiry are important, they are only a small part of that influence producing a particular kind of data.

To illustrate this, I return to the Stern and Gerlach experiment Barad (2007) detailed in their book. Again, the “demonstration of space quantization, carried out in Frankfurt, Germany in 1922 by Otto Stern and Walther Gerlach” (Barad, 2007, p. 161) was investigating the existence of an “electron tilt.” After many failed attempts and much frustration between the scientists, a chance exhalation of cheap cigar smoke produced visible points on the collection screen and thus data that produced the conclusions for which they are now famous. In Barad’s agential realism it is the apparatus that cuts the phenomenon into intelligibility and thus produces intelligible data. The data produced as intelligible in this experiment, the “jet black sulfide traces” (p. 165), are not even tangentially connected to the “strategies of inquiry” cited by Creswell. Instead, they were produced by cigar smoke. It was the entirety of the phenomenon that came together to produce data that could be analyzed into a coherent conclusion.

When I translate the example of the Stern and Gerlach experiment employed by Barad into my own work, it is clear that the data made intelligible will be my responsibility as well as the responsibility of the phenomenon that I am entangled with and participating in. Thus, as I will explain further in the next section, the data that I will collect are narratives of teaching

experience co-produced *with* researchers/teachers out of their memory, my interpretation, the communication apparatus (term used intentionally here) of Zoom, and the larger social, political, and historic contexts.

Research Design

When I began this project I did so in a different world than the one in which I am writing, revising, and will complete this project. I can remember sitting in a graduate class when a colleague drew my attention to a map of China and a chart of cases of something called the Coronavirus. It seemed that at that moment in early 2020 cases were rising at a rate of hundreds per day. As we walked out of our final class of that term still chatting with the professor about spring break plans and making unfounded predictions about the spread of that same virus, an email arrived in each of our inboxes simultaneously letting us know that spring term would be held entirely online.

Five weeks later I logged into a Zoom call to defend my dissertation proposal. Instead of what had become formal attire for most of the Zoom world, a nice shirt and tie for the camera and sweats and slippers where the camera couldn't see, I decided to put on what I thought of as my own academic armor: a nice button-down and tie, and also a jacket, slacks, socks and dress shoes. Despite the limitations of my computer's camera, something about the whole outfit gave me a bit more confidence.

The writing of my dissertation proposal followed the trajectories of the class I was teaching at the time. It began with a solid plan. That plan became unworkable due to the pandemic. A new plan was devised. That plan became unworkable. Finally, I wrote two different plans and gave myself and my students permission to be flexible. My dissertation proposal eventually included two plans, each with a different structure for recruiting participants,

developing data, and beginning analysis. While “Plan A” called for classroom observations, co-planning lessons, interviews with researcher/teachers and students, and the collection of completed assignments and reflections, “Plan B” could do almost none of that. Instead, I had to develop a way to collect the narratives of enacted lessons in antiracism and their outcomes through the most impersonal of personal interactions, Zoom.

“Plan B”

As I listened closely to the probing questions offered by my dissertation committee, it was clear to me that I still had much work to do turning my vague theories about agential ideas, protean curricula, antiracism, and teacher knowledge into an empirical study. Then, I was asked a question that took all of those concerns, dumped them out an open window, pointed at the resulting empty table, and said “start over.” “What is your plan if schools stay closed and you can’t get in to do observations?”

In my initial plan I was to conduct four to six in-depth studies in elementary school classrooms with researchers/teachers that documented the process of thinking through and enacting resistance to curricular manifestations of racism in their classes. The researcher/teachers would already identify themselves and/or their curriculum as “antiracist.” In this way my study would not slide into questions about whether my participants were truly motivated to teach this content or what work needed to be done to persuade them that this content is worth teaching. Instead, they would already be committed to the work of resisting racism and we would thus be able to focus on the actual enactment of antiracist curriculum. This study would have included semi-structured interviews, lesson planning, classrooms observations, and lesson revisions designed to tap into the experiences and re-storying of experiences of the researcher/teachers as theorized in narrative inquiry (NI). Through this process I would have drawn on the teacher

knowledge model Clandinin and others developed in their work in narrative inquiry (NI). As stated in the previous chapter this model focuses on the experiences of researchers/teachers and the storying and re-storying of those experiences. Importantly, and in a slight departure from most NI, while this work is about researcher/teacher self-fashioning, it finds a focus on a theory of change and adaptation for researchers/teachers that acknowledges the changing class around them, specifically here the responsive adaptations of the agential curricular idea of racism.

I think it is important to note here that this is a realist study. At the conclusion of a class after all the choices have been made and the curriculum is enacted in a way that is absolutely irrevocable (as Royce would describe it), there are onto-epistemic consequences for students, classes, schools, communities, and societies. The response to racism labelled colorblindness or “racism lite” by Bonilla-Silva (2006, p. 3) described in chapter one presumes racism is a phenomenon that requires active constitution (using racist language, protest, or the physical removal of people, for example). Thus, in a colorblind frame, if we refuse to engage with racism, it will simply cease to exist. In the previous chapter I noted that anti-Black racism has an adaptive agency of its own actively recruiting other agents into the service of its own *being in futuro*. And while it is the case that if I ignore other agents that are active around me, I may not be bothered by them further, it is not the case that they will stop changing the world. To quote Boni Wozolek (2021), “intra-action occurs regardless of awareness or participation” (p. 35).

By asserting that this is a realist study I want to make clear that I am engaging with Barad’s onto-epistemic framework, a framework that has parallels with the work of Cornel West. In an interview with Jorge Klor de Alva in April 1996, West explained, “Categories are constructed. Scars and bruises are felt with human bodies, some of which end up in coffins. Death is not a construct. And so, when we're talking about constructs having concrete

consequences that produce scars and bruises, these consequences are not constructed, they're felt. They're very real. (Klor de Alva, Shorris, & West, 1996, p. 55). In citing this idea, Rosiek (2017) drew a more explicit link between West's idea and the issue of what counts as "real."

[O]nce we have acknowledged the constructed character of objects, subjects, and their histories, we have not done as much as some late 20th-century philosophers think we have done. We still have to address the way these constructed ideas and objects have a historical weight and momentum. The bumps and bruises of history are real, and although never encountered except through interpretation, are always more than interpretation. (p. 636)

Similarly, Barad argues that it is not the case that there is only materiality, and it is not the case that there is only discourse. The real is the enacted co-production of a phenomenon that includes both as well as those aspects that defy the binary I have just laid out. It is not an externality that privileges some representations as more accurate. In the specific phenomenon of a class and the enacted curriculum co-produced there, that curriculum is a collection of interconnected (or intra-connected) ideas and materiality all of which I assert are real.

As the pandemic ramped up, I re-envisioned my study. In our new socially distanced, online world I would not be able to sit in the back of an in-person lively engaging classroom and write notes about the researcher/teachers and students. I would not be able spend lunches I would provide as a thank you to my participants discussing the effectiveness of strategies. These realizations led me to begin questioning whether I would be able to do this study at all in any version of its present form.

In an interesting twist, "Plan B" was conceived of in a new and different class phenomenon, which required zoom classrooms, digital handouts, only the top halves of some

students bodies and only the disembodied voices of others, and unknowns like the quality of a Wi-Fi signal or the adults present behind the computer screen. Much like the enacted curricula forced to adapt to unforeseen and unseen influences that I was proposing to study, I was developing a study that must also enact in an unforeseen phenomenon. And like other phenomena, this one would co-produce its own agential cuts making unexpected things defined and intelligible.

In the case of my research study, the forced relocation of my investigation online produced for me a different understanding of how to elicit and then subsequently understand my data. As I have stated, my unit of analysis in this research study is the experience of researcher/teachers as understood through narrative inquiry (NI). And, unlike other understandings of experience, in NI the argument for narrative is

explicitly ontological as well as epistemic. In it, teaching practice is understood as tied to teachers' identities and their affective, cognitive, and ethical relations to children, subject matter content, and the communities in which they live. According to NI scholars, these relations are narratively structured; experience itself is narrative in nature. (Pratt & Rosiek, 2021, p. 2)

While much narrative inquiry is done as autobiography or autoethnography (Clandinin & Connelly, 2000, p. 121), in this case my intention was to collect the experiences of researcher/teachers while also seeing their work for myself. By delving deeply into the phenomena of the different classes each researcher/teacher was working with I would be able to illuminate “the experiences not only of and for the [researcher/teachers] but also of how the discourse of the social and theoretical contexts shaped the [researcher/teachers'] relationships with their [classes]” (p. 124). That said, the question remains. Would I still be able to collect the

data that might allow me to draw conclusions about the researcher/teachers, their work, and its adaptivity?

“Plan B” as a research study shifted the entire investigation to semi-formal interviews with researcher/teachers. In each interview the conversation would flow and float in and around topics of education, family, and community. It would elicit stories of lessons told and retold several times and each time with a different narrative emphasis and different details to support that emphasis. Sometimes these different stories were told by the same researcher/teacher in the same interview and sometimes in a different interview done weeks later. Sometimes they were told by different participants who experienced the same curriculum being enacted from a different vantage point in the school. In each case, in validation of the earlier argument that experience is narrative in nature, the stories followed an arc from an exposition to a conflict to a resolution of some variety. For example, in the “First Encounters with Racism” case explained in chapter five, I had five separate interviews with the researcher/teacher, Rachel and in each of our conversations she told a different version of her experience enacting that lesson. Each was different because it was placed differently in our conversation and was responding to different stimuli.

What I need to make clear is that I do not view these different productions of narrative through a framework of triangulation. I am not attempting to hear as many different versions of a story as I can in an attempt to produce as accurate or truthful an account as I can. Instead, what this process allows me to do is think about each different production as a co-production. Part of that co-production is the memory of the researcher/teacher. Another part is the flow of the conversation itself. Another part is the limiting nature of Zoom calls. A fourth part of this

phenomenon is the way I am hearing, recording, and responding to the story including my facial expressions and my follow-up questions.

A fifth aspect that often goes unacknowledged is the structure of a narrative itself. The way the experiences of enacted curricula are often constructed in conversation as well as in research findings is as a kind of simple narrative which tends to progress from exposition to rising action to climax to resolution. However, if we continue to take the understanding that this was an entangled phenomenon in the framework of Barad's agential realism, the act of narrating itself done by the researcher/teachers (and then here by me, the researcher) is cutting or co-producing that phenomenon into intelligibility. Again, this cutting is not solely the action of a single narrator but is a product of the phenomenon as a whole. In fact, even if the narrator approaches the representation of an experience as if they are the sole actor involved, the rest of the phenomenon is still affecting the narrative produced. Here again, I return to Wozolek's (2021) assertion: "intra-action occurs regardless of awareness or participation" (p. 35). We can see the influence of narrative structure itself in the way each of the narratives that appeared in our conversations followed that structure. As I described in chapter two, Clandinin and Connelly (2000) described this as a temptation toward "Hollywood plots" and of engaging in "narrative smoothing" in which "everything works out well" (p. 181). In some cases, this means a complication of the story is left out or papered over. In others, a contentious moment might be emphasized to support the climax of a story. And while these changes in the story may seem to make that story less accurate or less reliable, they do not make the story invalid as an experience upon which new knowledge can be built.

All these aspects of the phenomenon of the reproduction of experienced teacher knowledge work together to co-produce a narrative (re)telling that, while not subject to questions

of triangulated objective accuracy, still serve as teacher knowledge. These narratives (again, regardless of any perceived objective truth) then serve as new knowledges changing how that researcher/teacher will co-produce a new curriculum in the future.

What “Plan B” forced me to see and then to engage with is the form and function of teacher knowledge in its temporal and iterative nature. If I had been able to conduct my own observations of classrooms, I believe that it is much more likely that I would have spent my time with the participants trying to triangulate a “true” telling of the lesson I observed and thus would have missed this nature. And so, the data collected through “Plan B” are the retold, restoried, re(co)produced experiential narratives of researcher/teachers.

My study eventually included seven researcher/teachers. And while it was my intention to recruit elementary educators, again, the pandemic made that impossible. In some ways this was an unfortunate setback and in others it was an opportunity to cast a much broader net. I was able to recruit a couple researcher/teachers from elementary schools, but most of my participants were middle and high school educators. I was also able to recruit a much more geographically diverse set of participants. These include Oceanview, OR, a small town on the Oregon Coast, Valleyview, OR, a larger, much more outwardly liberal city in Oregon’s central valley, and Cityview, IL, a large urban area with a much more diverse population. As I stated above, our semi-structured interviews were allowed to float and flow yielding many stories about teaching that exceeded what I could include in this dissertation. Here I have confined the conversation to three cases revolving around a fourth that serves as the structural center.

The seven researcher/teachers who took part in this project included Delilah and Emmanuel, a high school ethnic studies researcher/teacher and a high school counselor respectively at Valleyview high school in Valley view, OR, Rachel and Luke, middle school

social studies researcher/teachers in Oceanview, OR, and Teneka, a supervisor of student teachers in Cityview.

The recruiting process was also changed and made both simpler and more complex. As my intention was to interview already-established antiracist researcher/teachers about their teaching and particularly to discuss those moments where the curriculum pushed back and the lesson had to be changed or abandoned, I needed to work with researcher/teachers who trusted me and were willing to talk openly about some of the more difficult experiences in their teaching careers. As one might expect, this is a lot to ask of someone you have just met on Zoom. Because of this, I only reached out to researcher/teachers with whom I had a preexisting relationship or who had been recommended to me by colleagues and friends. In each case, an initial inquiry email was sent, and an initial conversation was arranged to discuss the scope and sequence of my research. From that point we continued to schedule interviews as long as we felt we continued to have things to talk about. Sometimes our things to talk about were germane to my study, and in other cases, I was a sounding board for the emotional explosion that comes at the end of a long week of teaching on Zoom. At the conclusion of my data collection, I had conducted over forty interviews, each lasting more than an hour.

Data analysis

My analysis of the data collected is produced written in the next chapters in the form of case studies collected and culled from my interviews. And while recruiting participants, collecting interviews, and editing transcripts is a particular kind of work, that work has become much different over the last decade as the quality and efficiency of automated transcription software has improved exponentially, creating a different landscape from which to construct those cases. Merely writing up the number of interviews I conducted would have been

impossible even a few years ago, setting aside the analysis. That said, the new research landscape I find myself in requires a different kind of struggle. With some fifty hours of interview transcripts my work had to focus on identifying and mapping congruencies and anomalies within that data. In the 1998 collected volume, *Collecting and Interpreting Qualitative Materials* edited by Norman Denzin and Yvonne Lincoln, Michael Huberman and Matthew Miles published a chapter entitled “Data Management and Analysis Methods.” In this chapter, Huberman and Miles offer a simple definition of data analysis that consists of three “linked subprocesses” (p. 180): “data reduction, data display, and conclusion drawing/verification” (ibid.). With this definition as a guide, my expanded task could be confined to the subprocess of data reduction. Huberman and Miles explain that

with data reduction, the potential universe of data is reduced in an anticipatory way as the researcher chooses a conceptual framework, research questions, cases, and instruments. Once actual field notes, interviews, tapes, or other data are available, data summaries, coding, finding themes, clustering, and writing stories are all instances of further data selection and condensation. (ibid)

Despite the dated list of data forms, what Huberman and Miles are pointing to is a particular way of reducing data into a condensed form that allows for the drawing of conclusions. What they do not say is that this is a distinct process from data collection. In fact, the implication of this quote is that data reduction begins once field notes, etc. are available.

Huberman and Miles’ suggestion that data reduction can begin during data collection is one that is also taken up by Laurel Richardson and Elizabeth St. Pierre (2018). “I had been taught, as perhaps you were as well, not to write until I knew what I wanted to say, that is, until my points were organized and outlined. But I did not like writing that way” (p. 1411). What

Richardson and St. Pierre offer in this chapter is a different way forward wherein the boundaries between the subprocesses of reduction and representation are blurred allowing different connections and conversations to emerge. St. Pierre explained that she termed this process “writing as inquiry” (St. Pierre, 1997a, 1997b)

and a great part of that inquiry is accomplished in the writing because, for me, writing is thinking, writing is analysis, writing is indeed a seductive and tangled method of discovery. Many writers in the humanities have known this all along, but Richardson has brought this understanding to qualitative inquiry in the social sciences. (Richardson & St. Pierre, 2018, p. 1423)

“Writing as inquiry” is extremely useful in that it offers a coherent understanding of my own process of data reduction and analysis; however, I feel it is important to extend its application to the qualitative inquiry process.

In my semi-structured interviews (and later as I thought about recruiting more participants) I was looking for participants’ stories of teaching particular lessons. Where had my participants attempted to teach a particular bit of content or skill that revolved around themes of antiracism and it had not gone as planned? This is not a subject that most researcher/teachers go out of their way to talk about. In my experience, chatting with educators often becomes the trading of stories about the best and worst experiences of teaching though rarely broaches more complex questions of accidental or intentional racism. With this in mind, I knew that my interviews themselves would need to be flexible and I would need to be responsive to my participants needs in the moment. This might mean pushing for more information about a particular moment in a class, or it might mean tabling a story for another time. Returning to the framework of writing as inquiry, I argue that, in the moment of conducting a semi-structured

interview, I am writing questions that are part of that seductive and tangled phenomenon St. Pierre described. In addition, as I am coding and mapping my previous interviews, that writing is also intruding on and co-producing my questions.

To be more specific about this process I must give a brief description of my workspace. I live with my partner and children in an old bungalow within walking distance of campus. It is a small house with one distinct advantage. The attic is a partially finished space accessible only via a drop-down ladder. It is directly beneath the peaked roof and so the tallest the ceiling gets is about six feet. From there both sides slant down to almost meet the floor in the corners. The floor is old linoleum and covered with an array of pieces of carpet scraps left over from the remodel of another home somewhere in the past. It is that linoleum and old carpet that produce the ambient smell of the space that always sits just below whatever candle or air freshener I have going. At the far end of the space away from the ladder and next to the only window, I have is my desk, bookshelves, pens and pencils, record player, space heater, Zoom camera, speakers, and professional-looking microphone. Once my university made its move to online education in the spring of 2020, I engaged in efforts to revise this space including curating the art hanging from the slanted ceiling, selecting the bobbleheads that would sit on my bookshelf (they are Kenny Wheaton (a college football player), Supreme Court Justice Ruth Bader Ginsburg, and Bob Ross), and picking out the specific books that would sit over my left and right shoulders as I taught online classes. That backdrop became the environment in which I conducted all but a few of my interviews and wrote all but a few pages of this dissertation.

Throughout my graduate studies I had the advantage of hearing from several students more senior than I and some professors about how they organized and wrote their dissertations. For some it was as simple as having a notebook with each piece of their argument meticulously

documented. For others, they found having a spreadsheet with collated tables and columns of quotes, references, counterarguments, and analysis. I tried a different one of these techniques each time I began a writing project to see how they fit with my own needs for organization, and none seemed to offer me the right kind of support. Then, one afternoon I was sitting in what was considered our graduate student office having a lively discussion with a colleague about his dissertation. There happened to be a large whiteboard on the wall and as we talked, I moved over to it and began to diagram what he was saying. The central thesis went in the middle, with the theoretical framework and the methodology produced in arrows and bubbles to its left. What would become his research process of lists and timelines spread out to the right. At the end of our conversation we could both see the entirety of his research process and, more importantly for my own thinking, how it all fit together. That afternoon I ordered paper that was adhesive on one side and a whiteboard-like material on the other. When it arrived, I adhered it to my slanted ceiling directly above my desk in two long strips covering about twenty-four square feet. Eventually, I needed to order a second set for the opposite ceiling. By the time I completed this dissertation, both sides were completely filled with quotes, references to interview moments, theses bubbled out, and arrows connecting them.

The reason that this is significant for this discussion of data reduction and analysis is that these whiteboard notes were directly above and behind my Zoom camera. As I conducted interviews, I would look at the lists of themes and ideas I had collected already and craft my questions to fit with what I had asked other researcher/teachers or to fill what I thought might be holes in the story I was telling. In my “mapping” of my collected data, “a great part of that inquiry is accomplished in the writing because, for me, writing is thinking, writing is analysis,

writing is indeed a seductive and tangled method of discovery” (Richardson & St. Pierre, 2018, p. 1423).

My simultaneous data collection/reduction/analysis has consequences for the cases that I planned to use in this study. In addition, my theoretical framework has additional consequences for the construction (or more accurately, co-construction) of cases. Charles Ragin (1987) was summarized by Huberman and Miles (1998) who said, “a case-oriented approach looks at each entity, then teases out configurations *within* each case and subjects them to comparative analysis” (p. 195). This has consequences for the generalization of conclusions. David Byrne and Ragin (2009) concluded in their edited volume *The SAGE Handbook of Case-Based Methods* that “generalization matters, but that generalization is best understood as involving careful attention to the setting and scope. In other words, we cannot generate nomothetic laws that are applicable always and everywhere in the social sciences” (p. 9). My data analysis that includes the entangled process of collection/reduction/analysis and representation called “writing as inquiry” allows me to produce lines of conversation within each interview that are closely tied to the “configurations *within*” other conversations I have had. In other words, the specific data I collected in one interview is more overtly present in each subsequent interview as well as in my process of thinking about the previous interviews.

Barad’s agential realism must also be discussed in this section detailing cases and case studies. As I stated in the previous chapter, Barad theorizes phenomena as the irreducible unit of analysis that must be cut into intelligibility through apparatuses. Each case, then, is a phenomenon that has been cut specifically through the apparatus that resulted from it. What I mean by this is that while I am part of the phenomenon of the data and the production of the cases, I am, by no means, the only actor making cuts. The researcher/teacher who is telling their

stories is influencing or pushing on the apparatus to make specific cuts. So is the environment in which the conversation is taking place including the large whiteboard of data notes both above and behind my head. So too is that experience itself, the conversation we had been having that sparked the moment of narrative re-telling, and the ways that I am hearing that re-telling and making notes about it. In short, it can be said that the case is in some ways, selecting and marking itself out as much as I am selecting it.

I think it is important here to take a moment and explain what this looked like in the actual process of my data collection/reduction/analysis and how that process then was translated into the stories told in this dissertation. As I mentioned above, participants were very generous with their time and in some cases agreed to multiple interviews each lasting over an hour. During these interviews our conversation flowed into and out of ideas and themes sometimes prompted by me, sometimes prompted by them, and sometimes seemingly apropos of nothing in particular. The narrative (re)tellings I was able to collect were the result of several moments of conversation (re)arranged by me after the fact into a chronological and narrative arc. To return to my previous example, the “First Encounters with Racism” story in chapter five was told to me by Rachel over the course of five interviews with each piece revealing itself as a specific part of our conversation in that moment. Sometimes the point Rachel was making was germane to the place that part holds in the story, and sometimes it was an example of a different point that just so happened to line up. I do some work to make this clear in my re-telling of the narratives by mentioning that something was said later or referred to earlier in our conversation, but here I think it is important to make the point clearly. While I have done my best to remain faithful to the narrative Rachel (and my other participants) recreated for me, the (re)arrangements are my own co-production and I am responsible for them.

Referring again to Barad, the purpose of this research is not to produce a more accurate or true representation of past events or the external world in which we move. Instead, referring again to the introduction to this chapter, this dissertation functions in part as description, but ultimately as intervention whose worth can only be borne out by its contribution to ongoing anti-racist struggle in schools. The entanglement of data collection/reduction/analysis co-produces cases that demonstrate their similarities more clearly through the ways they have communicated themselves as experiences through the intra-actions of the researcher/teacher and me and give us a more complex and nuanced understanding of what it is to enact antiracist curricula.

The Search for Agency.

This process of simultaneous data collection, reduction, and analysis allowed me to more specifically seek out those shifting contours of curricula from the perspective of those who have to enact that curriculum—researchers/teachers. As I explained in the previous chapter, those shifting contours are the product of agential ideas acting in service of a *being in futuro*. Short (2007) explained “that a purpose is a type of outcome for which an agent acts or for which something was selected as a means” (p. 110).³⁹ He continued that “Purposeful action may appear mechanical, but it is subject to modification if it fails its purpose. New trials must be made, perhaps randomly, until something that works is found” (p. 111). In other words, what marks an agent is not just “purposeful action,” but adaptable “purposeful action.” Rosiek (2017) explains it using the metaphor of a car and a school. If a car won’t start, it can lay idle forever and never start again. However, if a fire were to burn down a school building, that school as an entity would come together to build a new building or find some other place to be and reestablish

³⁹ Short is quick to point to Peirce who argued, “A purpose is merely that form of final cause that is most familiar to our experience” (Short, 2007, p. 110). This point is made to argue that the term “purpose” can and is used by Short in lieu of “final cause.”

itself having adapted to the circumstance of that fire. Similarly, as has been demonstrated in several recent histories of racism (e.g. Alexander, 2010; Kendi, 2016; Sharpe, 2016), racism itself adapts to challenges made to its violence. Alexander (2010) even offers a description of this phenomenon.

Any candid observer of American racial history must acknowledge that racism is highly adaptable. The rules and reasons the political system employs to enforce status relations of any kind, including racial hierarchy, evolve and change as they are challenged. The valiant efforts to abolish slavery and Jim Crow and to achieve greater racial equality have brought about significant changes in the legal framework of American society—new “rules of the game,” so to speak. These new rules have been justified by new rhetoric, new language, and a new social consensus, while producing many of the same results. (p. 21)

In chapter two I discussed the clues laid out over the history of the produced outcomes of racism in the United States. Each time a challenge was made to racism (e.g. emancipation, civil rights, the election of Black leaders), the specific productions of racism changed but the general character of those outcomes remained consistent, suggesting to me what the contours of that character might look like. In each case, Blackness, as produced by the white macrosocial, political, economic, and cultural systems, themselves produced through racism, was characterized by a plasticity the purpose of which was to stabilize the concepts of “human” (white) and “public” (white). In some cases, Blackness was produced as visible, inhuman capital. In others it was produced as inhuman, lazy, and violent. In still others it was produced as invisible and out of place. Again, as I stated in the last chapter, this analysis was done through a macrosocial lens often looking at the movements of societies and employing individual stories as

exemplars. This research project seeks to investigate if those same phenomena can be detected and responded to in the micro scale of the individual class and the individual enacted curriculum.

Therefore, both during my interviews with my participants and when I am conducting my analysis of the data after the fact, I will be focused on evidence of the more overt presence of anti-Black racism (since it is always present on some level) acting to reassert Black as inhuman and outside the public, the active resistance to the presence of racism by the researcher/teachers, and the adaptations of that racism as it responds to that resistance. I will find examples of researchers/teachers noticing the resilience and adaptiveness of racism and responding to it. My goal in this analysis is not to capture or describe racism in a totalizing way since that is not possible in this model. Instead, my goal is to recognize within the cases I identify from my data those similarities between researcher/teachers' practice that represent their own knowledge of the most effective responses to anti-Black racism in their classes.

Summary

As I discussed above, the rest of this dissertation is the presentation of cases gleaned from my interviews with researcher/teachers. The next chapter (chapter four) is a description of the central case which I believe best illustrates the work researcher/teachers do. It is the story of a two-day school-wide assembly finally enacted in a high school in Oregon after a five-year battle between the teachers, the administration, and the local school district. This assembly, called "Stop the Hate, Start the Healing" (STHSTH), took place in the fall of 2020 in an online classroom environment and centered on themes of restorative justice in anticipation of the upcoming presidential election. Chapter four discusses several contexts through which this curriculum was co-produced and how those contexts were resisted and responded to by the educators who enacted the curriculum. It then tells the story of the assembly itself and the

eventual fallout that threatened to expunge all the good work done during the enactment of the curriculum.

Chapter five revisits several of the themes developed in chapter four and extends them through the re-telling of three additional cases. These three cases took place in two vastly different contexts. Specifically, while STHSTH took place in a small liberal-leaning city in Oregon's central valley, two of the cases in this chapter took place in a small conservative town on Oregon's coast, and the other one took place in a large urban area in the upper Midwest. And while each of these three contexts is different historically, socially, culturally, and geographically, they each offer support for the conclusions that I draw at the end of chapter four. This dissertation concludes in chapter six with a restatement of my conclusions and a reframing of my research project moving forward in light of those conclusions. I believe that my work has important implications for the ways we understand and train new researcher/teachers to enact antiracist curriculum, and for the ways we conduct qualitative data collection/reduction/analysis.

As I stated, it is my goal that this study will be a first step in engaging teacher education with a posthuman empiricist framework and will demonstrate the utility of incorporating an agential understanding of curricular ideas and specifically racism into researcher/teacher practice.

I will know that I have accomplished this goal if I can describe and explain the adaptations that researchers/teachers are making on the fly in response to the adaptations that racism is making. Once I have done this, I will be able to make cross-case analyses by comparing the adaptations made by different researchers/teachers in different classrooms looking for commonalities and contrasts that could point to a more generalized understanding of the complex ways researchers/teachers encounter, address, and "dance with" curriculum. Eventually,

my goal is to transition this work into teacher education practices that acknowledge the complexity of teaching a curriculum that is made up of protean agents. To return to the earlier analogy, my goal is to develop a way to teach researchers/teachers to dance and to teach dance.

A Note on Conventions

Throughout this dissertation I follow the capitalization conventions called for by Dumas (2016) in his article “Against the Dark: Antiblackness in Education Policy and Discourse.” He explained his decision this way:

In my work, I have decided to capitalize *Black* when referencing Black people, organizations, and cultural products. Here, *Black* is understood as a self-determined name of a racialized social group that shares a specific set of histories, cultural processes, and imagined and performed kinships. *Black* is a synonym (however imperfect) of *African American* and replaces previous terms like *Negro* and *Colored*, which were also eventually capitalized...*White* is not capitalized in my work because it is nothing but a social construct, and does not describe a group with a sense of common experiences or kinship outside of acts of colonization and terror. Thus, *white* is employed almost solely as a negation of others—it is, as David Roediger (1994) insisted, nothing but false and oppressive. (pp. 12-3, emphasis in original)

Dumas’ observations about whiteness echo other work including that of Fanon (1952) who described the “white world” as one that “prevented me from participating” and that “demanded of me that I behave like a black man—or at least like a Negro. I hailed the [white] world, and the [white] world amputated my enthusiasm” (p. 94). The point Fanon makes here is that whiteness itself is the negation of or “amputation” of cultural identity. Thus, whiteness itself is negation.

Importantly, I need to stress here that this is a complex conversation. When people identify themselves as “white”, they are linking their identity to that colorblind norm of “human” that is the culmination of modern humanism (Wynter, 1994) and not to a cultural or social history. It is when a person identifies themselves as Irish or English or American or Oregonian that they are linking themselves to a productive rather than a reductive historical identity. It is for this reason that I choose to leave the term “white” un-capitalized in my work.

A Note on Pseudonyms

In this dissertation I use pseudonyms for the cities and schools of my case studies. These locations are Valleyview, OR, a liberal city located in Oregon’s central valley, Oceanview, OR, a more conservative town on the Oregon Coast, and Cityview, a large urban area located in the Midwest. I also use pseudonyms for my participants and any other people who are included in the descriptions. These pseudonyms were chosen by the participants themselves or by me if the participant chose not to.

CHAPTER 4: STOP THE HATE, START THE HEALING

Introduction

As I conducted my interviews with researcher/teachers who were and are doing great work, one particular narrative of an enacted antiracist curriculum stood out as being a case study around which I could focus my analysis of the adaptations of anti-Black racism and track the efforts enacted by those resisting it. This chapter will lay out the narrative of that enacted curriculum specifically focusing on the work of the researcher/teachers who participated in interviews with me. I will also bring in additional outside resources that will serve to build context for the work.

This chapter is organized to paint as clear a picture of the curriculum as possible. While the curriculum took place over two days in October of 2020 at a high school in Valleyview, Oregon, I will begin with the contexts and processes that led up to the planning of the event and continue with that planning and revision process. I will then explain the event itself as it was enacted and follow with the aftermath and consequences. I will conclude this chapter with my general observations about this process of antiracist curriculum enactment and that will inform my analysis in the next chapter.

Contexts of the Curriculum

Many people have referred to the murder of George Floyd by a police officer in Minneapolis, Minnesota on May 25, 2020, a murder caught in its cold-blooded entirety on video by a young Black woman who resisted the calls of police to stop recording, as a sea change in the struggle against systemic racism in the United States. It sparked uprisings in large cities and small towns in every state. Protests and uprisings included a diverse collection of people marching, cheering, and in some cases, like those in Seattle, Washington and Portland, Oregon,

maintaining their protests for more than one hundred days. Three months earlier in a predawn raid in Louisville, KY, Breonna Taylor was shot and killed by police officers executing a no-knock warrant. While the incident didn't receive much national attention when it happened, as more details emerged in the wake of the murder of George Floyd, Breonna Taylor's name was added to the cries of the marchers. One month before police officers killed Breonna Taylor, Ahmaud Arbery was murdered while jogging. His case too went underreported until video of the killing was posted by a local news station in May. His name was added to the list of those to be rallied around.

For their part, many researcher/teachers across the country did their best to address the event with their students despite the limitations of online classrooms. Teachers like one I worked with in Cityview (an urban metropolitan area in the Midwest), who taught middle school math held virtual peace circles allowing students to express their emotions about the murder and the subsequent uprisings while others developed class discussions and read texts about the uprisings occurring across the country and police violence. Even with these efforts, researcher/teachers I spoke with for this dissertation expressed their disappointment with the inadequacy of their responses and cited two major reasons for those shortcomings. First, were the obvious limitations of connecting with students about such an emotional topic through a computer monitor (or in some cases a phone screen). Second, since the murder occurred in late May there were only a couple weeks left in a school year, a year that had seen the beginning of a worldwide pandemic and the conversion of almost all educational programming to an online format, for researcher/teachers to plan, develop, and implement curricula to address these events. There was also a fast-approaching catalyst that had the potential to further complicate the already difficult conversations researcher/teachers were going to have to have about the uprisings: the 2020

Presidential Election. The presidency and subsequent candidacy of Donald Trump for a second term in the White House had been aggravating racial tensions and many educators were planning for those tension to erupt in the months following Floyd's murder. Between the shortened timeline of the end of the 2019-2020 school year, the sudden shift to online learning, and the ramping up of the presidential campaign in the media, many researcher/teachers who would have otherwise attempted to have a conversation with their students found themselves frustrated with the dearth of options as June approached.

This frustration was also present among the researcher/teachers at Valleyview High School who wanted to do something to address the murder that shook and divided a nation and spilled over into the summer after little was done in the final weeks of the school year. During that summer, an informal group of educators began to discuss what they might do in the fall to address both the Black Lives Matter movement and the upcoming election. The group included Delilah and Emmanuel whom I interviewed for this research. Delilah is a twenty-year veteran of the school and teaches the ethnic studies and "Courageous Conversations" courses. Emmanuel is a twenty-three-year veteran of the district and is a counselor at Valleyview. They are both highly respected in the community in general and among those who do social justice and antiracist work which is why they were recommended to me as potential participants in my project. They both agreed to speak with me about what became the school's response to George Floyd's murder and their efforts to hold a conversation about racism in the United States.

Valleyview had a long history of being at the center of racial movements in the city and in recent years had seen clashes over events centering on social justice. Valleyview is considered the most diverse school in a district that is majority white. Delilah described the school saying,

I think of [Valleyview] as being this heterogeneous climate where we have not too many of the rich kids and not too many poor kids. There's always been this mix of folk. We have the rural-identified folk. We have our folks who you know come from the apartments. It's always been a good mix of kids. (2LD1:17:10)

Black Lives Matter to [the District] (2015)

This was not the first effort attempted by Delilah and others at Valleyview to produce the conditions for an antiracist curriculum focused on the Black Lives Matter Movement. Delilah describes herself as a “twin, Black, biracial, teacher in [the district]” (2LD1:42:14) who years ago took it upon herself to develop an ethnic studies curriculum for Valleyview and currently teaches a class entitled “Courageous Conversations.” This is an ongoing and to hear her describe it, never-ending and endlessly fulfilling struggle to push, pull, drag, coax, cajole, and even trick the school, its students, parents, and administration to engage with racism and antiracism. As she described it, the work she does seems to go in cycles following the national narrative on race wherein for a few years she would be empowered to take larger actions in service of antiracism. Then the national discourse would turn its attention to something else, maybe a war or a recession, and she would no longer have the backing to do the work she had been building to that point. Her large actions, which included confrontations with different power structures including local government, school administration, parent groups, and colleagues would lose the support and attention of the community and what would be produced finally was watered down or obscured leaving her tired and forced to take time to regroup. On August 9, 2014, one of those cycles was sparked by the murder of Michael Brown in Ferguson, MO. The final for “Courageous Conversations” in the fall of 2014 was to write a response to his murder.

In 2015, Delilah and several of her colleagues attended the “White Privilege” conference in Louisville, KY where they heard two of the leaders of the Ferguson uprisings speak, one of whom was still in high school at the time. Renewed and inspired by the experience of the conference, Delilah and her colleagues returned to Valleyview and during the course of a meeting, Delilah and her sister were nominated to lead in the creation of an event to educate students, researcher/teachers, administration, and parents in the history and mission of the Black Lives Matter Movement. They decided to call the event “Black Lived Matter to [Their District].” How could anyone disagree with that sentiment, they assumed.

The initial stages of planning went smoothly. In Delilah’s recollection local principals and other school administration and district-level officials who were “fully on board” with the event. She mentioned specifically that the principals would allow students to read the names of Black people killed by law enforcement, an idea developed by the students themselves. Delilah planned for discussion panels with Black and white police officers, a screening of the movie, “American Denial,” and arranged for Gyasi Ross, an Indigenous lawyer and activist from Seattle to be the keynote. But, as the details were being ironed out and the event was drawing closer, the schools and district began to backpedal. The organizers were told they couldn’t use the district logo. They weren’t allowed to make the event mandatory for students. “They don’t want to end up in the paper. That’s always their big thing. It’s like, don’t get us in the paper for something negative” (2LD1:37:33). In recounting the process, Delilah pointed out that the pushback couldn’t have come from the public because parents were not part of the planning at this point (2LD1:36:14). It had to have been internal in the school or district. Delilah speculated that the resistance was from those connected to local police or from those who think of the resistance of BLM as a direct attack on them personally.

As part of the event, Delilah's sister, who taught at a different high school in the city, had created an "amazing and devastating" poster display (2LD1:25:31) that was a collection of seventy individual posters of Black people killed by law enforcement. When she and Delilah suggested to the principal of Valleyview that the display be placed in a prominent location in the school, Delilah described it as the "last straw" for her principal. She was quick to point out that the principal was under her own pressures. Unlike researcher/teachers in the state, administrators don't have union protections and can be removed from a school as fast as another can be called to replace them. In speculating about why this might have been the "last straw," Delilah mentioned that the principal may have left a previous position because of another controversial poster presentation. Regardless of the motivation, the principal would not allow the poster display to go up in any prominent location at Valleyview.

The removal of the poster as part of the event caused a delay in the planning and implementation, a delay that was noted by a prominent Black Studies Scholar, Mark Harris, in a scathing op-ed. "If a white supremacist anti-abortion group can present its constitutionally protected views at both the University of Oregon and Lane Community College, then members of [Valleyview] High School's Black Student Union can exercise their constitutional right to free speech by commemorating Black History Month with a Black Lives Matter photograph exhibit" (Harris, 2018, February 28), he stated. Later in the piece he continues,

Traditionally, Black History Month starts on Feb. 1. [Valleyview]'s exhibit was ready for a Feb. 1 opening. Why the delay, despite being announced in at least one parents' newsletter dated Jan. 29? The newsletter described the exhibit in glowing terms, and its constitutionally protected speech, so why the delay? I might venture an educated guess: A controversial factual exhibit, while constitutionally protected speech, is being delayed for

extraconstitutional reasons. I could name these reasons, but leave it to students of black history, black psychology and other disciplines. (ibid.)

Despite the delays, planning for the “week of education” was moving toward completion. As the process was wrapping up, Delilah attended a meeting with the school operations team to set up the structure of the event. As Delilah remembers it, this meeting consisted of two researcher/teachers who had described themselves to her as conservative, white men discussing the need for the event to be a safe and comfortable place for conservative students. The idea of comfort and discomfort in curriculum that purports to address racism is significant because when it is deployed this way it reinscribes the primary focus of concern as the white students/teachers in the room. Whereas in the article I published with Rosiek (2021) we asserted that is it precisely in discomfort that new learning about the processes and effects of racism can be learned, what Delilah recognized was that by asserting the importance of the comfort of white students, the curriculum as a whole would be significantly blunted and that learning would be lost. Together with the pushback from the administration and the district, these interventions left “Black Lives Matter to [the District]” a shell of its original vision.

When the curriculum was finally enacted, rather than being a schoolwide week of discussions, learning, and action, the event was limited to a set of lessons held within the physical confines of Delilah’s classroom, J9. Other classrooms could be invited to join but could not be required. Despite this, Delilah explained that she still held some of the planned panels, showed the documentary “American Denial,” and did have a guest appearance by Ross. And while it was nowhere near the curriculum she first envisioned, her class discussions were valuable. The school and the district had an opportunity to make a tangible statement by backing this curriculum but instead, they demurred, delayed, and pushed back. The message that Delilah

received for her efforts was that antiracist curriculum was acceptable but only in small, controlled sections of the school. Delilah described how she understood the message.

I really started to understand that my room, J9 is the ‘back of the bus.’ There's a space for this work and it's over there. Stay over there, where it's not going to disrupt what's going on over here. There was a lot of the language around that was kind of like the stay in your lane, and I was this. I hate this expression, to this day, because to me when I hear that. I'm like, that is what enables the system to perpetuate itself right when you're supposed to just do. I'm just supposed to teach this stuff over here. And in this classroom and it's not supposed to leave the classroom. (2LD1:39:48)

When a researcher/teacher is unable to teach a lesson that they have a particular emotional attachment to there is a sense of loss. This rejection of Delilah’s curriculum went far beyond that.

I was devastated. I went on a leave because I was really like, I need to leave this profession because if black lives don't matter in [the district] then why would I want to be in [this district]? Why would I want to spend all of this time in the school community developing these relationships with my colleagues that I thought were strong. And most importantly, the students weren't the problem. I felt a sense of betrayal from my colleagues because if they weren't willing to trust me or back me up... (ibid.)

The emotion of the statement was made even more pronounced in the way she trailed off at the end. Delilah’s reaction to the actions of the district, the administration, and her colleagues who stripped this curriculum of most of its meaning points to the contradiction of the conservative white male colleagues who voiced concern for the emotional well-being and comfort of their white students. It is clear that when their comfort is made a primary concern, the honest presentation of the experiences of BIPOC students and staff are erased. “I couldn't walk into that

building. I was under threat. I had to take a half a Xanax to walk into school every day because I'm working across the hall from [a colleague who actively worked against her curriculum]" (2LD1:34:32). Delilah summed the feeling up saying, "I didn't feel safe in that building [while] those spirits were allowed to be in there with me" (2LD1:34:45).

The process of developing, proposing, planning for, and enacting any curriculum should have emotion associated with it particularly if it is an antiracist one. "Teaching practice, according to [teacher practical knowledge] literature, is not just an emanation of learned techniques, but is also an expression of affective and cognitive relations to topics, children, and teaching relations that are embedded in the stories they live while teaching" (Pratt & Rosiek, 2021, p. 2). Emotional affect is part of a researcher/teacher's knowledge of their practice and thus will influence that knowledge. When a researcher/teacher experiences a trauma like the one experienced by Delilah, their teacher knowledge can be changed in such a way that it takes on a new character which must then be understood, integrated, or overcome. What is particularly interesting about this conclusion is that by blunting and confining this curriculum to her classroom, the school and the district were actually preventing significant affective teacher experiences from being had by their other researcher/teachers and students, a consequence they would revisit in the wake of George Floyd's murder.

Planning for Stop the Hate, Start the Healing (2020)

With the reduced workload, Delilah entered and completed her Doctor of Education degree. Her purpose in this decision was spurred by the thought that she didn't have the strategic skills to move the "Black Lives Matter to [The District]" program through the bureaucracy and this program might give her more of those skills.

My voice as an individual could be silenced.... So, how do you build a coalition of people who are not just the marginalized people in the system like me and other folks of color? How do we start to think about antiracist instructional practices in our spaces?

(2LD1:45:20)

As she completed the EdD and learned more about her environment, Delilah began recognizing those places where she would run up against the limits of her influence. “I have experienced retaliation from the district showing me that I'm only allowed to move so far” (2LD1:47:01). Now, with her knowledge gained through her education program and her new title ascribed by society with new authority, Delilah was able to begin developing new ideas about how to enact antiracist curricular interventions, specifically the kind that were discarded in “Black Lives Matter to [The District].”

Delilah was not alone in wanting to see such an explicit anti-racist education event happen at Valleyview. As she was beginning to reengage with her plans for a BLM curriculum, Emmanuel was advocating to increase researcher/teacher engagement with anti-oppressive pedagogy and develop a framework for restorative justice in the school. In his conversation with me he began the story of the curricular intervention at Valleyview in the fall of 2020 with a “pre year leadership meeting where the administrator invites people, whoever wants to come and talk about setting goals for the year” (2CT1:2:51). In that meeting Emmanuel suggested that there should be more effort put into developing and implementing curricula to support students’ and researcher/teachers’ ability to “speak across difference” (2CT1:3:25). He also sent an email to every email on the district server about this idea generally and about Donald Trump specifically. In the email he argued that “This guy [Trump] is talking about all these things and he seems like he's really serious. We need to stop saying that we shouldn't talk about it because it's political

and we exist outside of politics” (2CT1:4:12). At the conclusion of this explanation, Emmanuel mentioned that this was a conversation they had been having in these pre and post year meetings off and on for years with little or no real action taken.

This time, however, something had shifted in Emmanuel’s understanding of the climate of the district. He described it like one of Delilah’s cycles of interest in which for a short time antiracism would be more possible. That summer Emmanuel was a part of or leading several groups in the district and the state including a reading group of school counselors who, in the summer of 2020 were engaging with DiAngelo’s (2018) *White Fragility*. He is also part of a teacher’s union leadership group that organizes reading and discussion groups for researcher/teachers. They were up to twenty-seven groups of researcher/teachers all reading *So You Want to Talk About Race* by Ijeoma Oluo (2019). It was in the counselor reading group that someone brought up the idea of increasing the inclusion of restorative justice in schools as a way to counter the racial disparities in discipline and potentially develop those conversations across difference that Emmanuel suggested at the pre year meeting with administration.

Ongoing through all of this, an informal group of researcher/teachers, counselors, para-educators, and other professionals including Emmanuel and Delilah who worked at Valleyview High School was meeting semi-regularly to discuss these same ideas and to discuss their plans to implement curricular and pedagogical reforms from the very large to the seemingly small. Again, in the spring of 2020 the murder of George Floyd occurred and the BLM activism that has been occurring sporadically across the country acquired a new energy and focus. Tens of millions of protestors worldwide captured the news headlines for several weeks. The sustained protests were referred to as an uprising. This changed the tone of the conversation in Valleyview, OR and made things possible that were not possible prior to this uprising.

In the course of the conversations of Emmanuel and Delilah’s “society of teachers” (Zeichner & Gore, 1989), Emmanuel’s recently develop interest in restorative justice came up as a potential avenue of curricular intervention.⁴⁰ While restorative justice would seem to lend itself to antiracist curricula in schools, there has been little scholarly work done on the intersections between the two frameworks (Song, Eddy, Thompson, Adams, & Beskow, 2020). While describing the conversations about restorative justice with his reading group, Emmanuel explained that there was “something about the way that it was shared and framed that really captured my imagination in terms of systems and thinking. If we could bring this as a structure that great minds already thought through, we could have conversations [about racism in the school] across difference with some actual protocols and some structure” (2CT1:9:07). The group encouraged him to pursue the idea, identify some resources, and develop it into a rough proposal that could be brought to the administration. Delilah observed, “There’s a culture that acknowledges the harm [done to others] and then works to heal it and we are not there yet. That’s not where the building is [and] that’s obviously not where our district is” (2LD1:50:38). While Emmanuel was pursuing a plan to implement a restorative justice framework in the school, the rest of the group was developing a plan to introduce and facilitate a conversation about racism to be enacted early in the fall of 2020.

As the group worked, the climate of racial consciousness that was developing and the need to preempt the predicted conflicts created by the presidential election had the potential to overcome some of the reluctance Delilah saw in the district and the school administration when

⁴⁰ Briefly, restorative justice is often described with three pillars, though the content of those pillars is a point of debate in the field. The three restorative justice practices cited by Howard Zehr (2015) are (1) to focus on the harm done, (2) that harm results in obligations, and (3) that everyone in the community must engage and/or participate. In another work, Song and Swearer (2016) offer an alternative construction of the three pillars: “(a) relationships and their harms, (b) empowerment of all persons, and (c) collaboration” (Song, Eddy, Thompson, Adams, & Beskow, 2020, p. 463).

she was developing the “Black Lives Matter to [The District]” event five years earlier. According to both Delilah and Emmanuel, researcher/teachers, administration, parents, and students all expected the racial tensions would erupt at some point. Whether Joe Biden was elected president or Donald Trump was reelected, the researcher/teachers anticipated some level of conflict. “We've had issues in the past especially the last election which was really ugly at our school. There have been some incidences of really painful tears in the fabric [of the school], which is already full of holes. Some really visceral events” (2CT1:12:29).

As planning continued through the end of the summer, and the concepts were coming together, Emmanuel envisioned the conversation around restorative practices that he was developing as an “opportunity for people to share real [experiences] in a vulnerable way that resonates. That's something that lowers our guard and our defenses and allows the truth of that narrative to sink in as another truth. Something might shift the conversation around issues of racism or other topics of marginalization, where people don't seem to get it” (2CT1:14:02). In this, his thinking is similar to Richard Delgado’s (1989) understanding of the possible effects of counterstorytelling. Emmanuel described the whole of the plan being developed as including two parts. First, there would be a day of action as a catalyst for the coming work. After this day of action sparked interest, there would be ongoing training for staff in restorative justice methods and a phased implementation of those methods into the policies of the school as a whole.

Emmanuel was acutely aware that both of these plans, the day of action and the ongoing instruction in restorative practices, existed in the context and structure of the same school and district that had backed out of the proposed week of learning that Delilah had organized five years earlier. Emmanuel described his longer view of the district this way: “I've been [working] in the same district since I was twenty-one and this is my twenty-third year. I have the

knowledge that it's really hard to crack into the conversation [around racism]. You can get a little bit in but then, you basically hit a certain line where there's not the systemic backing of consistent work on this. And then when you hit something hard [as resistance to your antiracist work] and it blows up in your face, then people back out. So, I guess I'm always trying to think of some way that we could actually sit down and have some sustained conversation where we come up with something constructive” (2CT1:14:52). In this statement Emmanuel invokes several ideas that I will return to in the next chapter. First, he suggests that there is a kind of threshold beyond which a system (like the school district) will not sustain antiracist work. Second, he suggests that so long as one acts in small enough ways, they can remain below that threshold and continue to do resistance work. Finally, Emmanuel hints at the malleability of that threshold in that it is possible it can be moved by implementing the right kind of resistance.

One of the ways Emmanuel was trying to make the restorative justice curriculum a reality was by working directly with the school administration and making his plan as palatable for them as possible. During the formative planning for the event and the restorative practices staff training Emmanuel had a conversation with the principal where he commended the “courageous” (2CT1:16:19) stand taken by the administration to have a conversation about racism in the school community. What Emmanuel pointed out was that

it's really hard to do. I want to [have the conversation], but when you're actually having it, everybody can sort of feel their guts wrenching and their throats... You can feel it in your body. Some people are talking and lots of people are disoriented and not talking. You always leave feeling like the couple people that were naive enough to talk...It felt really bad. (2CT1:16:46)

Thus, Emmanuel argued, it was in the best interests of the staff, who would be participating in and leading these conversations, to receive some kind of instruction in restorative practices. “It seems to me that if we want to have real conversations about race, then the necessary precursor is that we get trained on some protocols for taking turns, for listening, for speaking only from our own experience, and for building some trust and some sense of shared accountability” (2CT1:17:25). His plan was for “a multi-session multi-year training to have the best shot” (2CT1:25:17) at successfully changing the school culture around race and racism. The day of action planned by the researcher/teachers would be a first step in this process.

Despite their efforts to convince the school that to be effective this curriculum has to be enacted over a period of time, as with “Black Lives Matter to [The District]” the plan was cut down considerable. By the time Emmanuel and the principal had solidified things to the point that they were interviewing possible speakers on restorative justice the plan had decreased in size to just a single event that would take place during the daily synchronous instruction time (which was between one and a half and two and a half hours) over two consecutive school days. Both Delilah and Emmanuel speculated about how the original plan evolved so quickly and effectively to scale down and confine the planned curriculum. Emmanuel attributed some of the evolution to the need by the administrators to work with “known entities” (2CT1:21:56) including himself and the already-vetted restorative justice trainer they were meeting with. In the planning meetings, the principal made clear that he wanted those “known entities” to be “a significant part of the event” (2CT1:22:11).

In addition to the shrinking of the curriculum itself, Emmanuel pointed to this meeting between himself, the principal, and the restorative justice (RJ) trainer as the moment it became clear to him that control of the planning process had shifted out of his or Delilah’s or their group

of researcher/teachers' hands and into the hands of the school administration. Not only that, even though he was part of the original group that set out to plan and enact the curriculum, they had not assigned leadership roles to anyone. However, at some point in the evolution of the plan, he and the RJ trainer had become the central leaders which was, as he put it, "news to [him]" (2CT1:22:28). This was also a significant moment in the planning of the event because now, without any input from the original planning group, three white-presenting men, Emmanuel, the principal, and the RJ trainer, were the only people in the room planning how best to implement a restorative justice curriculum to address racism in a two day in-school event. None of the other researcher/teachers who had developed the plan including Delilah and the other researcher/teachers of color were in the room making the decisions; a fact that Emmanuel pointed out several times. When making those comments, he both implicitly and explicitly tied them to the significance he placed on the comfort level of the principal and the other administrators with the conversation being had. As evidence for this, Emmanuel noted that he seemed to be the first member of the planning group to be called even when he was not, in his mind (and in the opinion of Delilah), the primary organizer of the event. Again, the value of white comfort, an element of anti-Black racism, had changed the ways the curriculum was being planned leaving important voices on the outside. As with "Black Lives Matter to [the District]," white comfort was blunting the planned impact of an antiracist curriculum.

At this point in the planning for the event, the decision was made to go ahead despite the evident shortcomings of the plan as it was developed and despite the marginalization of several of the researcher/teachers who were instrumental in that planning. At this point in the retellings by both Delilah and Emmanuel their affects changed from determination to resigned hope.

A Second Catalyst: Social Media Posts

With the planning for the event well underway and the school year quickly approaching something happened within the school community that both demonstrated the need for the event and sparked strong emotions from students and staff that had a profound effect on the event. A post on Facebook of racist images was made by a white student in a leadership class at Valleyview High School and was then shared by several white students (2LD1:2:37).

“We had already started planning early in the school year or maybe even late summer. Meanwhile, there's an incident at the school where a student in a leadership class (which is not really a leadership position, per se, but a leadership class) had posted some things on Facebook. This is only a couple weeks before the [2020 Presidential] election and things had started to go sideways in terms of student responses, student interactions, and parents and administrators. In some ways, we've seen this happen before four years ago. And in some ways, this had a little different flavor. There was a really strong anti-Trump contingent of students who were really vocal about what they wanted to see [in response to the Facebook posts]. In particular, they were not interested in a conversation. They were interested in disciplinary consequences” (2CT1:26:07).

The “anti-Trump contingent” Emmanuel referred to included the Black Student Union. The BSU went to their faculty advisors and other researcher/teachers to argue that the school can't have its student leadership posting racist content both because there are many students at the school who are BIPOC and because even if there were no BIPOC students, “this is not what we stand for.”

One of the researcher/teachers the BSU students went to was Delilah. They explained to her that they wanted to have some kind of mediated but direct conversation with the student or

students responsible for the post. Delilah agreed that this could be extremely beneficial because it would fit with the push toward restorative practices already being developed.

Despite the objectives the researcher/teachers had developed for the planned curriculum, specifically the goal to develop an antiracist dialogue within the school across racial differences, the Facebook posts and fallout became part of the event to the point that when the announcement for the event was posted on October 26, 2020 many people assumed that responding to the posts was its only objective.

COVID-19

Had this been almost any other school year, the process for planning, getting approvals for, and then implementing a plan like this would have been an enormous undertaking. This was not any other year. On March 11, 2020 the World Health Organization declared the COVID-19 virus to be a global pandemic (World Health Organization, 2020, March 11). The next day, Governor Brown of Oregon announced that starting Monday, March 16, schools in Oregon would be closed until the end of the month (Dake, 2020, March 12). Schools did not reopen at the end of March or again before the end of the 2019-2020 school year. Over that summer (while planning was taking place for the restorative justice curriculum) the state of Oregon wrestled with whether or not to open the schools in the fall. The decision was made to have all schools submit a plan of action describing their own criteria for reopening as part of the “Ready Schools, Safe Learners” plan. I will discuss this process in more detail in the next chapter. In the case of Valleyview High School and the other school in their district, the district office published a report on August 24, 2020 entitled “Return to Learning: Online School Schedules” that informed the public that “schools will start the year with comprehensive distance learning for all students for at least the first trimester. Students will learn from their homes five days a week with a

combination of live full-class instruction and small group work, as well as independent learning activities”. Over the course of the planning for this event, the researcher/teachers had gone from uncertainty about where and how they would teach in the fall to the reality that they would have to conduct this content, in an online and thus highly unpredictable platform.

The effect of the COVID-19 pandemic on teaching was to add more unpredictability to an already unpredictable process, that of the enactment of curriculum. In this moment it is important to return to the work of Barad and their interpretation of the Stern and Gerlach experiment demonstrating space quantization in which Stern happened to exhale cheap cigar smoke into the stream of hydrogen atoms producing hydrogen sulfide which was visible, proving their hypothesis. The cigar in this case constitutes an element of randomness without which the experiment would have been a failure. Randomness is also present in the enactment of curricula in the conflicting and sometimes contradictory adaptations of racism. Through the influx of additional randomness (that of the pandemic and online schooling) into this process of enacting a curriculum designed specifically to resist racism, much like Stern and Gerlach additional outcomes of racism’s influence became visible.

Stop the Hate, Start the Healing

When the planning was finished and the event was scheduled, two years of activism and curricular development became a two-day event called “The Stop the Hate, Start the Healing” (STHSTH). The announcement in the school bulletin explained

Students next week will be engaged in an assembly that focuses on restorative practices.

This is about how to have respectful conversations with others, especially when there are opposing viewpoints. It is geared towards helping students stay open to differing points of view and staying engaged in the process of learning about themselves and each other.

This is an opportunity for students and staff to come together in connection, solidarity, and unity; to proactively lay a foundation for maintaining balance and civility.

(10/26/2020)

This bulletin has several significant elements in it that work to soften the impact of STHSTH even before it takes place. In three different places it actively silences the specifics of racism by employing a colorblind language. A “respectful conversation with others, especially when there are opposing viewpoints” presumes that all opposing viewpoints are valid though, as we have seen in the questions of white comfort, some viewpoints create privilege while also justifying the trauma of silence. Any conflict or hurt feelings would fall outside of the assembly as it is constructed here since it is “an opportunity for students and staff to come together in connection, solidarity, and unity; to proactively lay a foundation for maintaining balance and civility.” In this case, the language of the announcement of the antiracist curriculum is already producing a specific kind of acceptable enacted curriculum to be created within the class.

STHSTH took place over two regular school days starting on October 28, 2020.

Valleyview cancelled all regular classes and had students log into their “advisory” groups, which are similar to homerooms, on Zoom. This meant that the individual advisory researcher/teachers did a large portion of the facilitation of the conversations with students. In the week before the event Emmanuel led a brief training for advisory researcher/teachers where he explained that to the researcher/teachers specifically making clear that they were responsible for guiding the conversations on the first day.

The first day of STHSTH was a feat of logistics, with both Delilah and Emmanuel giving explicit credit to everyone involved in pulling it off. Each advisory group of students had three different guest speakers from the community come into their zoom room one at a time and speak

for a scheduled amount of time about their experiences and understandings of racism and other forms of oppression. The speakers rotated through the different rooms meaning that no two groups heard from the same set of three speakers and no speakers saw all the groups. Despite the complexity, the transitions went seamlessly and no one missed their assigned time.

What is significant about the first day of STHSTH is the variability of the curriculum. Again, since this was forced to take place in the Zoom online platform, individual classes were completely isolated from each other, inserting randomness into the curriculum. There were no moments where researcher/teachers ducked into each other's rooms to check in, and no moments where one class could hear laughter or arguing coming through the walls. There were also no moments where researcher/teachers could pull students aside for a quick check-in or even give a look to the student who was about to make an inappropriate comment. "The shuttering of the American education system has cut off young people from school staff members who helped them navigate the pressures of adolescence and cope with trauma" (Levin, 2020, May 21), including the trauma of engaging in an antiracist curriculum. As I continue to lay out this narrative, moments of randomness and unpredictability and the responses they engender will be significant for uncovering those adaptations of racism within the enactment.

Since she was working part-time as a classroom researcher/teacher at the time, Delilah did not have an advisory class to conduct through this content. Instead, she listened in as her child, who was a ninth grader at Valleyview, experienced the event and posted her (Delilah's) reactions in real time on a Facebook thread. In some cases the speakers gave lectures while in other cases they led discussions. In the advisory Delilah was listening in on the presenters actively worked to connect their presentations together. One of the more profound questions that

Delilah quoted in a post on Facebook was: “how do we transform the consciousness of another person?” (Facebook post 10/28/20).

Delilah’s live comment thread developed over the course of the day into a forum for discussion about the event. Other researcher/teachers and parents from the school added to her thread with their own reflections on the speakers they had seen. One said, “All three speakers that came to my group were excellent! It was great to hear the students reflect on what they heard today too.” Another commented, “I wish everyone would have had the same speakers-because so many were awesome!” to which the third person commented, “Seriously. I cried listening to [one of the presenters] and her fire. And [a second presenter] opened so many hearts.” As is the case with Facebook, the community that came together to build this dialogue was one that had been preselected as friends and relations of Delilah. However, while it was not a kind of representative sample of the reactions to the event, it did produce a particular outcome.

Since the phenomenon of the enacted curriculum is entangled and thus must be cut into intelligibility, the enacted curriculum STHSTH could be cut to include Delilah’s Facebook thread in that same way that it could be cut to include the racist Facebook posts that preceded the event. And while there is no “correct” cut to be made, each cut does produce a different intelligibility. For those researcher/teachers and parents for whom Delilah’s Facebook feed was their source of review of the curriculum after the fact, the curriculum itself was a ringing success in the same way that if someone were to begin a thread critiquing the curriculum, it would be produced more as a failure for those who followed that conversation. This is a significant point for the enactment of the curriculum that I will return to later in this chapter.

The second day of STHSTH was a combination of a keynote presented by the restorative justice trainer and a series of breakout conversations again held in the Zoom rooms of the

students' advisory classes. The presenter began by defining and explaining restorative justice practices through the models of Nobel Prize-winners like Nelson Mandela and those who worked toward peace in Rwanda. Once he had given the introduction and overview explanation, he invited students to return to their advisory Zoom rooms to discuss the premises of restorative justice and how it might be implemented in their school. This was an act of trust, of course, because it required students to log out of the webinar and log into their individual advisory rooms. In her own recounting of the event, Delilah described hearing from some of her colleagues "who actually do advisory [class] like an advisory is supposed to be done that there was rich rich rich conversation in advisories with students and researcher/teachers who were willing to facilitate that in a meaningful way" (2LD1:1:04:44). Once those conversations concluded, the students logged out of their advisory Zoom IDs and back into the keynote webinar.

I want to take a moment again with this description by Delilah. Those advisory researcher/teachers she is describing are a particular subset of the total researcher/teachers who have advisory classes. She was very clear on this point. The "rich rich rich" conversations took place with "students and teachers who were willing to facilitate that in a meaningful way." Here again, we see the variability of this curriculum as it was enacted. And while some of this variability can be ascribed to the nature of education in a school with many different researcher/teachers with many different experiences, styles, and purposes, in a Zoom environment these differences seemed to be exacerbated. If in some classes there were meaningful and thoughtful engagements with difficult issues of race and racism, presumably in other classes students were allowed to go through the motions of discussion avoiding difficult topics and the emotional stress they bring. While Delilah didn't refer to any classrooms or

researcher/teachers explicitly, I believe her comment here makes the implication clear. In this variability of curriculum enactment, the effective resistance of antiracism is subject to the variables of the class it is being enacted in.

While Delilah pointed out the “rich rich rich conversation,” she also offered thoughts on what might have been lost through the enactment of the process through a Zoom keynote address and Zoom breakout rooms. “If we're doing a two-day conference and you have a keynote, I want somebody who's going to be like, ‘Blam!’” (2LD1:1:05:15). By choosing to combine his explanation with allowing students to break out and have smaller group discussions on the content, the RJ trainer did forgo the potential impact of a more traditional keynote address. With the limited time he allotted for his speech, it may be that few students received enough information to more fully understand restorative justice, and thus couldn't have as insightful a discussion as they otherwise could have, Delilah reasoned. And so, it might have been a more impactful use of that limited time to give a keynote that directly addressed some of the specific issues calling on students' emotions to solidify their memory of the event. “I want a dynamic keynote. When I hear ‘keynote,’ I'm like ‘Okay, you'd better knock my socks off.’ Not a more reflective, ‘Okay, I'm gonna give you something to chew on.’ But that is what they did. Maybe that was what was needed” (2LD1:1:07:49).

Here, again we have a moment of variability, in this case induced by the online platform. If this keynote were being given in an auditorium, there would be no opportunity to have students leave to go discuss the content, then return for more presentation, then leave again, then return, etc. The speaker had to make a choice in which he was making tradeoffs. And with those tradeoffs different enactments of antiracism and resistances of racism become possible.

Responses to STHSTH

The responses to the Stop the Hate, Start the Healing event were as varied as the people who took part in it. According to Emmanuel and Delilah, students who attended the event and their caregivers who sat in or heard about the event had responses that ran the gamut of emotions. Some were overjoyed with the conversation while others thought it went too far or not far enough. The staff and administration also had varying reactions. To clarify briefly, the enacted curriculum would seem to exclude the responses to a curriculum after the fact. However, in an enacted curriculum wherein “enactment” is thought through agential realism, that process is ongoing and the concepts of before and after the curriculum are in fact produced in the cutting of the phenomenon not in an a priori sense of linear time. Therefore, the responses to a curriculum are always already a part of the ongoing enactment co-producing new intelligibilities in the students.

Students’ Reactions

In the course of my interviews with Delilah and Emmanuel, what they related were their remembered experiences of the event. As with much of remembered experience, it is often those elements that foster the most emotional reaction that are remembered the most clearly. That was certainly the case for the students’ recollections of the Stop the Hate, Start the Healing event. The reactions they took time to describe were usually the most positive or the most negative. A large percentage of students seemed to Delilah and Emmanuel to have had extremely positive reactions which they and their researcher/teachers and parents were happy to pass along. The negative reactions to the event included those who thought the event went too far toward blaming white people for the wrongs of history and those that thought it didn’t go far enough to critically assess our systemic and interpersonal racial violence.

The responses from students who thought that the event went too far were typified by one student who sent an email to Delilah (with the principal copied) expressing their feelings of being targeted as a conservative. The email included references to both the STHSTH event and Delilah’s Courageous Conversations class. The student referred to the “exhaustion” of having to check and recheck their language to be sure that they won’t “offend anyone” and be “persecuted” for their beliefs. The student concluded that neither the event nor the class were teaching the students to have open conversations but instead were just “creating divisions.”⁴¹

The students who thought that the event didn’t go far enough included the members of the Black Student Union who argued that the event did not directly address issues in the Valleyview community, particularly the racist Facebook posts discussed above. This further solidified the idea for Delilah and Emmanuel that while the researcher/teachers who organized the event knew that the planning for it began well before any of the issues with Facebook posts and that the event was intended to respond to the George Floyd murder and the impending presidential election, “a lot of people, students in particular” (2CT1:28:43) believed that it was meant to be a “half-assed, too little too late reaction” (ibid.) to those racist posts. As Emmanuel explained it, to them, the choice to facilitate a conversation, no matter how meaningful, was giving the white students a “pass” (2LD1:1:15:35) on having to confront their own racism.

Delilah gave her own recounting of her conversation with the BSU. Initially, she was not a part of the discussion because it was taking place between the students and their faculty advisor. However, after a certain point, he called her to take part. As she joined the conversation it was clear that “they [the students in the BSU] were very angry. They felt like the leadership [of the school] had been given a pass...They thought it was kind of bullshit” (2LD1:1:15:35).

⁴¹ The quotation marks used in this paragraph denote directly quoted words from the email written by the student.

Emmanuel described hearing about similar reactions to the event from what he termed “certain pockets.” Students were upset because they “hadn't seen any actual justice and here comes the institution basically saying, ‘We're not going to back any militant critical activism. What we're going to do is come in with some milquetoast conversation about getting along’” (2CT1:27:38). After this comment, Emmanuel did add the caveat that “it was hard to tell how widespread this sentiment was” (ibid.).

The conversation between the organizers of the event and the students who were expressing their frustration with the inadequacy of the action demonstrated one of the more common paradoxes of enacting antiracism. The students wanted a direct action taken toward the individuals who had expressed the racism while the organizers wanted to stress the healing aspects of the work.

We were really consistently emphasizing that we're talking about bringing love, righteous love. We are focused on what that would actually look like. That is as opposed to what you're [the students] wanting to do which is basically excommunicate someone from the social order. We were using Martin Luther King Junior's quote ‘Darkness cannot drive out darkness. Only light can do that.’ (2CT1:31:15)

In reflecting on the event and the student reactions Emmanuel returned to the focus that students had on the “Facebook story.” His concern was that the researcher/teachers in messaging the event didn't address what he saw as the students' misconceptions about the causes of the event. “The real work we were trying to accomplish at the end of the day in school is to build a critical capacity for students to be able to engage in the world” (2CT1:56:39). For Emmanuel, the effect of the students taking control of the narrative of STHSTH was that it diffused and displaced some of the good work done during the event. The students' “opinion was that the

school is just pathetic. We can't even really address racism. Instead, they claimed we wanted people to just somehow get along and ignore what this person was saying on Facebook. That was the irony to me that I said in that staff meeting. The irony was students think that this [event] is a response to what was happening on Facebook. [...] I want to honor it. I'm a school counselor. I'm going to go in there and do mediation with you. But this is not what we were aiming at” (2CT1:56:39).

In our discussion of the benefits and shortcomings of the different approaches to this event Delilah acknowledged the students’ arguments and made a point of recognizing the good work that the event intended to do. “The leadership advisors [including Emmanuel] and the folks who coordinated this event did see it as an opportunity to address this larger conversation that was going unspoken in our school.” Despite the intentions, however, “I'm not sure [that larger conversation] was addressed.” (ibid.) “I don't think that that was addressed by the event. But I do think some other good things may have come out of it. There were some good conversations” (2LD1:1:17:04). When I asked Delilah what she would classify as a victory or a success of the event, she said “I think it's a success that students got to see their school pause for two days and not pretend like this election [and the larger conversation about racism] isn't happening. I still know of many, many educators who did not address the election and chose not to address the election in their classes because they were afraid of who else was in the room with their students and also not [having] confidence in their own abilities to hold the container for the conversation. I'm hoping that at least some students had an opportunity to acknowledge this is happening” (2LD1:1:17:35). As she finished this response, Delilah again turned back to wondering if even this positive outcome of the event was the intention of everyone who planned it. Also, and

importantly, she drew my attention back to those students who were directly injured by the Facebook posts.

Did the injured students, the students who were calling for change, get the change that they wanted? No, because I think they wanted the [student] leadership. ‘If you don't represent everybody; if you're a racist, you gotta go.’ It's okay to have a conversation and talk about why this feels like racism to me. Did that happen? I don't think so.

(2LD1:1:19:11)

The students’ reactions to the enacted curriculum are significant to the analysis of the adaptations of racism as it infects what was intended to resist it because they point to one location of that adaptation, namely in the hijacking⁴² of the purpose of the curriculum even before it was able to create its own narrative. They also demonstrate how important the students themselves are in the enacting of curricula particularly antiracist curricula. It is their engagement with the content that co-produces the world that comes out of curricular interventions.

Reactions of the Staff and Administration

The reactions of the staff and administration echoed those of the students both for and against, although where the students focused on the Facebook posts, the staff and administration focused on an incident that happened as part of STHSTH and became a focus of the negative responses.

On the first day of STHSTH during the time when each student advisory group had different guest speakers, one of the guest speakers was a school board member with a fairly well-

⁴² The term “hijack” is being used in this book in a specific onto-epistemic way. While some uses of the term refer to the wresting of agency from one entity by another, my use is consistent with the concept of the “amygdala hijack.” This term refers to the conflicting agencies within and without an intra-action. This concept is explained in more depth in chapter five.

known political agenda. I have seen her speak myself and know that, while careful with her words and clear about who she is speaking for at any given time, she does not mince words for the comfort of her audience. She was a late addition to the slate of speakers because of a scheduling conflict with another speaker, though Emmanuel was quick to assert that they were all excited to have her perspective added to the conversation. During her presentation, the board member was asked by a student what her thoughts were on police officers stationed in schools, often known as “school resource officers” (SROs). In answering the student’s question, the board member was clear that she was speaking as a citizen and not as an elected official. She went on to express her objection to the policy of police in schools citing statistics on the unequal enforcement action taken against students of color. “There was a direct question from a student about having SROs in schools and [the board member] spoke her truth and responded to that question. She even said, ‘I’m responding, not as a board member, I am here in this other role that I play’” (2LD1:10:47).

The board member’s answer did not sit well with someone who was listening to the presentation (it is unclear if that was a student, a caregiver, or someone else within earshot) and they became “really irate and complained to the principal and to the superintendent or someone downtown. They argued basically that [the board member] had no right to be speaking as a school board member on these kinds of things” (2CT1:36:08).

Once the complaints about the comment reached the principal, the principal called one of the organizers for an explanation of what happened. What is significant about the moment is not that the principal called. Rather, what is significant is who the principal called. Earlier I pointed out that after a certain point in the planning of the event, Emmanuel had the distinct impression that the leadership and planning team for STHSTH consisted of himself, the principal, and the

restorative justice trainer, all three white men. In this moment, the principal did not call Emmanuel or the RJ trainer. Instead, the principal called a third person from the original planning group, a Black man who, despite not being invited to the meetings between the principal, Emmanuel, and the RJ trainer, was one of the main organizers of the event. So, while both Emmanuel and Delilah independently pointed to this third person, Lawrence [pseudonym], as the lead organizer of the event, it was not until he needed an explanation for what he had been told were out-of-line comments that the principal called.

This discrepancy was made clear by both Delilah and Emmanuel. Delilah commented, “Who is the fall guy? The Black person that reached out because he has all of these connections in the community with all these amazing people” (2LD1:14:07). Emmanuel explained, “the principal then called up [Lawrence] and wanted to know exactly what had happened. So again, in this case, the principal calls a Black man. There’re layers in there that you know we have been trying to process” (2CT1:36:55). I want to note here that while telling me this part of the narrative, both Delilah and Emmanuel seemed to go through a similar process. After their initial statements describing the move, both softened their language and tone in subsequent descriptions. Both noted that they were unsure about the motivations behind the decision and didn’t want to make assumptions. They both offered the benefit of the doubt to the principal as Delilah had in 2015 when the same principal had refused to let the students’ poster display of images of Black people shot and killed by police be posted prominently in the school.

This is an interesting move on the part of both Delilah and Emmanuel though I would not call it uncommon. One of the premises of antiracism is to focus on the oppression itself and not necessarily to apply the responsibility for that oppression to an individual. In a quote I cited in chapter two on explaining racism, Kendi (2019) explained, “The system’s acts are covert, just as

the racist ideas of people are implicit. I could not wrap my head around the system or precisely define it, but I knew the system was there...poisoning Black people to the benefit of White people” (p. 220). While he is interested in countering individual racist acts, Kendi is more interested in understanding and responding to a system. This is made clearer in the children’s book Kendi (2020) wrote entitled *Antiracist Baby* in which one of the “nine steps to make equity a reality” (p. 4) is to “point at policies as the problem, not people” (p. 9). I read this statement not as a call to ignore those interpersonal and overt acts of racism. Instead, I think that Kendi is implying that when people are confronted over their own unconscious biases, they tend to react defensively rather than thoughtfully. This active effort to shift the location of responsibility for what can be thought of as clearly racist actions is one that I will return to in chapter five.

As Emmanuel continued to describe the fallout from the school board member’s comments, he began to draw larger conclusions about the effects of that fallout on the ongoing experiential production of the STHSTH event itself. “I just think what a shame that was on an individual human level that this institution and all its force would clamp down on [the school board member] saying you can’t do this as a school board member; you can’t do this at a school. Why were you invited to this event?” (2CT1:55:23). He followed this with a statement that resonated with Kendi’s description of racism as systemic and covert cited above when he said, “I do see that exactly as the way that white supremacy operates to maintain the status quo” (2CT1:55:23). What Emmanuel is describing here is important to my own research in that he is pointing to an instance where an antiracist curriculum that, by many accounts was doing at least some good work, was redirected away from that work by a particular moment. As Emmanuel was explaining his experience, he hinted that white supremacy (or anti-Black racism) almost seemed to be looking for a chance to wrest the narrative away from the humanizing dialogues

taking place in the advisory classes. What is interesting to note is that had the school board member's comment been in a different class in the school or offered to the BSU students, they would have likely agreed with the sentiment. In fact, despite this fallout the district decided to remove police officers from schools effective on January 1, 2021 (Brown, 2020, December 28), meaning that this was a popular enough opinion that it came to change district policy. Thus, what ended up hijacking the ongoing productive narrative of STHSTH was a voiced opinion about police in schools that was reflective of a consensus within the district.

Delilah also reacted to the comments made by the school board member and the fallout that resulted. While Emmanuel's response focused mostly on the choices of the principal to direct his inquiry toward the Black organizer of the event, Delilah's main focus was on the language that was issued from the administration in response to the complaints about the comment itself. The principal, whom Delilah described as courageous on many issues, put out a statement in the school bulletin the week after the event. The bulletin is printed here in full:

I want to thank you for all the feedback that has been provided this last week in reference to our assembly on Stopping the Hate and Starting the Healing.

Our school wide assembly was designed to address how to handle hurtful comments, racial aggression, and wrong doing from the platform of love and understanding. The two day assembly was designed to have community members speak to their own experiences of hatred and how they responded with love. The speaker on day two was a mediator from the center for dialogue and resolution and his presentation asked students to lean into the question of what is the difference between justice and vengeance and what are some things that we can all start to do differently to reach out to those that have harmed us. I wanted to convey that none of this has anything to do with police - at

all. I can say assuredly that the topic of police in schools was never a part of the design and most definitely not appropriate for school discussion.

This assembly was designed to help teacher [*sic*] students how to extend grace, respect and caring for each other instead of casting shade, doubt, and judgement. It was also intended to help students connect respectfully and appreciate differences between beliefs, values, and points of view especially in an attempt to heal and recognize the divide that is present as we inch closer to the aftermath of the election regardless of outcome. It was intended to be a proactive approach to helping students heal. I stand by that design and intent as it was genuine and came from a place of humanity.

Respectfully, [School Principal]

There are several elements of this statement that I want to take some time with as they are important to this study. The first is that regardless of the intervening time between the STHSTH event and the issuing of this statement, once it was published and read by students, staff, and the community, it became part of that curriculum (similar to Stern and Gerlach's cigar). Again, the enacted curriculum does not have an a priori or self-identified beginning and end point. All beginnings and ends are agential cuts of the phenomenon.

Second, the language of this statement follows a similar path to the language of the announcement of the STHSTH curriculum issued before the event took place. Here there are several references to "understanding" and "respond[ing] with love" to hatred and aggression. To many, this rhetoric sits within a long history of valorization of passive non-violence in the face of anti-Black racism. In the early days of the U.S., enslavers would teach their enslaved people specific tenets of Christianity about turning the other cheek and obeying one's master in an effort to keep them from rising up. In the late 1700s Samuel Johnson, an illustrious voice in British

literary history and admired by George Washington, Thomas Jefferson, and Benjamin Franklin, “loathed Americans’ ...way of teaching Christianity to make Blacks docile” (Kendi, 2016, p. 103). In recent years, this concept is partially responsible for the valorization of Rev. Dr. Martin Luther King Jr. by many on the far right of the political spectrum for his stated stance on non-violence and his supposedly colorblind rhetoric in the famous “I Have a Dream” speech. In the case of the statement made by the principal of Valleyview High School, I do not think that he was drawing this connection intentionally. However, when in the course of a conflict in which one side is oppressing the other, the suggested resolution is for everyone to just get along, this history is always already present. I will discuss the influence of long histories on the enactment of even small curricula more thoroughly in the next chapter.

Third, I want to point out that this statement explicitly refers to the “design” of the curriculum. The principal stated, “I can say assuredly that the topic of police in schools was never a part of the design and most definitely not appropriate for school discussion.” The transition through the porous border between planned and enacted curriculum is significant because it is a process, again, of randomness and indeterminacy. Just at the process of transition from a conception of a curriculum had by the original organizing group into a planned curriculum influenced by the administration, district, and broader faculty allowed the curriculum to become reduced, blunted, and watered down, when the curriculum moved from a plan to an action, a similar process took place. Before going forward, it is worth revising the initial catalyst that sparked the movements of the summer of 2020: the murders of George Floyd and Breonna Taylor at the hands of several police officers. The implication here is that police actions in general and police violence specifically were always a part of the planning for this event. In this case however, the plan having been already watered down, the randomness that took place was

infused by the students who were interested in asking harder questions like “should police officers be stationed in schools?” Once the question was asked, the speaker was forced to respond. As was pointed out in chapter one, ignoring, deflecting, or misrepresenting the question is the same as answering it since there is no option for inaction. Therefore, the speaker answered the question, produced in the randomness of enacting the curriculum leading to the response that hijacked the ongoing enacted curriculum. Here again, randomness is a key site of adaptation and resistance.

My fourth and final point of interest in this bulletin put out by the principal on the schools’ website centers on the last portion of the statement which he concludes with the line, “It was intended to be a proactive approach to helping students heal. I stand by that design and intent as it was genuine and came from a place of humanity.” His use of the term “humanity” here is significant particularly in light of the discussion of antiblackness theory and my own conclusions about the possible general character of anti-Black racism’s *being in futuro*. In chapter two I argued that if Blackness is the antithesis of humanness, and humanness must be stable in order to be a theoretical touchstone for social analysis, Blackness must then be, as Jackson (2020) argued, plastic. When this statement from the principal is read through this interpretation, the thrust of the claim shifts violently. If the intention of the curriculum “came from a place of humanity,” then it was founded, at least for him, on the antithesis of Blackness. Whether it was his conscious intent or not, the principal, in issuing this statement premised on a colorblind rhetoric of forgiveness and inclusivity, demonstrated that his understanding and co-production of the curriculum failed to acknowledge that “antiblackness infects educators’ work in schools, and serves as a form of (everyday) violence against Black children and their families” (Dumas, 2016, p. 17). The curriculum as the principal saw it failed to do the work Dumas (2016)

called for, specifically, “honest and very specific conversations about Black bodies, blackness, and Black historical memories in and of the school and local community. They all might explore together what it means to educate a group of people who were never meant to be educated and, in fact, were never meant to be, to exist as humans” (ibid.). Again, this concept will be discussed further in the next chapter.

My analysis here is not unique. Several of the items I have noted were taken up by Delilah during our interviews. “It made me so mad because we are always apologizing for the stance. My principal, who I think is really courageous in a lot of ways, I’ve also found to be an apologist and a pleaser” (2LD1:11:30). She went on in this comment to point out that he was “they’re trying to appease the whole community at the same time. I feel like that’s where we always fail” (ibid.). With regard to the hijacking of the narrative of the curriculum, she said,

We’ve had some moments like that at [Valleyview] where it’s just like, ‘Okay, we’re doing some serious work.’ And then after the fact feathers get ruffled and the powerful parents or whoever complains, and then it’s like that gravitational pull of white supremacy. It comes right back. (ibid)

Delilah’s use of the term “gravitational pull of white supremacy” is significant here because, again, instead of locating the responsibility for the shrinking, the watering down, the blunting, and the hijacking of the STHSTH curriculum with the principal or the parents who complained, or the district who backpedaled, she is citing a larger structure at work resisting her curriculum.

Countering the Narrative in the Moment

When the researcher/teachers of Valleyview high school met in the week after the event for their weekly staff meeting, the principal took the opportunity to address what he saw as the controversies around both the inadequacy of the response to the racist Facebook posts by the

students in the leadership class and the comments made by the school board member. There were between sixty-five and seventy people attending this online meeting according to Emmanuel who was in attendance. “The principal...said thank you and that [the event] was a lot of work and it's really important. And then he proceeded to share generalities about the student issue and about the school board issue” (2CT1:50:35). As the conversation moved from there more researcher/teachers expressed their own thoughts and misgivings about the direction of the event and whether it was worth the backlash that had resulted.

Emmanuel, who had been listening to the conversation in silence to this point decided he needed to make a statement “to wrest the narrative back” (2CT1:51:33) as he described it. “First of all,” he remembered saying to his colleagues, “This was a beautiful thing.” Despite seeming to be an innocuous statement, it did run directly counter to the narrative that was building in the meeting. As he continued, he began to do what he called “tap-dancing.” “We said we wanted to talk about race, and this is what talking about racism is like. It's really hard” (2CT1:51:12). Again, this seemingly self-evident point functioned in the conversation to reframe many of the ideas of the staff. To drive the point home Emmanuel added that what happened to the school board member’s comment (and the member herself) is what happens in conversations about race and racism. The message is often lost as those who participated in the conversation instead focused on an external agitation rather than sit with the discomfort of their own real complicity in the racial oppression, an aversion that will be discussed further in chapter five.

The solution he offered was not to spend additional time repeating denunciations of the board member’s comments and affirmations of support for the police. Instead, he suggested that what was needed were more open and honest conversations. “I remember that I said, ‘First of all, that's racism that happened to that school board member. She was talking about racism by the

police. This is what white supremacy looks like. This is how it snaps its jaws. This [event] was good” (2CT1:53:01). Like, Delilah’s comments above, Emmanuel refers to a structure larger than the individuals in the room as involved in the process of sabotaging the curriculum after the fact. Emmanuel’s point here resonates with the discussion above of the affective aspects of teacher knowledge. For one to engage in this work, there is emotional labor that must be done.

At this point I think that it is important to refer back to the comments left on Delilah’s Facebook page as she was commenting live on the event. In the moment of the event, researcher/teachers, parents, and some students made a point to publicly assert their appreciation for the event. It is important to refer back to this because once Emmanuel made his comment in that staff meeting, researcher/teachers seemed to recall those reactions in the moment.

I remember a teacher saying, ‘Well, I just know that the students were so excited about that guest speaker.’ And another teacher saying, ‘One of my students is a Latina girl and she, after hearing this, she was so excited she said, maybe I want to go into politics.’ She didn’t have any idea that there was a parent complaining to someone else behind the scenes. She was just seeing what was happening in front of her.’ And then staff started sharing like popcorn. ‘Yeah, my speakers were really amazing, and I didn’t know that was happening anywhere.’ ‘It was so great.’ This is where that narrative is so important.

(2CT1:53:33)

In this moment Emmanuel did manage to “wrest the narrative back” to a degree as is evidenced by the building comments of the other researcher/teachers who followed him. Again, this conversation should not be thought of as disconnected from the enactment of the STHSTH curriculum. Instead, it is a vital portion of the antiracism being enacted because it is the ongoing enactment of that curriculum that continues to co-produce in the world. Each enacted curriculum

accumulates, building one on top of the last to eventually produce new learning. Thus, it is just as important to enact a curriculum that resists anti-Black racism as it is to re-enforce that curriculum in the next section.

Delilah's and Emmanuel's Own Analysis of STHSTH

As we talked about the Stop the Hate Start the Healing event, both Emmanuel and Delilah offered different synopses and analogies to explain the larger picture of what they were seeing. Despite the differences in their experiences around the event, the ways they explained the experience resonated strongly with each other.

Emmanuel described the work of organizers in the school district and the broader system of education as

like surfers. It's almost like we know that there's going to be waves, and the question is, just how are we going to gain our balance quickly and just keep riding. We said [the event would be] one to two days, and if someone sits too long with [conversations about racism], I do absolutely think that this is exactly what usually happens. People say something or something comes up. There's some discomfort. They start grasping for all kinds of things that could go wrong. It's not within their range of perceived safety and so they come up with different things which really don't have much to do with [the original issue]. People are like, two days? We were going to lose two days now? (2CT1:48:08)

Delilah described white supremacy as a “gravitational pull” to keep the “status quo; what feels comfortable; what maintains the peace” (2LD1:1:21:40). “People like to avoid people who make them feel uncomfortable” (2LD1:1:21:50). “It's that gravitational pull keeping the peace; keeping things collegial. I'm not supposed to talk about how I didn't sleep for three years because

we couldn't say Black lives matter in my building. I am not supposed to remind you of your complicity and racism” (2LD1:1:23:31). She pointed to the pandemic itself as a

perfect opportunity to prevent authentic antiracist work. Even though we have all these people who are reading [books like] *How to Be an Antiracist*, people are so preoccupied with survival right and learning how to grade their kids and Canvas and all this stupid stuff that we're doing. We're not even talking about the blatant inequality that we can see in our grade books right now because of distance learning. [...] That's how I feel about antiracism and what enables a system to continue to operate in exactly the same way. (2LD1:1:24:04)

A second common analysis between Delilah and Emmanuel concerns the inception of broader resistance movements. In Delilah’s experience the antiracist resistance has always come from the grassroots. No one ever told her to teach ethnic studies or develop a week of education to respond to the uprising in Ferguson, MO. It was through the ongoing persistent work of Delilah, Emmanuel, and others that the STHSTH event ever took place.

Nobody from the top told me to teach ethnic studies. Nobody said, ‘Hey, this is kind of cool that you created this network of ethnic studies educators who are early adopters of ethnic studies in the state.’ Not one person from on high because it's uncomfortable for them. That's not really what they want. Everything's all coming from beneath. (2LD1:1:26:45)

Emmanuel made similar observations. “I don't know what you know about Valleyview High School, but there's been some attempts to have Black Lives Matter exhibits in our school. They have kind of moved forward but not in ways that [showed] the district really coming out in support of Black Lives Matter. There were some other events that got us some attention

around some staff really being out and forward in social justice especially around antiracist topics. And the district didn't really support [them]. Things seem to have shifted and there's been a lot of at least lip service by the district in terms of supporting real conversations and actions around antiracism" (2CT1:6:08).

Themes

The experienced narrative of Stop the Hate, Start the Healing presented here is a re-storying of an enacted curriculum with a clearly antiracist purpose. This brings me back to the focus of my research stated at the conclusion of chapter two. There I stated two researcher questions. First, how does a researcher/teacher experience the agential curricular idea of anti-Black racism as it adapts and reacts to their own antiracist curriculum and continue to produce its own *being in futuro* in the world, and what does that experience suggest about the *being in futuro* of anti-Black racism that it might be better resisted in the future? In the responses to an analysis of the curriculum by the students, the researcher/teachers, the administration, and Delilah and Emmanuel we see places, particularly in the porous boundaries between conception and planning, and planning and enacting where the curriculum itself seemed to shift away from its work to resist anti-Black racism. These shifts seemed to fall into three kinds. First, a shift took place as the curriculum encountered the systems and structures of the district and the school, which caused it to be revised down from a two year intervention to a two day assembly. Second, a series of shifts took place that were based in the histories (both short term and long term) and geographies of the school itself. For example, due to the history of the city of Valleyview, the neighborhood surrounding the school has one of the largest Black populations, shifting the school dynamics and making this kind of curriculum possible in the first place. As a second example, Delilah's own history of advocating for antiracist curriculum in the district made her

more aware of the adaptations, or the “gravitational pull” of white supremacy. Finally, the third series of shifts took place in the inter and intra personal interactions of the people responding to the enactment. In some cases these were the adverse reactions of those who were made uncomfortable by the conversations as with those who brought the comments of the school board member to the attention of the principal. In other cases they were the angry responses to the perceived inadequacy of the curriculum after the racist Facebook comments became part of the entangled phenomenon that enacted that curriculum.

These three frames will be discussed at more length in the next chapter as the three areas of engagement that can speak to the enactment of this antiracist curriculum and I will illustrate them using additional case studies from my research. Specifically, those areas of engagement are: (1) the broader entangled phenomenon out of which the curriculum is enacted; (2) the function of structures/systems both material and immaterial to influence the enactment of curricula, specifically the structures of explicit language and narrative; and (3) the hijacking of inter and intra personal engagements with the curriculum before, during, or after its enactment.

My first research question proposed at the conclusion of chapter two led to a second follow up question: given their experiences of anti-Black racism and its adaptations, how does a researcher/teacher respond in the enactment of their antiracist curriculum? To answer this question, I will engage with the researcher/teachers’ decision-making process that led to different directions being chosen for the enactment of their curriculum. In some cases, these choices were straightforward, such as when to speak up to reframe the narrative, in some they were much more difficult with more vague outcomes associated with each, and in some the choices were made unconsciously or non-consciously (Hayles, 2017). In each case the researcher/teacher found themselves at a moment where their agential move might affect the enactment of a

curriculum that could ameliorate anti-Black racist outcomes. In a similar fashion to the process stated above for my first research question, I will address this question by identifying those moments in the STHSTH enacted curriculum and reading them with moments from other researcher/teachers' experiences in other classrooms.

CHAPTER 5: ENTANGLED PHENOMENA AND AGENCY IN ANTIRACIST CURRICULA

Clotilda's on fire
Off the Alabama coast
Clotilda's on fire
We're still living with her ghost
(Hahn & Kimbrough, 2020)

It seems inevitable that at any get together the researcher/teachers who attend will find each other and end up clustered in a group telling stories about their students, classes, and schools. One reason for this is our desire when telling stories to tell them to someone who understands them, which then requires a kind of shared set of knowledge and experiences. As I explained in chapter two, the teacher knowledge movement developed a different structure for defining teacher knowledge itself. In response to the process-product and behavior-focused work being done in the 1970s through the 1990s, these scholars suggested that the knowledge to teach goes beyond the pedagogical and is in fact much more extensive than otherwise thought. In 1987 Shulman explained, “[O]ur question should not be, is there really much one needs to know in order to teach? Rather, it should express our wonder at how the extensive knowledge of teaching can be learned at all during the brief period allotted to teacher preparation” (p. 7). In that essay Shulman offered “A Model of Pedagogical Reasoning and Action” (p. 15) which included a process of comprehension (the acquisition of new content by the researcher/teacher), transformation (the process of turning that new content into teachable material), instruction (the enactment of that teachable material), evaluation (the assessment of how much of that knowledge has been retained by students), reflection (the “reviewing, reconstructing, reenacting and critically analyzing” (p. 15) that content), and new comprehension (of how to better teach this content). As I pointed out in chapter two, rather than following George Bernard Shaw’s “He who

can, does. He who cannot, teaches” (2006), Shulman (1986) argues the statement should read, “Those who can, do. Those who understand, teach” (p. 14). According to Shulman, that group of researcher/teachers laughing and telling stories are those who understand.

I want to make sure that I begin this chapter with that affirmation. As I explained at other points in this dissertation, my purpose in doing the research and writing this dissertation are not to criticize or critique the work being done by researcher/teachers particularly that work that is done with the sincere goal of antiracism. What I do wish to do is to look into how researcher/teachers are doing this work and note those places where and why choices were made that produced more or less potential for antiracist outcomes. As Shulman argues, teacher knowledge is extremely complex and requires a huge amount of both synthesis and analysis and, as researcher/teachers regularly reminded me, it can always be improved.

While Shulman focuses the work cited above on the individual researcher/teacher in their classroom, there is the suggestion that in order to conduct this process a researcher/teacher must be aware of the context in which they work. Rosiek and Tristan Gleason (2017) explain that where once teaching was assumed to require only knowledge of content and general pedagogical techniques, in many places around the globe pre-service and in-service teacher education curricula now feature the study of pedagogical content knowledge, the cultural context of teaching, critical examinations of the ideological biases of curriculum materials, case studies of teacher problem solving, narrative inquiry, and the preparation of teachers to conduct research on their own practice. (p. 30)

Cochran-Smith and Ana Maria Villegas (2015) extend the idea of the cultural contexts of teaching to conclude that teacher education is an explicitly “historically situated social practice” (p. 7).

The importance of the cultural and historical context of education can be found in all five of the curriculum theories described in chapter two. For example, in one of the foundational texts of the learner centered theory, Dewey (1990) described the necessity of researcher/teachers' awareness of their students. In his book, *The School and Society and The Child and the Curriculum*, he stated, "the school is not the place where the child *lives*" (p. 34, emphasis in original). Speaking specifically about immigrant children, though the implications are much broader, Addams (2009) argued, "Many of us feel that, splendid as the public schools are in their relation to the immigrant child, they do not understand all of the difficulties which surround that child—all of the moral and emotional perplexities which constantly harass him" (p. 44). In other words, researcher/teachers must be aware of who their students are, where they are from, and their histories because those broader contexts have a direct effect on the enacted curriculum. In the Stern & Gerlach experiment I discussed in chapter two, the cigar lazily left too close to the collection plate is clearly part of the enacted phenomenon of the experiment.

In this chapter I will discuss how choosing to cut the phenomenon of the class differently can and does change not only what is co-produced as intelligible, but also what possibilities for future antiracist curricula are produced. To conduct this inquiry, I will extend beyond the lives, cultures, and experiences of the students and researcher/teachers and cut the phenomenon of the class to include the sedimented histories and geographies of the place of the school, the public discourses surrounding antiracist curriculum, and the potential purposes of racism as an agential idea. The purpose of this process of inquiry is to notice those places where the agential idea of anti-Black racism might be adapting to the antiracist interventions in the experiences of researcher/teachers committed to this work.

Cutting Out a Different Phenomena

The methodology I am employing here has echoes in work that focuses on the contexts of education. These include micro analyses such as the work of Dewey and Addams cited above and the macro analyses found in discussions of systemic racism (e.g. Hammond, 2015; Leonardo, 2013; Love, 2019; Rosiek, 2016) that refer to part or all of the social system in which an oppressive or anti-oppressive curriculum is located.⁴³ What many of these analyses have in common is that they function similarly to the curriculum theories I discussed in chapter two. As one begins their analysis focused on a particular context, aspects of the phenomenon under investigation become invisible or unintelligible (Leonardo, 2013; Pratt, 2021). This is not to say that these analyses are flawed. Instead, as Barad (2007) argued, it is impossible to take into account the whole of a phenomenon, because, as Peirce (1992) asserted, through continuity everything is connected up to and including both small and large infinities. Granted this point, cuts must be made. It is those cuts that produce certain intelligibilities and thus allow for actionable conclusions. In each of the works I cited above as examples of both micro and macro contexts of education, actionable conclusions are drawn that have produced positive outcomes for students. My purpose here is to make my own series of cuts defining boundaries to the enacted antiracist curricula in my study that produce new intelligibilities and, as a consequence, new possibilities.

The methodology that I am using here finds parallels with certain Indigenous understandings and engagements with place discussed in chapters two and three. Again, in that

⁴³ These macro analyses also include discussions of forms of racism in education codified in law (e.g. Rothstein, 2017; Driver, 2018) as part of all of the history and present of law in the country, state, county, city, and neighborhood of a school. It is also pointed to in forms of racism developing out of the history of a specific place (e.g. Loewen, 2005; Imarisha, 2020).

framework, place is the interacting relationship of everything within physical and relational proximity (Deloria & Wildcat, 2001; Marker, 2018). It is not, as in Newtonian physics, the immutable container in which stuff exists and happens. Rather, the place itself is those things in relation with each other. Lummi scholar Michael Marker's work particularly his 2018 article, "There is no place of nature; there is only the nature of place: animate landscapes as methodology for inquiry in the Coast Salish territory", offers an explanation of this relationship. Marker describes Indigenous knowledge produced within a larger context of relationships in a landscape which goes "beyond seeing place as simply a circumstance or a setting for inquiry" (p. 1), but instead understands it as the experience of "a unified, but layered landscape that is both [Indigenous] homeland and a sentient entity of metaphysical and physical proportions and presences" (p. 2). The place of an enacted curriculum is more than the container in which things happen. It is part of the things that happen.

The conversation here and the longer discussion in chapter two, again lead me to a simple question: where should the intelligible phenomenon begin and where should it end? For example, when I told the story of the Stop the Hate, Start the Healing event at Valleyview High School I was making Baradian cuts in and with that narrative, though I wasn't doing it alone. The people I talked to, the news articles and school blog posts and school board meeting minutes I read, my experiences going to school and growing up in the area (and the others who influenced that process), the conventions of the English language, the materiality of my computer, along with an infinite quantity of other influences and influences within influences etc. all came together to co-produce the narrative that was cut out.⁴⁴ In Baradian agential realism, if the agential cut can be in many different places, which is "right" one? Did I tell the right narrative?

⁴⁴ Regardless of the entangled nature of the cutting itself, I am still responsible for the narrative told here.

Teachers are confronted with this question regarding their curriculum regularly. If I am teaching the history of World War II, do I have to start with World War I for it to make sense? If I am teaching astronomy, do I need to include the particle physics of hydrogen? If I am teaching students to appreciate poetry, do I need to break down the rules of phonemes and grammar? In chapter two I offered an explanation of continuity concluding that in Peirce's framework, to call out a particular part of a whole is not to dissolve the continuity of that whole. Also in chapter two, I discussed Barad's theory of the agential cut which they described not as having a correct or incorrect nature, but rather as creating new intelligibilities and new possibilities.

In chapter two I discussed a relatively new scholarly tradition, antiblackness theory which asserts that we are living in the afterlife of (Hartman, 2006) or the wake of (Sharpe, 2016) slavery. It is the irredeemable history that infects our society. In "Clotilda's on Fire" written by John Hahn and Will Kimbrough, Shemekia Copeland (2020) sings "Clotilda's on fire, we're still living with her ghost." Clotilda (sometimes written Clotilde) is considered the last ship to deliver kidnapped and enslaved Africans to the American south. "Even though the U.S. banned the importation of the enslaved from Africa in 1808, the high demand for slave labor from the booming cotton trade encouraged Alabama plantation owners like Timothy Meaher to risk illegal slave runs to Africa" (Keyes, 2019, May 22). The story of this illegal action and the story of one of the survivors, Cudjo Lewis, was chronicled by Hurston (2018) in her book *Barracoon: The Story of the Last "Black Cargo"*. After the Clotilda delivered its "Black cargo" it was burned and sunk "along the Mobile River, near 12 Mile Island and just north of the Mobile Bay delta" (ibid.). The song lyric "We are still living with her ghost" (Hart & Kimbrough, 2020), which also appears as the epigraph of this chapter, echoes the sentiments of Sharpe and Hartman and all three have implications for the questions I have posed to this point. Since I accept the premise

they asserted, it is not only methodologically consistent with posthuman empiricism to assert different agential cuts historically, socially, and inter or intra personally to the phenomenon of an enacted curriculum, it is ethical as well.

With all this in mind, where then, should the boundary around the story of the STHSTH event at Valleyview High School be drawn? If I, acknowledging again that I am not taking this action alone, including only what I have told so far, the possibilities for re-storying and thus producing new possibilities are limited to what has already been discussed. But what happens when I co-produce a cut to include the geography and history of Valleyview beyond the short proximal history of Delilah's work as an activist I offered in chapter four? Further, how does the rest of the phenomenon of this enacted curriculum affect the drawing of those boundaries? To address these questions, I will look deeper into the "sedimented histories" (Helfenbein, 2021, p. 80) of the STHSTH enacted curriculum and read my conclusions with two enacted curricula from a different educational context, that of Oceanview, OR.

To briefly summarize, space and time are continuous but can be delineated while still maintaining that continuity. In response I posed the questions: where do I (for my part) draw those boundaries, what must I include, and how do I acknowledge my part in the boundary-making? What I have not yet discussed is my use of the parenthetical, "for my part." As discussed in chapter two, I am not the only actor in this process though I do bear the responsibility for my actions as I take them. There are other actors and actors within actors influencing the stories I told and will tell, or to use terminology I have employed elsewhere (Pratt, 2021), "whatever is co-produced as bounded and intelligible through said apparatus already has the imprint of those forces on it in the same way that they have the imprint of the researcher/teacher's work" (p. 18). This engenders another question: how do I account for those

actors? In my narrative of STHSTH I can point to different categories of influences in that enacted curriculum. In the last chapter I laid out three of those categories of influence through which the story of the STHSTH could be thought. They were: (1) the broader entangled phenomenon out of which the curriculum is enacted particularly the sedimented histories and geographies; (2) the function of structures/systems both material and immaterial to influence the enactment of curricula specifically the structures of schools, school networks, and curriculum financing; and (3) the hijacking of inter and intra personal engagements with the curriculum before, during, or after its enactment. To investigate the first category I will dig into the broader historical and geographic parts of the phenomenon and then read those conclusions against another case from my research about a different historical and geographic location. For the second category I will work to present the systemic and structural parts of the phenomenon and their productive influence on the enacted curriculum. Again, to broaden these conclusions I will read them with separate cases involving different structures and systems. The third category consists of the compounding influences after what I am calling the hijacking of a curriculum by those agencies of the phenomenon that are not the researcher/teacher.

It is important also to point out that while this conversation could be a multitude of different agential ideas pushing or pulling against the enacted curriculum, as I laid out in my first research question, I am specifically focused on anti-Black racism as it insinuated (and insinuates) itself into the moment of its enactment and in the moments after. There will be moments in my discussion that touch on other oppressive or violent curricular ideas. Despite this, I will attempt to keep my focus on anti-Black racism and its resistance. It is also important to return to my own responsibility for the selection of the focus of my work. In this discussion I am both the reporter

of findings and the primary agent cutting the (re)told narratives and so will try to make my influence as visible as possible.

Returning to Indigenous Ways of Knowing

Engaging with different and expanding boundaries is not a novel methodology. Indigenous scholars have written about these ideas, including Brian Brayboy, an enrolled member of the Lumbee Tribe of what is now called North Carolina, who wrote with Megan Maughan (2015) on Indigenous knowledges (IK) in teacher education. In chapter two I discussed the parallels and intersections of the literatures that I am drawing from and Indigenous ways of knowing. Here I return to that conversation to note the similarities between my forthcoming efforts at extending and expanding the boundaries of the phenomenon of the enacted antiracist curriculum and the IK approach to inquiry. As Brayboy and Maughan noted in their 2015 article, certain Indigenous ways of knowing focus on the interconnectedness of things.⁴⁵ Again reiterating citations made in chapter two, this is in contrast to what Deloria (Deloria & Wildcat, 2001) describes as Western science's reliance on laws which are inviolable, so that all phenomena that do violate them must be discarded until there is such a preponderance of

⁴⁵ In their 2015 article, Brayboy and Maughan describe a conversation between an Indigenous student teacher and their "site teacher educator" (STE). The conversation focuses on the curriculum the school will adopt to teach students about the growth process of a bean. The student teacher offers what they consider to be an appropriate and effective curriculum founded in Indigenous knowledge (IK). The student teacher's curriculum eschews the standard plant growth lesson that includes growing plants in a classroom, measuring them daily, and charting their progress. The student teacher argued that seeds don't grow in sand (which was the initial idea of the STE) which everyone knows and instead that the students should be taken on a field trip to a place where beans will grow, in this case, a nearby field. Instead of merely measuring the stem length daily, students should be encouraged to make observations about the plant itself, its size, color, shape, as well as make observations about the world around it. If the plants aren't growing well, the cause might be sunlight or soil or runoff from a polluted stream. Brayboy and Maughan quote Battiste (2002) who said, "Indigenous Knowledge is also inherently tied to land, not to land in general but to particular landscapes, landforms, and biomes where ceremonies are properly held, stories properly recited, medicines properly gathered, and transfers of knowledge properly authenticated" (p. 13). The process of inquiry in this STEM curriculum is about relationships present in that landscape. Each of these relationships influences the curriculum to the point that to ignore one or more of these relationships could be the downfall of one or more of the lessons. In an IK framework, boundary making can be better described as relationship creating.

discarded phenomena that they can no longer be ignored. This inclusivity means that the process of drawing boundaries in certain Indigenous frameworks like those of Brayboy and Maughan and Deloria Jr. and Wildcat could be better described as bringing into different relations (Battiste & Henderson, 2009) because this new phrasing shifts the necessity of certain kinds of boundaries.

The foregoing conversation about Indigenous knowledge runs parallel to my questions: where do I, for my part, draw the boundary around the re-storied narrative of STHSTH and the other stories that I will impart? It is not just the future and those future possibilities proposed by Peirce to which I am looking. In an IK framework the answers to these questions might be to note those potential aberrations in the phenomenon being investigated. To take Brayboy and Maughan's (2015) "Story of the bean," a poor growth pattern in beans planted by students should be investigated by expanding the investigatory boundaries of that bean's growth. In this way, if the plant is unhealthy the effects of the polluted runoff from a nearby stream or the lack of sunlight due to a particularly cloudy week might be determined to be contributors. If, however, the plant grows strong and tall, by expanding the boundaries of investigation, the students will be able to identify the climate, or the weather, or the proximity of supportive plants like corn and squash, or the particular mineral deposits left in this soil during the recession of the last ice age as possible contributors. The point in this case is not to attempt to exclude factors to find the one root cause, it is to understand as many relationships as possible acknowledging that nothing happens in isolation. In a similar vein, Stern and Gerlach had to look beyond the presumed boundaries of their experiment to the cheap cigar sitting in the table to understand the cause of their sudden success. In this analysis, I will also attempt to revise and extend the boundaries of

my investigation to make intelligible more of the relationships in the enacted antiracist curriculum.

The Broader Entangled Phenomenon: Sedimented History and Critical Geography

The first category of influences through which the Stop the Hate, Start the Healing enacted curriculum or any enacted curriculum could be cut and made intelligible is the historical and geographic context out of which the curriculum is enacted including its sedimented histories (Helfenbein, 2020). These can be narrowly defined as the school or town itself (e.g. Valleyview, OR) or as broad as an entire national political, social, cultural, and judicial system (e.g. the United States). In his 2021 book *Critical Geographies of Education: Space, Place, and Curriculum Inquiry*, in an effort to summarize his understanding of place developed over the course of his scholarship and the broader scholarship on critical geography (Allen, 2003; Harvey, 2001; Massey & Jess, 1995; & Soja, 1989; 1996), Rob Helfenbein (2020) said, “Place, distinguished from space in that it is *made* within the context of broader formations (i.e. topography, society, culture, economics, and affect), described a set of relations. Often in opposition to those broader spatial formations, place is an idea” (p. 16). The conception of place as relationships has been engaged in discussions of racism specifically, and to narrow the conversation even further anti-Black racism. McKittrick, in her 2006 book *Demonic Grounds: Black Women and the Cartographies of Struggle* asserted that “Indeed black matters are spatial matters” (p. xiv). Space/place then is not the apolitical ahistorical external container in which things happen as Deloria and Wildcat (2001) described as the assumption of Western thinking. McKittrick went on to explain,

If prevailing geographic distributions and interactions are racially, sexually and economically hierarchical, these hierarchies are naturalized by repetitively spatializing

“difference.” [...] Practices of domination, sustained by a unitary vantage point, naturalize both identity and place, repetitively spatializing where nondominant groups “naturally” belong. (p. xv)

Thus, it is not just that place is a set of relations in the present moment, it is also the histories of those relations as they have become sedimented into norms that become invisible unless interrogated (Helfenbein, 2021).

This methodology has been employed by other scholars to investigate systemic racism (e.g. Alexander, 2010; Taylor, 2019; Kendi, 2019). What those investigations recognize is the nested nature phenomenon including the enacted curriculum. The actions enacted in one class are continuous (in Peirce’s and Barad’s conceptions) with other actions taken in other classes laterally as well as continuous vertically with those of the school as a whole, the community, the state, and the country. Similar to the physical human body, the act of exercise will have an effect on individual cells in the same way the cancerous replication of individual cells can have drastic effects on the body. It is also the case that the history of that body will have a sedimented effect that will make itself known later. These effects can also be seen through the concepts of sedimented histories. For example, exposure to certain chemicals or radiation will drastically change a person’s susceptibility to cancer later in life (Carpenter & Bushkin-Bedient, 2013).

To more specifically demonstrate how geography and sedimented history change the enacted curriculum making it more or less susceptible to resistance by anti-Black racism, I will begin to interrogate the sedimented histories of Valleyview, OR, the state of Oregon, and to a limited degree the United States. It will be important to keep in mind that this portion of my thesis will not stand alone. It is part of a larger two-part argument. I will follow this discussion with additional case studies drawn from my research wherein researcher/teachers in a different

place attempted to enact their own antiracist curriculum with varying degrees of success. Again, my purpose in this work is to excavate those sedimented histories to create new intelligibilities of the adaptations and resistances of anti-Black racism and enacted antiracist curricula. Specifically, I am building a pathway to relating with curriculum as an agential phenomenon.

STHSTH

In the previous chapter I began the narrative of STHSTH with the murder of George Floyd in May of 2020, and then occasionally made allusions to other preceding histories that had effects on the event (like the presidential election of 2016). The history of Valleyview, OR and the high school itself is obviously much longer and more complicated, and, as we will see, it is that entire history that forms an apparatus through which anti-Black racism acted specifically on STHSTH.

According to the definition of continuity offered by Peirce and explicated in chapter two, all of time and space are continuous and thus, it could be argued that I could start this conversation anywhere and at any time and show some kind of effect on STHSTH. Instead of making that stretch, however, I will start this history with the founding of the state of Oregon. I recognize this is an arbitrary cut for which I am responsible. The state of Oregon was advertised to colonists as a “white homeland” and its “constitution, adopted in 1857, banned slavery but also excluded Blacks from legal residence. It made it illegal for Blacks to be in Oregon or to own real estate, make contracts, vote, or use the legal system” (Millner, 2022, January 31). Valleyview was founded as a town in 1862, eighteen years after Oregon’s “Lash Law” went into effect. “In 1844, when Oregon was still a territory, it passed its first Black exclusionary law. It banned slavery, but it also prohibited Black people from living in the territory for more than three years. If a Black person broke this law, the consequence was 39 lashes, every six months,

until they left” (Camhi, 2020, June 9). This “Lash Law” was the first of three Black Exclusion Laws that shaped the history and racial makeup of the state (Nokes, 2022, March 24). In addition to the Lash Laws, cities, towns, and municipalities all over the state enacted what came to be known as “sundown laws.” These laws made it illegal for a Black person to be within city limits after sundown (Loewen, 2005). The population of Black Americans in the state hovered near zero as exemplified by the 1930 census which found four counties in the state had no Black residents (Loewen, 2005).

In response to the sundown laws, Black communities developed just beyond city limits. In Valleyview this community was named “Tent City” “because its ‘houses’ consisted of tents pitched over wooden frameworks on wooden floors” (Loewen, 2005, p. 85). The history of this Black township is sparse as despite the abundance of resources about the city of Valleyview during the time, few historians have focused on this community (Beckner, 2009). In addition to being called “Tent City” the community of Black families living outside Valleyview was also known as the Trolley Street Bridge Community (pseudonym) and housed many of those who worked on the railroad that runs through Valleyview to this day. In 1949, the Trolley Street Bridge Community was destroyed when the city of Valleyview issued an order of eviction (p. 38). “Once the [Trolley] Street families were evicted from [Trolley] Street, their plight began to attract media attention and inspire public concern, but this did not stop the bulldozers from tearing down their homes in 1949 and dividing their social network among three distant locations on the outskirts of [Valleyview]” (p. 105). One of the most prominent families to live in the community were the Reynolds, Mattie and Sam.

“Mother” Mattie Reynolds [was] the matriarch of one of [Valleyview]’s first African-American families and the last living founder of the predominantly black St. Mark

Christian Methodist Episcopal Church [...] Reynolds' family is believed to be the third black family to reside in [Valleyview]. Her legacy includes raising her family in "Tent City" [...] She also was the first black ever to seek elective office in [Valleyview], vying for a seat on the City Council in 1966. (Wright, 2010, August 30)

"Sam Reynolds was one of the presidents of the local chapter of the Congress of Racial Equity, which sought to end housing and job discrimination against blacks and other people of color" (Hill, 2018, May 31). One of the locations the community settled in after their forced removal by the City of Valleyview was on the west side of town in the neighborhood that would eventually be served by Valleyview High School.

The history of the Trolley Street Bridge Community and the eviction and move west of the city all tie into the history of Valleyview High School. Delilah brought up this history herself in our interview. "I guess the very beginning of [Valleyview High] would be...the reason why we're the school that historically has had the most Black and Brown students is because of the exclusion laws in [Valleyview] and the [history of the] Reynolds family. [...] This is why I bought my house in the [Valleyview High School] region. I asked my realtor where the Black families lived. 'In [that] region.' That's why I live where I live. When I student-taught at Valleyview it was because my sister had student-taught there because she knew the Black families were here" (2LD1:16:19). That history and the diverse student population that resulted is specifically why Delilah and several other researcher/teachers worked at Valleyview. Valleyview's current demographics bear this out. 67% of the school's students identify as white and approximately half are considered to be from low-income families.⁴⁶

⁴⁶ All demographic statistics are sourced from greatschools.org

The relevance of this longer history to the enactment of the STHSTH curriculum might seem distant until we read that relationship with theories of Barad's continuous entanglement and the "wake" of antiblackness. In Barad's (2007) work, particularly in their conception of constitution of phenomena, "the 'past' and the 'future' are iteratively reconfigured and enfolded through one another" (p. 383). They continued,

phenomena cannot be located in space and time; rather, phenomena are material entanglements that 'extend' across different spaces and times. The production of the new can't be located and it certainly can't be owned. Neither the past nor the future is ever closed. It's not that the new is generated in time; rather, what is at issue is the intra-active generation of new temporalities, new possibilities, where the 'new' is the trace of what is yet to come. (ibid.)

In this passage Barad does two important things for my understanding of the production of phenomena. First, they reject the possibility that a phenomenon can be bounded in time, though in a way that suggests that the influences from what might be thought of as distant times are superfluous. Therefore, it is important when discussing the production of a phenomenon like the STHSTH enacted curriculum to take time with the extended history. The second move Barad makes in the quotation is to situate the phenomenon in relation to the generation of "new temporalities, new possibilities, where the 'new' is the trace of what is yet to come." In this explanation, they are arguing that, first, a phenomenon extends across space and time, making longer histories relevant to that phenomenon as it matters, and second, the direction of new possibilities generated from that phenomenon are in some ways co-produced by that extended space/time. It follows then, that what is made possible in the enactment of STHSTH is a co-

production of the longer history of Valleyview and its internalized and externalized communities.

The possibilities produced here and the longer histories made relevant are not neutral in terms of the violence they might inflict. That long history has a particular character and that particular character has impacts on the phenomenon constituted including STHSTH. In 2007, Saidiya Hartman explained,

If slavery persists as an issue in the political life of black Americans, it is not because of an antiquarian obsession with bygone days or the burden of a too-long memory, but because black lives are still imperiled and devalued by a racial calculus and a political arithmetic that were entrenched centuries ago. (p. 6)

In other words, we continue to exist in the wake of slavery. Sharpe (2016) explains that “wakes are processes; through them we think about the dead and about our relations to them; they are rituals through which we enact grief and memory” (p. 21). In this case, the term wake has at least three meanings. The first is defined as the trail of a ship that has passed through. The second is to enter the condition of wakefulness or to become aware of new thinking. The final form of wake used here is that of the period of mourning over the loss of someone. Wake work then is “to be a mode of inhabiting *and* rupturing the episteme with our known lived and un/imaginable lives” (p. 18, emphasis in original). Later in the section, Sharpe continues, “As we go about wake work, we must think through containment, regulation, punishment, capture, and captivity and the ways the manifold representations of blackness become the symbol, par excellence, for the less-than-human being condemned to death” (ibid.). In sum, all antiracist work is wake work, wake work is the inhabiting and rupturing of lives by thinking through that Blackness has become a symbol for the less-than-human.

My discussion here was into the history of Valleyview, the tent city, and the dispossession and removal of the Black community that produced STHSTH in the wake. The work done by Delilah and Emmanuel to organize a curriculum of speakers to humanize the stories of BIPOC experiences was wake work. The bulletin written and posted by the principal reacting to comments about police in schools required wake work. And the counselling of the BSU about ways to move forward in the wake of the soft response to racist social media posts is wake work. Without the extended timeline of STHSTH that includes the Lash Laws, the violence of the production of the curriculum is muted in a way that produces generated possibilities that are inadequate to the task of antiracism.

The history, the wake, is significant to the formation of Valleyview High School in general and to the dynamics present within that school as well as to the enactment of STHSTH in a way that was understood by the researcher/teachers. Delilah herself drew on the history in her explanation of the STHSTH curriculum as it was envisioned, revised, and enacted. The question for this research is whether the sedimented history and context of Valleyview and its effects on the enacted curriculum resonate with the impacts of sedimented histories in other cases with other histories and contexts. To answer this question, I offer two cases collected from another set of researcher/teachers working in a place with a different sedimented history, a place 100 miles to the east, on the coast of Oregon.

Oceanview

To introduce this set of cases I will offer three versions of the sedimented histories and geographies of the town of Oceanview, OR. Each of these “entanglements... ‘extend’ across different spaces and times” (Barad, 2007, p. 383) co-producing the enacted curricula of these cases differently. The first will be the local political climate, the effects of the pandemic and the

sparkling of a local wildfire which all directly affected the curricula. The second will be a brief history of Oceanview similar to the above history of Valleyview. The third will be an investigation of the backgrounds of the researcher/teachers as practitioners of antiracist teaching.

There was a little over a week until the beginning of the 2020-21 school year and researcher/teachers were making final preparations to begin classes remotely in the small Oregon coastal town of Oceanview. Over the summer the state implemented a COVID-19 Pandemic school reopening plan which they called “Ready Schools, Safe Learners” and required each public school district in the state to submit a “blueprint” plan that laid out the conditions for reopening their schools. Blueprints had to be submitted by August 17, which left little time for researcher/teachers to adapt before school started in the fall. The blueprint for Oceanview schools received its final update on August 11 (Oregon Department of Education, 2020). The plan stated that they were to begin the middle school year with “comprehensive distance learning” and only when “metrics support[ed] returning to our hybrid model” (ibid.) would the students and researcher/teachers be allowed to return to the physical school building. It was in that moment that Oregon’s long-predicted fire season exploded. Sparking on August 30, the fire had burned for more than a week covering more than 350 acres before it was contained making the air in Oceanview unbreathable and the water undrinkable (McDonald, 2020, August 30). The fire forced evacuations in the area and pushed back the start of the 2020-21 school year by an additional week ([District] office, 2020, September 4) disrupting the start of an already disrupted school year.

In some ways similar to Valleyview, Oceanview, OR has its own fraught history. The town is located on the lands of the Siuslaw people though according to the Siuslaw Pioneer Museum, “There is no record of any battles with the whites. On the contrary, there are many

stories of how the Siuslaws were most helpful to white settlers. The first white man to see the Siuslaw area was probably a Hudson Bay trapper by the name of A.R. McLeod⁴⁷ in 1836. In direct contradiction of this narrative the history published by the Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw (2022) has an entry for 1824 describing a Smallpox outbreak that “had entirely wiped out the Hanis Coos Indian village at Tenmile Lakes. In 1836 a measles outbreak struck Indian villages on the Coos Bay reducing the population from 2,000 to 800. Such European diseases as smallpox arrived with the white man's penetration into the area and sickened the tribes.” The tribal history also describes Oregon’s “Trail of Tears” in 1860, something that doesn’t appear on the Museum site. The Museum does explain that “It wasn't until 1876 that the Government opened the valley for settlement, and people began "pouring" in. The Indian village of Osceola was still a long way from becoming the city we know as [Oceanview], but things happened fast after 1876.” Here the term “becoming” seems to be doing a lot of work. Also receiving no mention on the museum site are the “Black Laws” though a website copyrighted by James Loewen (2021, May 17) argues that Oceanview was “surely” a sundown town like Valleyview. Interestingly, in response to the question “still sundown?” Loewen writes, “Probably Not, Although Still Very Few Blacks.”

The population of Oceanview tends to be older, whiter and more conservative than the larger cities in Oregon such as Valleyview, a trend that most smaller towns in the United States have followed recently. Before the 2020 election there were several “truck rallies” consisting of a number of large trucks bearing “Trump 2020” and American flags driving in a parade through the town. At least one of these rallies included a prominent Republican candidate for U.S.

⁴⁷ This article has been removed from the original website where I found it with no explanation given. I continue to include it here because it is representative of the historical narrative of the area and was a resource for students and teachers up to its removal sometime between 2021-2.

Representative. It is due to this social climate that many often consider towns like Oceanview to be inhospitable places for antiracist and other anti-oppressive curricula. And it is because of these expectations that I was eager to speak with researcher/teachers in this area that have attempted this kind of enacted curriculum.

For this dissertation I spoke with two researcher/teachers from Oceanview, Rachel and Luke, who happen to be partners, about their work enacting antiracist curricula at Oceanview Middle School. Rachel is a middle school language arts researcher/teacher with almost a decade of experience in the district while Luke is a middle school social studies researcher/teacher who has less experience in terms of tenure but more variety in his teaching environments (before coming to Oceanview he taught high school general and special education classes as well as at the middle school level). Though I spoke to them separately, they described the political climate in similar ways, often referring to the broader “conservative” climate of the area.

In other cases, their references to the political climate were much more specific. During our conversation, Luke described an encounter with several white male students who were using the slogan “Trump 2020” as a bullying tactic against both Latinx students and students who they perceived to be LGBTQIA+. Luke explained that he and another white male researcher/teacher (he was explicit about the race and gender of the researcher/teachers involved) pulled the offending students aside and instead of directly addressing their conduct as a form of bigoted bullying, asked the students how they would define the terms “liberal” and “conservative.” “We all have political feelings we all have political opinions,” he explained, “and so we took a couple students aside, the math teacher and I asked [one of the students] what does conservative and liberal mean?” (1RR2:36:07). The students regurgitated definitions that they had heard from adults in their lives, and so Luke and the other researcher/teacher were able to have a

conversation with them, allowing the students to guide it but also doing some guiding of their own to keep themselves within the “formal definition of those things” (1RR2:36:47). I inserted this anecdote here because it is illustrative of the climate of Oceanview Middle School. I will return to this story later in the chapter because it is also an event that illustrates the adaptation of anti-Black racism.

As of 2018, the United States as a whole had approximately 26,000 state-approved teacher education programs (Kuenzi, 2018, November 16), “about 70% are traditional teacher preparation programs—that is, they are contained within schools of education at institutions of higher education” (p. 2). One of those programs is the UOTeach master’s degree program at the University of Oregon, the program that graduated both Rachel and Luke. This program is

committed to training teachers to assess student needs, tap into student's learning and creativity potential, and focus on how to develop informed critical thinkers. Teachers play a decisive role in creating welcoming, inclusive, and safe classrooms, schools, and communities. UOTeach [*sic*] culturally sustaining and equitable teaching practices are strengthened in the English for Speakers of Other Languages (ESOL) licensure endorsement embedded in the program of study. (retrieved from <https://education.uoregon.edu/uoteach>).

UOTeach is also explicit about its

Equity and Anti-Oppressive Pedagogies: The UOTeach philosophy for teacher education is that every child deserves an excellent teacher; excellent teachers need extensive subject area preparation, extensive socio-cultural knowledge, and an equity framework for curriculum and instruction. Teachers must be prepared for their role in creating

welcoming, inclusive, and safe schools and communities in order to develop the critical thinking skills of children. (ibid.)

The researcher/teachers that the program produces have been exposed to and tend to be well-versed in equity and anti-oppressive pedagogies having been instructed in them throughout their coursework and in their student teaching placements

Both Rachel and Luke took jobs in Oceanview and despite the political climate have regularly endeavored to enact a curriculum that includes anti-oppressive and equity-based content including specifically antiracist curriculum. On several occasions in our conversations Rachel made brief mention of students using current political slogans to intimidate students of color; very similar stories to those told by Luke. However, the political climate extended beyond the interpersonal relationships of students and researcher/teachers. As she was introducing the story that follows, she told me, “We have been told indirectly by admin that the community does not appreciate anything related to antiracist stuff” (2HR1:25:50) so they had to be careful with their curriculum. To explain this need further, Rachel talked briefly about times she had been teaching online and heard adults and other students in the backgrounds of her students’ videos. “Parents can hear what you are doing...I have to kind of be aware of because we're in such a conservative environment” (2HR1:26:22). Later in that same conversation I asked her, “Does [the tension around being careful of attempting anti-racist lessons] also manifest in your small decisions?” She responded, “I feel that now, especially, because I don’t have support from the district or the admin.”

I began this section with three different spaces and times of Oceanview, OR, Oceanview Middle School, and Rachel and Luke, the researcher/teachers who worked there and participated in my researcher study. The first was the immediate history of the pandemic and wildfires. The

second was the much longer history of Indigenous genocide and removal and Black exclusion laws. The third could be thought of as the more recent effects of a community that has systematically excluded those who are not white. I also offered a short explanation of the sedimented histories of Rachel and Luke as researcher/teachers prepared through programs that made them aware of and potentially more responsive to some of those sedimented histories. The story that follows is of the preparation and enactment of an antiracist lesson conducted during the first weeks of the 2020-1 school year at Oceanview Middle School where, despite the lack of support she felt, Rachel enacted a curriculum in which her students read and discussed counterstories about the experiences of young people who were the victims of racism.

First Encounters with Racism.

The curriculum Rachel planned to open the school year with was to center around narratives and specifically how they tied into the literary concept of perspective. As a reminder, all of this was to take place in an online classroom space. In her plan, the final assignment for the unit was for students to write their own personal narrative. As Rachel thought about how to introduce the unit while planning during the summer, she knew that one of the powerful aspects of a personal narrative was its ability to convey a person's state of mind which is why personal narratives were such a good way to teach students about the power of perspective. To this end, introducing narratives with a meaningful story to tell was important. "I thought a great way to introduce personal stories would be looking at social justice issues. I chose a lesson from the New York Times: 'First Encounters with Racism'" (2HR1:16:30).

Unbeknownst to Rachel, another researcher/teacher at Oceanview Middle School had seen the "First Encounters with Racism" lessons and been excited about them enough to post a link on their Facebook page. When a member of the Oceanview Middle School administration

noticed this link, they made it clear that the researcher/teacher should not teach the lesson.

Rachel was not specific about whether this was a direct order or not, but she was clear that this was the message received by the researcher/teacher who posted on Facebook. Coincidentally, it was this researcher/teacher who Rachel contacted excited to tell them about a lesson on social justice narratives that she planned to enact. “I emailed her with these lessons. ‘Hey, I think I’m going to do this next week. What do you think?’” “That’s the lesson! Those are the lessons [that the admin told me not to teach]” the researcher/teacher replied, clearly concerned.

This warning did not stop Rachel, however, though it did make her much more cautious. She made several revisions to how she prepared to teach the lesson. “So, what I did just to be safe was to write [the activities] up like a teacher education program lesson plan. I wrote the whole thing out like I haven’t done since grad school. I did it point by point with a beginning, middle, end, objectives, standards, materials, and all.”

Once she had the lesson typed out with a level of detail she hadn’t felt was necessary to include in years, Rachel turned the lesson in to the principal and waited for what she thought would be the inevitable, “no.” He never said a word. “He never got back to me about it” (2HR1:18:07). For her, the first hurdle has been cleared.

The “First Encounters” lesson came at the end of a series of lessons on Lewis and Clark adapted from the book: *Teaching Critically About Lewis and Clark: Challenging Dominant Narratives in K–12 Curriculum* (Schmitke, Sabzalian, & Edmondson, 2020) and discussions of Oregon’s Indigenous People’s Day, which meant that students had already begun dipping their toes into the ideas of race, racism, colonization, and oppression so to speak. Even so, Rachel still figured that she would start with a “taste” of antiracism and assume that she would return to these ideas later in the school year. Teaching about racism is something Rachel described as

easier now than when she was a younger researcher/teacher. “I feel more comfortable [now] having a student bring up race or racism or anything related to that [than I did as a younger teacher]. Rather than becoming defensive, I can engage with them and try to be curious by asking them more questions to see if I can dig into their background knowledge a little bit more” (2HR2: 34:04).

After our first conversation Rachel was kind enough to send me her lesson plan and the handouts students received during the lesson. I used those materials to develop questions to trigger Rachel’s memory of the lesson and to add context and clarity to this representation of her enacted curriculum. My focus, as I explained in chapter two, was on Rachel’s re-storying of her enacted curriculum. “First Encounters” began with Rachel defining race for the students as “prejudice plus power” and “hierarchy discriminating against people based on the color of their skin” (2HR2:14:46). At that point she followed her lesson plan saying, “Let’s also put politics aside and focus on empathizing with people from other backgrounds. When we recognize stories told by people from diverse backgrounds, we are affirming their experiences and shedding light on problems in their lives.” Also, during the introduction to the lesson, Rachel and the students went over their discussion norms that revolved around respecting others and the space. The stories students read were

two personal narratives, written by teens about their first encounters with racism. There was, I believe, a Filipina teen from Washington and there was a guy from El Salvador who was undocumented. I wanted the students to also see that racism is not something that's happening in the past exclusively, which they might think because we're talking about Lewis and Clark and other things that happened in the past. That always seems to

be a common narrative: that racism happened in the past and we can forget about it. Like, let's learn a little bit but it happened a long time ago. (2HR1:20:08)

Once she had completed the introduction, the students were split into groups and places in breakout rooms. Once there, they decided together which of the two stories to read aloud and then collectively answered the questions attached to the story.

Rachel and I had four conversations total and a short email correspondence. The narrative of her enacted curriculum above is a retelling based on several different versions of the experience prompted by different questions I asked her; it is cut into intelligibility through the apparatus of narrative structure. This is not to say that each of her reconstructions of the experience is incomplete or incorrect, or that what I have produced here is a more objective version of her teaching but rather that each re-storying of the narrative during our interviews is in fact a co-production with me and the flow of our conversation. Each is a different co-production of the experience through a different apparatus making certain aspects intelligible and others invisible, with the re-storied experience here being cut through the apparatus of narrative structure. It was in one of those co-productions that I asked Rachel what “putting aside politics” looked like in the classroom. She told me that talking about racism as a current problem in our society without delving deeply into movements like Black Lives Matter and other issues that “teachers...have touched on and gotten in trouble for” is a “fine line” (2HR1:19:28). “I’d say things like, ‘These are issues that are going on right now.’ And I might have a student say ‘Oh, like the George Floyd protests.’ And I would say, ‘That’s a good example.’” (2HR1:21:33). Here, rather than directly engage with the protests as was done by some researcher/teachers in the STHSTH curriculum, Rachel took the warnings of her administration and her own knowledge of the climate of the community to heart and deflected the comment. In another example, “I had

another student pointing out that there are statues of Columbus and of other people who colonized. I said, ‘I think you're right. And this is connected to what we're talking about. Can you tell me more about that?’” (ibid.). When the conversation went further, one of Rachel’s go to moves was to allow that no one, including her, had all the facts and that they could conduct more research to find answers to the issues being raised. “I'm honest with them and say, ‘I don’t have all the facts either. We're doing research together’” (2HR1:21:33).

Rachel’s particular form of engagement with the explicit idea of racism was not confined to these comments or her lesson plan’s specific scripting around setting politics aside. The conclusion of the lesson in the plan emphasized that “we are focusing on personal accounts of important life events that shed light on larger social issues. We are reading these stories to generate empathy and create understanding.” What I find interesting about these engagements is that they simultaneously focus students on racism as an interpersonal and systemic form of oppression while seeming to dissociate that oppression from the students themselves. I will return to this observation later.

As she expanded upon her memory of the classroom and breakout room discussions that took place during the lesson, Rachel made a point that was very similar to what Luke told me about the conversation I mentioned earlier with the boys about the meanings of “liberal” and “conservative.” She told me that she’s more inclined to “let students take over” the conversation and not place herself as a spokesperson. To illustrate this point, she talked about a student in one of the breakout rooms who made a comment about the narrative that their group was reading. In the reading the teen was called an ethnic slur by a white man while she and her friends were out eating pizza. To this, the student argued that being called a slur shouldn’t have bothered the girl in the narrative since the guys who said it were strangers. “If they were her friends, it would have

really mattered” (2HR1:34:04). Intentionally or not, the student was suggesting that the experience was not really hurtful because the girl telling the story should only be affected by the comments of her friends. This would effectively let the abuser off the hook for his comment and invalidate the actual experience of hurt felt by the main character in the story. At this point Rachel had a choice to either step in and counter the student’s point or trust the other students in the breakout room to address the problematic statement on their own. In her retelling, Rachel said she hesitated on the decision eventually choosing to wait and let the rest of the group express their viewpoints. To her relief (and slight surprise) they did and over the course of the next few minutes pointed out the issues with the original statement seemingly to the satisfaction of its original speaker.

Most often in her classroom when politics comes up, Rachel reported to me that it fades away quickly as the students think of it as a sensitive subject. However, in this case, allowing that comment to simply fade away was not an acceptable outcome. So, was Rachel gambling that the students would address the issue thus avoiding that unacceptable outcome? I do not believe so and neither did Rachel despite her pause over the choice to speak up. Over the course of the short school year, she had already developed within her classroom a community of respectful discussion which made possible not only her choice to remain silent but also her ability to present this lesson at all. When I asked her, “How much work did you put in to build the community enough that students felt comfortable questioning each other and taking each other’s questions?” her answer was complex demonstrating her own understanding of the difficulties of building such a community and then trusting it to engage with difficult content.

I don’t know. I have to think about that one. We did a lot of work at the beginning of the year with building a “beloved community.” So, I use the language that bell hooks used to

describe what Martin Luther King, Jr. said. I made the point that everyone's voices matter and tried to affirm everyone's voices. I make sure that I have students' nicknames right and pronouns right. I've had students more open than ever before about being non-binary, about transitioning, and having these conversations. I'm also creating a space where it's okay to talk about different cultures and sharing different tidbits from students' lives. I hope that being really open about race and racism fairly early on in the year will help us go deeper into these topics when we look at, for example, poetry from diverse authors next month. We'll do stuff with voting next month as well. (2HR1:36:39)

Her work to build a "beloved community" included having students begin the school year by writing "Raised by" poems (2HR1:04:41) which led directly into discussions of peoples' different points of view and perspectives (and thus led to the unit this lesson was a part of).

Despite all of this groundwork and the success of the choice to not intervene in the breakout room, there were still clear lines that Rachel was not willing to or not able to cross in her enactment of this antiracist lesson. When she framed racism as "prejudice plus power" and a "hierarchy discriminating against people based on the color of their skin" again she had several choices. The most obvious two categories of choices were, first, to frame racism as an abstract or generally understood frame that affects the world without getting into specifics about where and how, or, second, to draw direct connections between the students, who were mostly white, and different kinds of discrimination and privilege. In one of the classes that took up this lesson the students did some work on the chat board for the Zoom room digging into questions of where racism came from. "On one hand I thought we don't need to talk about this right now, but I also wanted to recognize the history of [racism] as well. I was torn" (2HR2:16:06). In that class Rachel did give a short description of how racism stemmed from slavery and the slave trade. Her

overall reluctance to directly connect the overt racist violence in the narratives to the privilege held by her white students in some ways stemmed from her understanding of the classroom, but it also was the result of her own history of teaching those kinds of lessons. “When I’ve done [lessons that directly connected her students to white privilege and racism] before it hasn’t worked out so well. I tend to lose a lot of students” (2HR2:18:26).

In the end, with this lesson in particular, Rachel “didn’t talk about whiteness. I did mention whiteness in terms of when I’m speaking for myself, I’m speaking as a white person. That’s where I’m at. I have my own experiences and I can’t speak for other folks of other races and that’s partly why we’re reading a couple of these accounts. I want you [the students] to get different perspectives on race” (2HR2:17:03). Choosing to tell students to “put politics aside” was interesting for another reason. Later in our conversation after Rachel had finished telling me about the “First Encounters” lesson, she referred back to “the conversation we’ve had before. Everything is political. When you do something or you don’t do something, it’s all political” (2HR2:29:51). This seemed like an intentional contradiction. “It’s all political”, presumably included this lesson and the ideas in it, and yet, here she was telling students to put politics aside. This was not Rachel lying to her students or hiding a harsh truth from them since it is clear from her explanations and the context of her classroom that expression of a hard truth (that white people including those in the classroom were in some cases perpetrators and in all cases beneficiaries of racism on some level) would have ended her lesson and possibly her employment. To add more clarity to why Rachel chose to actively silence aspects of an explicit conversation about racism, she also pointed out that the context of this active choice included not just what she had experienced in the past but also what her plans were for future lessons.

We haven't looked at the concept of privilege yet. I am hoping to address it [in the future] but I'm finding the right time. That and to acknowledge that it's okay [to talk about]. There's a poem that I was going to use that is kind of like "Unpacking the Invisible Knapsack" (McIntosh, 2002). I can't remember where I found it, but it addresses privilege in a really good way. I'm thinking about using that at some point throughout the year to talk about activists and allies and advocates. (2HR2:18:19)

Had she chosen to engage in a conversation about privilege at that moment in the school year, her belief was the students would have lacked a language to speak and a confidence in the community they shared which would have precluded speech anyway. By both leaving the connection between the students and racist oppression silent (or at most implied) and guiding the conversation away from those ideas when students themselves brought it up, Rachel was giving herself the possibility of reengaging with these ideas later. Also, she was responding to a dimension of curricular racism that existed in the administration's attitude, which was in turn embedded in and a response to the racism in the community's attitude, which was in turn embedded in and a part of a national discourse constituted by talk radio and some news outlets. This more diffuse manifestation of curricular racism was material, real and could have effects on the researcher/teacher, administrator, and curriculum in the form of censorship or worse. The researcher/teacher was maneuvering around these, but had to be worried that by doing so, she was becoming the problem. She made a "cut." that came with ontological and political risks.

Through the duration of the "First Encounters" lesson there were no explicitly "political" statements. The students "recognized that [racism] happens maybe more often than they thought" (2HR2:10:30) though Rachel was only able to do an extended debrief in one class due to time running out.

In the enactment of this antiracist curriculum Rachel demonstrated several aspects of her own understanding of the movements of racism through the place and sedimented history of Oceanview and made choices that resisted those movements. In the end she was able to complete a lesson that began a conversation about the interpersonal and systemic nature of racism after having been warned explicitly about it. At the end of her lesson, she was able to move forward with her curriculum without an outcry from the community or her administration. This is not to say that I think she fooled the community or the administration. Nor am I saying that all of her decisions surrounding the lesson planning and enactment were without negative consequences. Rather, my contention here is that Rachel made particular cuts that produced a phenomenon in which she was able to teach a lesson that was valuable to and hearable by the students in her room. But what happens when that valuable lesson loses its hear-ability?

Social Movements.

As Rachel was beginning to relate the story of her “First Encounters” lesson and was explaining how one of her colleagues had been warned about using the lesson after posting it on Facebook, she made it clear that “to be safe” (2HR1:17:31) she chose to write up the lesson plan using detail that she hadn’t employed since graduate school. As an aside she added that the warning from her colleague wasn’t the only reason for the caution she had about planning and enacting antiracist curriculum. Her partner, Luke, had also been “running into trouble” (2HR1:17:33). He related to me another story about how, several weeks earlier, several male students used “Trump 2020” to bully other students, illustrating some of the political climate of the school. After our first interview I emailed him about setting up another conversation and hadn’t heard back as of my second discussion with Rachel. To me, this likely meant that he was either swamped with teaching and/or was not ready to have a conversation about his “trouble,”

both of which were understandable. Several days after my conversation with Rachel I received an email from Luke setting up another interview. When our Zoom call had launched and we had cleared the obligatory “I can hear you. Can you hear me?” back and forth, I started by asking him, “So how’s teaching?” which elicited a smirk.

“It’s been quite an adventure.” He replied. In our first interview he had described his teaching style as high energy and goofy and that he tended to tell a lot of jokes to set his students at ease. In that vein he started his year off boldly with a series of lessons in week one on critical thinking. “I went a little in depth with...maybe a little too in depth with...what thinking is. We went over what critical thinking is and then touched on biases and fallacies. We got to take a look at what we think, how we think about it, and how we can adjust our thinking” (2RR1:1:15). While this was not explicitly part of the reading standards that were part of his prescribed curriculum, he was confident that these were important and valuable skills for the students to learn.

When Luke said that he might have gone a little too in depth with the content, he explained later that he meant that some of the students didn’t seem to fully grasp the concept of biases and fallacies as he presented them. “Hey, we’ve all engaged in some sort of bias in terms of our thinking and this is how we get out of it.” He told the students. The response that he got was, “I don’t know. I have never experienced a bias.” So, he responded, “Hey, you have got to think about it.” “It was kind of a rocky start” (2RR1:1:15).

Undaunted, Luke launched into a mini unit on social movements and reading and understanding informational texts, again, with a focus on critical reading and understanding. He began with an explanation of informational text structure which is helpful both because it is instruction that is explicitly called for in the reading standards and because it helps students to

locate the information that is needed in a longer text. Luke's explanation of informational text structure was followed by a hook that employed "visual thinking strategies" (Yenawine, 2013) to spark a student-led discussion of a provocative image of protests in Hong Kong.

It was after the discussion of the image that he launched into a presentation explaining the concept of social movements, a presentation he was kind enough to share with me. "It was really kind of a cool presentation about what social movements are. How we started the different cycles of social movements with a lot of examples." (2RR1:2:34). He offered a definition, an explanation of the goals, and what elements tend to be involved. There was a list of four general types of social movements: reactionary, conservative, revisionary, and revolutionary, each with two or three concrete examples to solidify the definition in students' minds. The final slide of the definitional section of the presentation showed the general stages of a social movement beginning with "emerge," continuing through "coalesce" and "bureaucratize," listing possible outcomes of that bureaucratization, and concluding with decline.

Once the lesson had reached this point it was time to give students larger concrete examples with timelines attached so that students could see all of the different elements combined in a single movement. He started with the Arab Spring, followed by recent activism in the U.S. and the specific movements in Portland, OR. "Everything was fine until I got to hate groups and then everything went downhill" (2RR1:2:34).

Like all schooling in Oceanview, this lesson took place in an online classroom with the researcher/teacher sitting in their classroom at the school alone and the students all (presumably) sitting in their respective homes. The majority kept their cameras off or when told to keep them on, figured out how to crop their screen in such a way that it was impossible for the researcher/teacher to tell who or what was going on around them. Luke seems to me to be an

engaging and effective researcher/teacher based on our conversations and the well-thought-out lessons he shared with me. When he reached the slide that discussed hate groups as a form of social movement. “In some classes I just explained what hate groups are that they are social movements, too. I mentioned a couple of them as well including, in some classes, the Proud Boys...which I should not have done” (2RR1:2:34). In his slideshow he explicitly explained what qualified a group to be included as a hate group. The slide said, “These groups have been documented by law enforcement (the F.B.I.) and legal groups (The Southern Poverty Law Center) committing acts of violence, hostility, or hatred towards members of targeted races, ethnicities, nations, religions, genders, gender identities, and sexual orientations.”

In one of Luke’s classes, he went further than just mentioning the Proud Boys. “In one class I mentioned how I thought they were really dumb for what they believe in, and I had a parent who just lost her shit over that” (2RR1:2:34). He went on to explain that the parent

was calling me about it saying things like ‘He should not be voicing his opinion...’ I was like, ‘Yeah, I probably shouldn't have said that. But they're still a hate group. The FBI said so. So did the Southern Poverty Law Center.’ (2RR1:3:17)

Another parent who checks in with their student regularly sent him an email to “clarify a few things” (2RR1:4:13). The first was why Luke was talking about the Portland protests in class and the second was why “one of the groups” was listed as a hate group. As he explained to me, Luke reasoned that while the parent was not specific about which group they were referring to, since they were not likely a neo-Nazi, part of the KKK, or a member of the Westboro Baptist Church, they were probably referring to the Proud Boys. The fallout from the reactions of the parents almost immediately involved one of the principals.

At this point in our conversation, Luke, who in our previous talks had been relaxed and free when talking about teaching and telling stories about his classroom, began to pick his words very carefully. His pauses became longer between thoughts and he reframed sentences to make them say more precisely what he was thinking. “That broke my confidence,” he continued. “It shook my world. I was not in a good state for like a week.... It's been kind of...it did not start out well for me” (2RR1:3:34).

The accommodation that was reached was to have the student not attend the rest of the classes in this mini-unit and to instead complete an alternative assignment using the extremely outdated social studies textbook that the school had. The student read an article and answered questions about Alex Rodriguez’s record-breaking contract to play baseball with the Texas Rangers signed in 2000. Since this textbook came out Rodriguez has completed his contract, signed and played for the Yankees, won a World Series, retired from baseball, married and divorced Jennifer Lopez, and bought the Minnesota Timberwolves NBA franchise.

Luke also chose to make a general apology to all his classes for any offense he may have caused. The repercussions from the incident did not stop there, however. As I mentioned his demeanor in the conversation with me was different. He also told me that,

what I did do was I actually changed my approach to [teaching] the class in general. I have been very reserved. I'm trying not to slip up. I used to joke a lot as a way of connecting to the kids especially with the young white males. I was always kind of goofy and joking and I stopped doing that. I'm very very focused on starting with the bell ringer every day. We're working a lot with grammar so we're looking at vocabulary words and context, and word choice. ...I'm using as much tech as I can at any one moment. I'm using a lot of Jamboards, Google Forms, and trying to do all this different stuff just to get

them engaged in the class. [...] But yeah, I changed my approach. I decided unfortunately I'm not going to talk about the election. I think they're going to talk about that in [another class] anyway. It would be nice to have the perspective of another teacher talking about it because I doubt they'll be talking about it in math or health or science. [...] So that's kind of how my year has been. I've been trying to, you know, not piss anybody off.

(2RR1:6:12)

Luke did have other options in response to the conflict. Both he and his partner, Rachel, who is an official in the local teacher's union made clear to me that he would have been well within his rights to fight the consequences chosen by his administration and the parents. He told me that his decision not to fight came down to the relationship between his teaching career, his school, and the community in which worked. The older sibling of one of the students who had the strong reaction to his statement walks past his house every day. "This kid is now graduated, but I don't want him to mess around with my car; break the windows. Yeah, I backed off a lot" (2RR1:11:16).

Luke's statement that he "backed off a lot" was not just reflected in his teaching demeanor. It was also a curricular move. In the next activity after his introductory presentation on social movements, he was going to have students read about and compare the Black Lives Matter (BLM) Movement in the U.S. with the ongoing pro-democracy protests in Hong Kong. After the events described here, he chose to leave out the BLM movement entirely and just have students read about Hong Kong. "Kids didn't really care or really get it because there's so much history that they have not learned about China's 'One China Policy' and what has happened for years in Taiwan and then what's been going on in Hong Kong since the British relinquished rule over the islands. I was going to try to cram that all in. It was more of a humanities lesson"

(2RR1:20:52). The concluding activity of the unit would have been to have the students develop a Google slide that described a social movement of their choice. Despite the direct intervention into his antiracist curriculum and his feeling forced to scrap the section on BLM, Luke did say that the final activities went fairly well. “I got a lot of good responses. Some kids were doing like second amendment stuff, which is fine, because a lot of them here are hunters. A lot of them got what the project was about. They said, ‘this is what I believe in’” (2RR1:23:56). However, as he reported to me without getting into the specifics of student assignments, it was clear to him that the responses from students had mostly been whitewashed of antiracist movements.

I asked Luke if he would change anything about the lesson if he were to try to run it again. “I would approach it in a more, I guess, clinical wouldn’t be the best way to put it; a more academic way” (2RR1:12:13). He suggested that he would spend more time talking about evolutions in transportation, or movements in urban farming, or shifts to ethical trade practices and brands like Patagonia. In his original presentation, Luke “went through a lot of stuff and mostly the kids didn’t have an issue with it” (2RR1:12:13).

What is important to return to in relation to this re-storied narrative is the nature of the relationship between curriculum and anti-Black racism. Curriculum-as-a-whole can be expressed as the totality of what is learned and produced in the process of education. This includes what Cortés (1979) called the societal curriculum explained briefly in chapter two. The societal curriculum is what is learned from family, friends, the neighborhood, television, social media, etc. It also includes the hidden curriculum that is related to the societal curriculum. Since the societal curriculum includes what is learned from the structures and systems of society, and, as I explained in chapters one and two, anti-Black racism is endemic within those systems and structures, students, researcher/teachers, administrators, and communities are all imbibing anti-

Black racism at all times in one form or another. What Luke was encountering was the calcified resistance of anti-Black racism on a much larger scale than he was prepared to resist in his enacted curriculum. The antiblackness was in the principal, parents, and community, and materially threatened this researcher/teacher.

This sentiment is one I will return to later when I discuss how anti-Black racism can seem to hijack conversations that might otherwise be doing good work. Despite his assessment of the success of the mostly innocuous portions of the presentation, Luke was torn about the consequences of completely removing the antiracist aspects of the lesson, again referencing the fact that there were so few researcher/teachers in the school who would present the students with these different viewpoints about racial and social issues in our society.

How Historical and Geographic Context Act on and With Curricular Agents

These three narratives of researcher/teachers enacting or attempting to enact an antiracist curriculum occurred in two distinct historical and geographic contexts. How do the contexts affect the ways researcher/teachers construct antiracist curricula and how do those same contexts allow racism more or less access to corrupt that curricula? The effects of the context of racism on both a large societal scale and a smaller interpersonal scale have large bodies of literature devoted to them. What I have attempted to do in this section is to present a small selection of the broader sedimented histories and geographies with which the antiracist curriculum of the three researcher/teachers was enacted and to show where those contexts made possible the intervention of the idea of racism as it worked to resist those curricula.

The sedimented histories and geographies of Valleyview and Oceanview Oregon, while broad and often considered outside of what is necessary to consider when planning and enacting a curriculum, can be seen in this discussion to inhibit the enactment of particular curricula. Stop

the Hate, Start the Healing was enacted at Valleyview High School in a way that it could not have been at most other schools. The high school itself is an outgrowth of the expansion of the town of Valleyview westward which eventually annexed the housing development created by the forced eviction of the Trolley Street Bridge Community, which was only there because of the enactment of sundown laws in the state and city. It was the history of those Black communities that brought Delilah to the school to teach and fostered the relatively diverse student population in her classes. What we can see in the enactment of STHSTH is a direct conversation between people, each with their own background and history and racism which led directly to both the contentious staff meeting (which turned out to be less contentious) and the angry reactions of the student groups who wanted the parties involved in the Facebook posts held accountable. It also led to students and parents who consider themselves to be “conservative” speaking out about their own discomfort with the conversation and support of law enforcement.

At Oceanview Middle School, Rachel and Luke engaged with a different historical and geographic context that dictated what they could and could not do in their classrooms. Their much smaller town had been considerably more successful in keeping Black people from settling there and in keeping the white people who did live there from learning much about why. Based on their own knowledge of those contexts, Rachel and Luke would not have attempted an event like STHSTH but instead made much smaller curricular interventions that were much more “clinical” or “academic” to use Luke’s words. In Rachel’s lesson, she deliberately decentered the whiteness of her students by telling them to put aside “politics” despite her having already acknowledged to me that politics is not something that can be put aside. She made more space for her students to engage with the material without having to involve their own identities. When she did make mention of whiteness, she explicitly applied it to herself while positioning the

lesson as an opportunity for the ostensibly non-racial students to read another person's perspective. She also allowed the students to direct part of the conversation into the origins and social foundations of racism which meant that she was not actively pointing out the students as benefactors of racism.

Rachel utilized what she knew of the context of her school and students and allowed that knowledge to help her predict a wide range of possible outcomes of her lesson. Given the choice between addressing students directly about their complicity in a racist system or allowing them to discuss that question through a lens of perceived objectivity, Rachel chose the latter with the full knowledge that it was giving students a false sense of disconnection. The question this raises is: was this the right choice, a question I will address in a later section.

This section offered a short discussion of the importance of developing an understanding of the sedimented histories and geographies present in the entangled phenomenon of a class in which a researcher/teacher is attempting to co-produce an antiracist curriculum because one of the ways racism itself will find levers with which to resist that curriculum is through those histories/geographies. The curricula that might conceivably be possible in the mind of a researcher/teacher are co-produced through the apparatus of those sedimented histories as was demonstrated by the two cases offered here. I want to take a moment and dwell on that assertion before I move on. What is conceivable for a researcher/teacher is co-produced through the apparatus of the histories and geographies of the community sedimented through relationships over centuries. If I return to the idea that any given phenomenon is always already infected with the influences of anti-Black racism offered in chapter two, it is clear that includes those conceivable possibilities meaning that the realm of curricula researcher/teachers like Rachel and Luke consider to be possible have had choices removed by racism. When I said above that an

event like STHSTH could not work in a place like Oceanview, anti-Black racism had some influence on that statement. When Luke looked to those aspects of his presentation that “worked” and those that he would need to scrap, anti-Black racism itself had some influence there as well.

One of the issues with doing this work is that racism is already behind our eyes and infecting our ideas even before we begin to coherently produce them. In his op-ed chastising Valleyview High School for delaying the “Black Lives Matter to [the district]” event in 2018, Harris made a statement with interesting parallels to this conversation.

But maybe Oregonians don't want to move into the future, because of the past. The (Portland) Oregonian reported in 1937 that the Klan claimed over 16,000 members statewide, and planned to make [Valleyview] its state headquarters. ...There was never a historic movement to stop the Klan or eradicate its members...They continue to organize to this day in many...County workplaces. Perhaps this invisible hand of history delayed the [Valleyview] Black Student Union Black Lives Matter exhibit. (Harris, 2018, February 28)

We can see the “invisible hand of history” (and geography) find influence in the subsequent STHSTH event, and the “First Encounters with Racism” and “Social Movements” curricula. We can also see an “invisible hand” active in the second area of engagement I will discuss here: the function of structures/systems both material and immaterial that influence the enactment of curricula, specifically the structures of schools, school networks, and curriculum financing.

Structures and Systems: Schools, Networks, and the Money

In chapter four while discussing the Stop the Hate, Start the Healing event I spent a great deal of time discussing the administrative structures that impeded the creation of the event. In the

above section on the “First Encounters with Racism” and “Social Movements” curricula I also spent time discussing the structures and systems of communication and oversight that caused them to shift, defend, water-down, and, in the case of “Social Movements,” abandon the antiracist curriculum they had planned. In all three cases, the antiracist curriculum was planned and enacted within particular systems that have in some ways facilitated and in some ways repressed their work. Since my focus in this dissertation is on researcher/teachers and their knowledge of the curriculum they enact, I will not suggest here that we tear down the system and remake a new one, though there are compelling arguments from various points of view that suggest just that.⁴⁸ It might also be the case that the interventions of individual researcher/teachers in individual classrooms could spur the kind of wholesale systemic changes advocated in those works. What I will investigate in this section is how those systems, like the sedimented histories and geographies, co-produce avenues through which anti-Black racism can find purchase and antiracism can find resistance.

I will begin this section with a fourth case from my research which I am calling “The Job Fair” for the purposes of this dissertation. The antiracist curriculum I will discuss here was enacted at a school that serves kindergarten through eighth grade students in the majority Black section of a large Midwestern city called Cityview. I was a researcher/teacher there for three years and was part of the team that brought this curriculum about. The re-storying of this case that follows is a combination of my own memories as one of the researcher/teachers experiencing the project, and interviews with Teneka an administrator and teacher supervisor in the building who was also kind enough to share emails, schedules, and handouts she had saved from the event. This case study is unique because it is the only one in this dissertation in which I

⁴⁸ E.g., abolitionist education explained by Love (2019).

participated in the enactment outside of the three stories that began chapter one. The reason this case works with the other three I have presented is that the majority of the planning and enacting of this event was carried out by Teneka which meant that as it was coming into being I was able to observe and support her. In this analysis, Teneka is the researcher/teacher experienced in antiracist work who is adapting to and resisting anti-Black racism.

This curriculum will illustrate all three categories of influence through which the story of the STHSTH could be thought that I described at the conclusion of chapter four. That said, it will do the most to explicate the second of those categories: the function of structures/systems both material and immaterial to influence the enactment of curricula specifically the structures of schools, school networks, and curriculum financing. In this section I will focus my analysis on three more specific systems and structures: (1) the intra-actions between the students community and the broader social and economic systems designed to decrease Black economic power and employment; (2) the process of securing the financial support that allowed us to conduct this curriculum in the first place; and (3) the student assessment metric, on-track data, that was included to secure that funding.

Similar to my explanations of the three case studies I have discussed so far, *Stop the Hate*, *Start the Healing*, *First Encounters with Racism*, and *Social Movements*, I will begin this study with a brief engagement with the sedimented history and geography of Cityview.

Cityview

Unlike Oregon, many of the large cities in the Midwest took part in what came to be known as “the Great Migration.” This migration was “one of the most significant demographic events in U.S. history” (Tolnay, 2003, p. 209) and resulted in the mass influx of Black people into many northern cities. Beyond being a demographic event, the move was also a major

cultural event that made its way into much of the literature written by Black authors (e.g. Baldwin, 1953).

The Great Migration was spurred by the racial violence and poor economy in the South and by industrial recruiters looking for workers for their factories in the North (Kendi, 2016, p. 308). Kendi (2016) described this process thus.

In the first mass antiracist movement of the twentieth century, migrants eschewed beliefs in the New South's racial progress, in the notion of Jim Crow being better than slavery, and in the claim that Blacks' political-economic plight was their fault. Segregationists tried to slow the migration through racist ideas, ideas put into action when they terrorized northern labor recruiters, when they arrested migrants, and even when they tried to improve labor conditions. But nothing and no one could stop this movement. When migrants reached northern cities, they faced the same discrimination they thought they had left behind, and they heard the same racist ideas. (p. 308)

When Black people moved north, mostly they moved into the previously segregated neighborhoods that already existed in northern cities, neighborhoods segregated due to the de jure and de facto racism embedded in the housing laws in most northern cities. According to Richard Rothstein (2017), "Unlike public housing, which was primarily a federal program with some local participation, government policies to isolate white families in all-white urban neighborhoods began at the local level" (p. 44). He continued, "many other cities, particularly in southern and border states, already had large black populations that couldn't be expelled. Instead, many of these cities adopted zoning rules decreeing separate living areas for black and white families" (ibid.). The results are the segregated neighborhoods that exist throughout Cityview making it one of the ten most segregated cities in the United States (Comen, 2019, July 20).

These Black neighborhoods, codified by redlining and other segregationist housing practices, seemed to produce a second America. LeAlan Jones, writing about his life on Chicago's southside, explained, "I've never felt American. I've only felt African American. An American is supposed to have life, liberty, prosperity, and happiness. But an African American is due pain, poverty, stress, and anxiety" (Jones, Newman, Isay, & Brooks 1998, p. 8).

Cityview's history of discriminatory housing laws and practices contributed to the highly segregated schools in the city. As of this writing, Cityview's schools continue to be highly segregated (Coffey, 2021, July 8). This is the result of not only neighborhood boundaries created by redlining, business relocation, and school district lines, but also white flight to private schools and the recent moves to close many what were called "underperforming" or "failing" schools (Lipman, 2011). The schools that have been closed have all been chronically under-resourced and mostly served the BIPOC student populations of the city (Ewing, 2018) meaning that those BIPOC students often can no longer attend schools down the street from their houses and must instead take buses.

I want to be clear here that it is not my intention to identify these students as deficient due to their circumstances, histories, and/or geographies, in fact quite the opposite. The Black community in general and the students at Cityview in particular have not only survived historical and current adversity but continue to attend, learn, and get promoted to some of the best high schools in the city. These students are resilient, hard-working, and intelligent and should be recognized as such.

The Job Fair: On Track to College and Careers (OTCC).

Cityview Elementary School is located in one of the de facto segregated neighborhoods in the city and the student population reflects that. More than 90% of the students identify or are

identified as Black and, at the time, there were no students attending the school who identified as white. The school had long been under-resourced until it was taken over by a “nonprofit teacher preparation and education management organization that partner[ed] with [the school district] to turn around ‘failing’ schools, typically in high-poverty areas” (Lipman, 2011, p. 112-3). This organization, when green-lit by the district, will come into a school, fire all of the researcher/teachers and administrators, hire a new staff that often includes a large number of the new researcher/teachers produced by the organization’s teacher education program, and infuses a large amount of money into renovating the school and hiring extra security and student support staff. Often this infusion of money included the hiring of art, music, and physical education researcher/teachers. The money, though, is not in perpetuity and runs out after a certain number of years. I was one of the researcher/teachers produced by the organization’s teacher preparation program and taught for three years at Cityview Elementary.

In the winter of 2015 at a school holiday party, I spoke with an administrator at Cityview Elementary, Teneka. In a dimly lit bar at the table reserved for us by the administration, over a decently tasty beverage, surrounded by my colleagues and friends, our conversation moved from stories of joys and struggles with particular students to upcoming holiday trips. Triggered by one of those stories of joys and struggles, our conversation turned to the future job prospects of our students. To clarify, we weren’t discussing what we thought they would do when they grew up. Rather, we were interested in what they thought they would do when they grew up. This is a fairly common question to ask of a child. In 2016, Rebecca Dudovitz, Paul Chung, Bergen Nelson, and Mitchell Wong published an article called “What Do You Want to Be When You Grow up? Career Aspirations as a Marker for Adolescent Well-being.” This article concluded that while their data varied considerably, “Adolescents with higher career aspirations, measured

according to career-related education, income, and prestige reported less hopelessness and more self-efficacy” (p. 153). Their conclusion can be dissected based on class, race, and gender, but the underlying finding is that what a student imagines themselves becoming in their future life has an impact on their present educational experiences.

In our conversation, Teneka and I compared the answers we received when we asked our students that question and, together, we noted a disturbing lack of answers. We concluded between us that this was due to two major factors. The first factor was that the range of possible occupations they might take up were extremely limited, and the second was that even when they did know of occupations (like doctor or lawyer), they were abstractions without a concrete path to reach them. This left students with options that ranged from professional athlete to YouTube star, to “doing hair.” Teneka remembered a particular student at Cityview, and whenever she saw them, they looked “lifeless” (2TN1:00:52). “I asked him one day, ‘What is it that you want to be?’” (2TN1:00:54). His answer was “I don’t know” (ibid.). Teneka asked another student and got the same answer. At that point she needed a larger sample, so she went into a classroom and asked the whole class. The answers didn’t change. When she was remembering this in her conversation with me, Teneka described “Everyone feel[ing] like they’re just walking through the hallways. No one has a purpose, you know? What is the thing they are going to be looking for after they leave here?” (2TN1:01:24).

As I stated above, the lack of imagined possibilities for future occupations had by the students could be linked to two factors: the lack of possible options, and the lack of a concrete path to reach a desired option. In many ways these two factors were co-produced through media representations. First, representation of Black professionals in the media is lacking and the most visible Black members of society are athletes, musicians, politicians, criminals, and victims.

Sixty-seven percent of Black people said that they “don’t feel they see their stories represented on-screen” (Turchiano, 2020, September 17). Thus, the students at Cityview might have only ever seen themselves represented in one of a few ways in the media and so can’t imagine themselves in certain professions. Another avenue that might have offered a chance for the students to envision themselves in different types of professions would be if there were job opportunities in their neighborhood and they were to see their family and friends going to those jobs every day. However, Cityview Elementary is in what some news outlets call an “employment desert” (Lee, 2016, June 27; Williams, 2015, March 2). Places like Cityview and Detroit have suffered from the loss of manufacturing and other blue-collar jobs with nothing to replace them. This loss is especially hard on BIPOC communities like the neighborhood around Cityview Elementary and means that many who are looking for employment have to search outside of their local community to the point that some are commuting thirty minutes for part-time work. Once those adults do find work, they are less likely than their white counterparts to turn that employment into a career with regular promotion and the opportunity to develop leadership roles (James, 2000). The consequence for the students is that they see fewer role models in their own lives who are regularly employed and even fewer who have managed to make a successful career out of their employment.

In terms of how they might see the value of a job, if they did decide to pursue one and were hired, for every dollar a white man earns at work in this country, a Black man will earn 87 cents and a Black woman will earn 63 cents (Bleiweis, Frye, & Khattar, 2021, November 17; See also Patten, 2016, July 1). To Black students this begs the question: why bother trying to get a regular job like plumber or teacher when you’re making less and paying more to commute. There is also the question of whether or not a Black man or woman can get hired in the first place. In a

well-known study in 2004, Marianne Bertrand and Sendhil Mullainathan sent out applications to over 1300 jobs using resumé with randomly assigned “White-sounding” and “African-American” sounding names and measured the number of call-back responses to those applications. They concluded that “Job applicants with African-American names get far fewer callbacks for each resumé they send out. Equally importantly, applicants with African-American names find it hard to overcome this hurdle in callbacks by improving their observable skills or credentials” (p. 1011). Students are aware of the frustrating nature of the job market which can contribute to their “lifeless” affect in school, as noted by Teneka.

So what we had at Cityview was an employment desert where students didn’t see themselves represented in jobs in the media and popular culture, didn’t see the value in a job that paid them less than a white person and was less likely to promote them based on merit, and even if they tried to apply they would be likely be told “we’ll call you,” which they know means, “no.” Returning to both Teneka’s and my encounters with students at Cityview, the consequences of the macrosocial systems and structures described above on those students were clear. At the holiday party we lamented the fact that we knew there were thousands of occupations these students could aspire to and would be eminently qualified for but they had never heard of most of them. The students at Cityview were facing implicit and interpersonal racism, systemic racism, and geographic and historic racism even if they were not entirely conscious of each as it affected them. And it was all three of these frames of racism that Teneka and I were targeting with the concept of a job fair at Cityview Elementary.

As we developed the concept of a job fair into a more concrete curriculum it was clear that we would need some funding to support even the most basic form of what we wanted to implement. Supporting and feeding presenters, creating content, and potentially funding field

trips would all require money that needed to come from somewhere. Cityview had been “turned around” several years back but had used up their allotment of “turnaround” funds which meant that there was no money in the internal school budget to host this event. There was, however, some grant funding through the nonprofit that managed the school that Teneka was aware of. “[The multimillionaire philanthropist who owned the school management company] had a grant and he wanted people to apply for it. So, I pitched the idea from [our earlier conversation] that day to [Cityview]’s principals and asked if we could sign up for the grant” (2TN1:02:58). They gave her to go ahead, and she sat down with me and Kirk who was acting as classroom support in the school, and we discussed in more specific terms what kinds of things we would like to see in the plan.

When we were thinking about the objectives for the event and our initial focus on motivation and purpose for the students, the question of funding added another layer to the conversation. Grant funding, with few exceptions, requires clear and concise objectives and clear and concise processes for assessing the attainment of those objectives. To apply for the grant, we had to refine our vague thinking to speak to the needs of the grant program. To do this, we decided to focus on what was called the “on-track” data which rated each student for their progress toward advancement and graduation. On-track data is not a new concept. It has been used in Cityview high schools for years. The high school form focuses on freshmen with its goal to give a clear indication of which freshmen are setting themselves up to graduate on time, which are “on-track.” High school freshman on-track data includes (1) the student has accumulated five full course credits, the number needed to be promoted to tenth grade according to district policy; and (2) the student has no more than one semester F (that is, one-half of a full credit) in a core subject (English, math, science, or social studies).

In the year before we began planning this curriculum, Cityview had begun to use a modified form of “on-track” data with elementary and middle school students. The modified on-track data stated, “Students are considered on-track if they have “C” or higher grades in math and reading, a 92 percent or higher attendance rate, and two or fewer write-ups for misconduct” (Harris, 2014, February 10). Originally, we planned to have this event focus on middle school students (sixth through eighth grade), but as Teneka went through the “on-track” data for graduation and we worked through our purposes and goals we ended up expanding the criteria to include fourth and fifth graders.

Initially I wanted this to be sixth to eighth grade, but because of the attendance barriers that were happening [with younger students] and because when I went to their classrooms kids younger than sixth grade also had the same problems [with motivation and direction]. So, we changed it to be fourth [grade] through eighth. I looked at the fourth through eighth grade and what they're on-track status was and based on that made the pitch for the grant. (2TN1:05:20)

Our use of on-track data as the criteria for inclusion and the metric for assessment troubled Teneka, Kirk, and me because it seemed to exclude those students we were expressly trying to help, those with issues of motivation and direction in their schooling. Since those issues often manifest in chronic absences, poor grades, and discipline issues, students who needed our help would be excluded from getting it. At the same time, we knew that without a concrete objective and a clear metric with which to measure our outcomes against, it was very unlikely we would receive the funding we needed for the project. This is a conflict I will return to later.

The objective we arrived at for the grant was to improve the on-track data of the students who participated in the job fair. To accomplish this, we decided on a three-tiered curricular

approach. First, we would hold a more classically structured job fair with booths and guests set up in the gym and each grade level fifth through eighth having a time to come tour the displays and ask questions of the professionals. Second, we would have what would eventually be called “professional lunches” where students would come during their lunch times to my classroom and have longer conversations with different professionals as their schedules would permit. The third tier of the curriculum would be several community service trips to work at a local non-profit that managed and distributed donated school supplies to kids who needed the resources. In addition to the on-track data, we developed formative assessments to determine the success of each aspect of the curriculum. What we decided upon was to have students complete worksheets before, during, and after the job fair itself, and then have them complete surveys after their “professional lunches” to ascertain whether their participation was improving their attendance.

Once we had our plan together Teneka named it “On Track to College and Careers” (OTCC), wrote the final grant proposal, and submitted it. The stated objectives of the event as they were finally laid out in the grant were to increase student attendance and improve what students were doing in the classroom academically (2TN1:05:00). The objectives left unstated on the grant proposal also included combatting the interpersonal, systemic, geographic, and historical racism our students were facing and would face in the future as they entered the job market. “It was about giving our students access. They don’t know what they don’t know” (2TN1:16:49). Within a couple weeks, she was notified that the application would be fully funded.

In the week before the job fair itself, Teneka put together a PowerPoint slide about what the students would see and do when they arrived at the fair and then, with Kirk, went to all of the middle school classes and presented the slide. They also provided the researcher/teachers with

information about the event and a pre-survey for the student to check off which professionals they most wanted to talk to. I presented the slide to the fourth and fifth grade classes. These presentations were informational for the researcher/teachers and the students, but they were also to build anticipation and excitement among the students for an event that, as we noted in our planning meetings, would likely seem intimidating to students. What we were asking them to do was to walk up to a chemical engineer and ask them questions about what they needed to do educationally to prepare themselves for their job, how they got the job, and what it entailed. The presentations and the information were an attempt to help the students get past their nervousness and get the most out of the experience.

The event was held in November of 2016. Teneka recruited fourteen professionals from the local community most of whom identified as Black. There was a dentist, a chemical engineer, a civil engineer, a chef, a curriculum developer for the “Black Girls Code” program, a success coach, a poet, a videographer, and a makeup artist among others. The presenters arrived at 9 a.m. to set up and have a welcome breakfast, the students came down in groups to visit the presentations, and the whole thing was over by lunchtime. On their way out, the presenters were given surveys to give feedback on the organization of the event, the engagement and preparation of the students, and their willingness to participate in more events in the future.

During the event I was also teaching my class of fifth graders down the hall, and up a flight of stairs from the gym, so, to organize and set up the space and help the professionals find their spaces, Teneka borrowed several of the school’s City Year residents. Once the students had been brought into the gym, they engaged with the professionals by asking questions of the presenters they were most interested in hearing from. There was a relatively small number of students who abstained from the conversation by milling in the middle of the space and an even

smaller number of students who actively resisted participating. Several of the researcher/teachers commented on this to Teneka in the moment. The two eighth grade homeroom researcher/teachers told Teneka as much. “This is great! Everybody is going over to the [professionals] and talking to them and they’re asking great questions! We don’t have to tell students, ‘You have to do this’” (2TN1:14:53). And because the researcher/teachers didn’t feel like they had to monitor behavior, they were free to be the marketers for the different presenters. If they knew a particular student would be interested in a particular presenter, they would make sure that the students made their way over and had a conversation.

The transitions for the event all went smoothly as the students entered and exited the gym at their appointed times. The only aspects of the transitions that seemed less than smooth were because students were not ready to leave their conversations. “They didn’t want to leave. They wanted to be there. They wanted to be in that space” (2TN1:15:42). This was particularly true for one of my fifth-grade students, Karl, who was deep in conversation with the success coach. Karl was an extremely active student who often had trouble listening to researcher/teachers for long periods of time, something noted on his individualized education plan (IEP). However, during this conversation he was sitting quietly in rapt attention listening to the tall broad-shouldered Black man in the tailored purple suit explain the ins and outs of real estate investing. As I collected my students and noticed he was still seated with the coach I was tempted to leave him to his conversation and have someone check in with him later. But, since that would be unfair to the other students who also wanted to stay, and to the next group to come into the gym because Karl would be dominating the coach’s time, I finally convinced him to return with us to our classroom. Later in the day I asked Teneka about the coach and before I could ask about setting up further meetings, she launched into a joy-filled retelling of Karl’s time with him. Before he

left, he asked Teneka who Karl was and if it would be ok for him to meet with Karl again later in the year. If they met for lunch, he promised he would bring Subway sandwiches. Karl and the coach met four or five more times during the school year. Each time the coach brought Subway.

In addition to the current students at Cityview who attended the job fair, there was at least one former student who was a freshman in high school that we invited back to meet with some of the professionals. He ended up connecting with the civil engineer as they discussed how a road is paved and how a bridge is restored. By the time the fair ended the engineer told the student to be in touch about summer work and the possibility of an internship.

As the students took part in this event, their understanding of it and the ways that they engaged with the ideas of professions that had previously been barred to them through active systemic racism or erasure changed. “When myself, or you, or Kirk went into classrooms to tell students about the event they were like, ‘What’s in it for me.’ But when they went to the event and experienced it, they were like, ‘Ah, now I see, I see that this is really good. I see that I need to expand my horizons and I see that I didn't think about these particular questions”

(2TN1:23:14). Of course, the levels of engagement of the students was different for each, however, there was one student who Teneka remembered by name who was more engaged than most. As Teneka remembered, he wanted to be involved in every event and she accommodated him. He helped set up part of the fair and escorted the professionals around the building. When we started the professional luncheons, he was at all of them and he participated in the community service trips. He was a fifth grader and a student in my class and so I knew how much time he was spending outside of the classroom and how much of my instruction he was missing, but I never questioned whether what he was doing was more valuable.

When the fair was completed Teneka, Kirk, and I collected the students' worksheets. Each worksheet included spaces for notes about several of the jobs that were represented and questions including whether or not the student would be interested in participating in the upcoming "professional lunches." Those students who checked "yes" were then asked to rank which professionals they would most like to meet with during that time. It was up to Teneka, Kirk, and I to sort through those worksheets and make lists of which students were going to meet with which professional and when. The criteria that allowed students to participate included standards of behavior and attendance and the scheduling had to include when my classroom was free because there was no other free space in the building that could accommodate us. Thus, my classroom was where we hosted the lunches. Similar to the Stop the Hate, Start the Healing event, due to the schedules of the students, which varied greatly due to the staggered lunch and recess times, and the schedules of the professionals, this required impressive logistical organization which was successfully navigated by Teneka.

Our surveys weren't the only post-job fair reflections that students did. Several of the middle school researcher/teachers had their students complete written reflections about who they talked to, what they learned, and then they re-answered the question, "what do you want to be when you grow up?" And while these engagements were not part of our planned curriculum, the extension of that curriculum into the classrooms after the fact became part of the enacted curriculum co-constructed by the students and researcher/teachers.

For each of the luncheons, the professionals arrived in the main office and were escorted to my classroom by Teneka, Kirk, or me. The fourth and fifth graders were collected by one of us as well and the middle schoolers were trusted to make their way to my room on their own. Once in the classroom, the students sat in groups with their professional and their lunch. The

professionals sometimes brought worksheets of their own, like the chef who handed out copies of recipes and activity pages that discussed healthy eating. In some cases, this was because they thought of different ways to engage students themselves and other times it was because Teneka contacted them before the lunches and encouraged them to develop different ways to encourage the students to participate. This was important because, as Teneka said, “If you don’t engage our students within the first five minutes...you’re done” (2TN1:13:12). The students, for the most part, happily engaged with the material and in many cases were reluctant to leave when the time had expired.

During our final two “professional lunches” we gave the students their surveys about attendance and engagement with schoolwork.

We had another survey after the fact to measure whether this improved attendance. I remember I found out that it did.... Students came to school more. They were super involved, especially when we had those career luncheons. It sparked a new sense of curiosity within them. And I think the other piece that I know I really wanted to come out of this was for the students to see people who look like them succeeding in different skill sets than they were normally used to.... What I saw from that was that students who didn't know about some of the fields the people or the groups worked in that they thought they were going to see, they actually ended up spending more time with them than anywhere else. That was awesome. (2TN1:06:12)

In this quote Teneka pointed to the attendance data that we collected and noted that it did improve, though, the collecting of the surveys and the worksheets did require us to do some prodding of the students to get them to fill out the information. She also pointed to other data that wasn’t collected in those surveys but seemed so closely linked to it that it was part of the same

thought. “In terms of [student] engagement. I felt like that was a big plus” (2TN1:10:19). In some cases, the engagement of the students actually superseded the completion of surveys in that at the end of some of the lunches and with some of the students who attended the fair we never ended up having students complete their surveys. In at least one case I chose not to push the student to complete the survey because I wanted the lasting memory of the fair for that student not to be clouded by what that student saw as busy work.

The relationship between Cityview Elementary and the professionals was not limited to the job fair and the professional lunches. They also donated additional materials and time to the school as a result of Teneka’s work. The storyteller was kind enough to come to my class again before winter break to talk about Kwanzaa and its principals.

Analysis.

To make this event work required not only a written planned curriculum, but also (1) the physical space to hold the events, whether it was the gym, which we had to get permission from the physical education researcher/teacher to use, or my classroom for the luncheons; (2) the time in the already-packed school day to hold the events; (3) the society of teachers, which included the administration, the whole of the middle school team, the fourth and fifth grade team, the student teachers in the building, and the City Year residents; (4) the community outside of the school; (5) the funders to back the project; and finally (6) the students and their engagement with the material. Within that list are several social systems all working together to both support and resist the antiracist work we were attempting to enact. The system I want to spend a moment here on is the one that produced the funding which allowed us to hold this event.

Earlier I mentioned the difficulty in using on-track data as our metric for assessment of this curriculum. On-track data relied on three criteria, grades, attendance, and disciplinary write-

ups, each of which has been demonstrated to have tendencies toward racial disparities.⁴⁹ The use of this data stopped several students from being included on our official curriculum. For me this led to a familiar despair that comes when an antiracist curriculum hits a kind of systemic brick wall. Worse, there was no person or object for me to be angry at. I tend to agree that researcher/teachers need some kind of assessment criteria to measure the success of a given curriculum. I also must acknowledge that the philanthropy required to hold the event in the first place is not required of the multi-millionaire who supplied it. He is allowed to put the conditions on the use of his money and my students and I am grateful for the opportunity to have the OTCC curriculum at all. Thus, I found myself in a place of discontented frustration with the influence of the larger economic structures and gratitude for the experience my students were able to have that often accompanies the enactment of an antiracist curriculum. Recalling the STHSTH curriculum, Emmanuel and Delilah both described a similar frustration with how their event had been changed and a gratitude that the event was able to take place at all.

Teneka and Kirk felt differently. They are both more seasoned educators than I and were not as concerned about the turn in the curriculum required by the inclusion of on-track data. To some degree this is because this turn in the curriculum didn't surprise them. In their longer experience within the systems of the Cityview school district, the turnaround company, the

⁴⁹ Grades: According to the "Nation's Report Card," in 2009, the average GPA for white students in core academic courses was 3.09 while the average for Black students was 2.47 (U.S. Department of Education, 2010). Attendance: "Data for the 2017-18 and 2018-19 school years (prior to the global pandemic), shows that Black students missed an average of 13.2 days of school each year. White students were absent, on average, for 9.1 school days. The data shows that for White students 64 percent of absences were "excused." ... For Black students, only 38.1 percent of absences were excused and 52.7 percent were unexcused.... The problem here is that unexcused absences often result in disciplinary actions such as in-school suspensions, which further removes these students from classroom instruction" (The Racial Gap in Attendance and Absenteeism in Public Schools, 2021). Discipline: "The US Department of Education Office for Civil Rights data reveal that African American students are three times more likely to be suspended and expelled from school than white students. Additionally, African American students comprised only 18% of the preschool population, yet represented 48% of students receiving more than one out-of-school suspension" (ACT, 2016, p. 19)

school itself, and the city and neighborhood in which they were situated, they had been back and forth attempting to do good for their students. In many ways this was my first foray into the work that was bigger than my own interventions within the four walls of my own classroom. With that experience they understood that the curriculum's success or failure did not end with the grant and the plan. It is always ongoing and there are always more avenues of action within or around the system. For example, once we had the resources and the professionals were in the building, there were too many logistics to hold some students out of the job fair in the gym (which would have required additional adults to supervise those being excluded) and so they had to accompany their peers who were on the list. When students came for the professional lunches and we knew of students who may not have been on our lists to participate but had an interest, they seemed to find their way to my room at the right time and to the right table to have a chat with someone who might inspire them. Once I knew that Karl was interested in meeting again with the coach, we set up lunch meetings between a student with an IEP and not part of the professional lunches and the local coach after they hit it off at the fair.

As my interview with Teneka about the OTCC curriculum continued we returned to the topic of objectives and flexibility. This move in the conversation was not random and was pushed by my own focus on these ideas as they relate to anti-racist curriculum and teacher knowledge. Teneka observed that in the framework for teacher assessment that was adopted by the Cityview school district and on which I had been assessed each quarter, there was a section for "Flexibility and Responsiveness" (2TN1:21:19). I remembered this mostly because it was the area of assessment in which I had always scored highest. Teneka continued, "In order to do your craft well you cannot [she emphasized the word] follow what you were thinking to the 'T'. If there's a way for you to pivot it's OK" (2TN1:21:27). For our project, the job fair and the

professional lunches and the community service events, it was important for us to see how things were going, and then allow ourselves to make adjustments like having one of the professionals come back to have lunch with a student they connected well with, or to invite a student back who had already graduated. It was also important, as she pointed out when talking about the eighth-grade researcher/teachers, to release control of the curriculum and have those other researcher/teachers take it and run with it.

In the case of the OTCC curriculum we were aware of the administrative and financial systems we were enmeshed in, and which were co-producing our enacted antiracist curriculum. We were also aware of the influence those systems were having to blunt our efforts by forcing us to neglect students who had a need to be a part of the learning. And while this awareness caused me frustration and a measure of despair, my colleagues found additional ways around and through that system to do as much good as possible for the most students possible. They knew there would be more opportunities regardless of the systemic impediments. For the researcher/teachers in the Stop the Hate, Start the Healing curriculum, there were similar systemic barriers to enacting the antiracist curriculum they were envisioning. While the on-track assessment metric worked to exclude some students while allowing the curriculum as a whole to move forward, the administration and district in Valleyview actively reduced the size and impact of their curriculum for all students.

An individual's response to the effects of a system on the enactment of the curriculum seemed to depend on the goals of that individual as well as the understanding of the influences involved. For me, the despair was a result of my own ignorance of the adaptation of racism through the systems of administration and finance. I did not understand the realities my colleagues had accepted and were already adapting to. In Emmanuel's case, his work was

focused on the enactment of any educational experience through the curriculum with the idea that something is better than nothing. Delilah's negative reaction to the scaling down of the curriculum, the undercutting of the speakers, and the watering down of the message was born out of experience (as opposed to my ignorance). She had fought the district before in 2016 and still carries the trauma of being told that the system she worked within did not value her life. She also carries the deeper knowledge of that system gleaned through a graduate studies program. It is with these understandings that Delilah went into the planning and enacting of STHSTH looking not just to create a curriculum that would produce learning in individual students, but also to push the collective dynamics of the school's system and potentially the districts.

In each of these cases I have described what could be called the hijacking of the curriculum. This is most clearly seen in the STHSTH enacted curriculum in the effects of the social media posts and the comments by the school board member and how those two seemingly unrelated or small incidents became the focus of the curriculum itself in its enactment. It can also be seen in the seemingly innocuous comment made by Luke during his Social Movements curriculum that derailed what otherwise could have been a relatively tame mini unit. To this point in this dissertation these hijackings have been explained through the analytic frames of the sedimented histories and geographies and the structures and systems within which each curriculum was enacted. Now I turn to the third frame: the hijacking of inter and intra personal engagements with the curriculum before, during, or after its enactment.

Inter and Intra Personal Hijacking

The title that I have given to this frame (the hijacking of inter and intra personal engagements with the curriculum before, during, or after its enactment) requires a short explanation before I go on. My use of the terms "inter" and "intra" would seem to be at odds

with their use in agential realism as I described it in chapter two. In this case, I am drawing a distinction between inter and intra action as described in agential realism and inter and intra personal which I am using to describe the (artificial) distinction between the seemingly inner cognitive process of an individual person and the process of relations between individuals and small groups. This distinction is addressed in a variety of ways in the analysis of antiracist and culturally responsive education. For instance, in her foundational book *Other People's Children: Cultural Conflict in the Classroom*, Lisa Delpit (1995) described “One of the most difficult tasks we face as human beings is trying to communicate across our individual differences, trying to make sure that what we say to someone is interpreted the way we intend” (p. 135). This difficulty then has implications for our internal process when our interpretation is faulty, or we are frustrated with others’ interpretations.

Two sources that are significant to this analysis are Zaretta Hammond’s (2015) *Culturally Responsive Teaching and The Brain: Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students* and DiAngelo’s (2018) *White Fragility*. Hammond focuses on the cognitive functions of the students and how a researcher/teacher might best foster those that are most productive for growth, while DiAngelo spends considerably more time engaging with larger social, economic, political, and cultural systems of racism though her focus is again on the inter and intra personal manifestations like personal interactions and self-deception.

I begin this analysis with the intra personal effects of the enactment of antiracist curriculum, something that the researcher/teachers with whom I spoke were well aware. The intentional decisions made by Delilah, Emmanuel, Rachel, and Luke about how to enact an antiracist curriculum often were designed to create the possibility for students to engage with the

material without having a negative reaction to it since, as they were aware, once a student begins to react they are subsequently unable to assimilate any new ideas. As I cited earlier, when I asked Rachel if she ever attempted to directly connect the whiteness of her students to the oppressions of white people, she remarked, “When I've done that before it hasn't worked out so well. I tend to lose a lot of students” (2HR2:18:26). This phenomenon is described by DiAngelo (2018).

“[W]ithin their insulated environment of racial privilege, whites both expect racial comfort and become less tolerant of racial stress. When ideologies such as color blindness, meritocracy, and individualism are challenged, intense emotional reactions are common” (p. 100). Once that emotional reaction is ignited a student experiences what Hammond (2015) refers to as an “amygdala hijack” (p. 40). An amygdala hijack is

designed to react in less than a second at the very hint of a social or physical threat. It has the ‘authority’ to bypass the brain’s communication dispatch hub in the thalamus and send distress signals directly to the lizard brain...When the amygdala sounds its alarm with cortisol, all other cognitive functions such as learning, problem solving, or creative thinking stop. (ibid.)

And while this is a description of the process when the focus is on the student as an individual thinker, N.K. Jemisin (2018) offers a description of the same process when anti-Black racism is centered. “Everyone—even the poor, even the lazy, even the undesirable—can matter. Do you see how just the idea of this provokes utter rage in some? That is the infection defending itself” (p. 12).

Bell (1996) provided a fictionalized narrative of what happens when the white fragility of a group is confronted. He tells a story called “Trying to teach the white folks” about himself as a guest on the “Biff Rightwing Show—the home of thinking conservatives. We don’t pander: we

ponder” (p. 29). Throughout the course of the story Bell offers explanations of racial realism (the presumption that racism is endemic within our social and political system and thus cannot be removed. And that we should therefore focus on the practical changes we can make rather than hoping for a finish line we can’t reach) and Biff Rightwing shoots them down with sometimes disturbingly familiar lines. When referring to his previously published story, “The space traders” Bell comments “I run into [B]lacks all the time who tell me, in all earnestness, that were my Space Traders story real, they would volunteer to go” (p. 32) to which Biff responds, “Any [B]lacks who don’t like it here are free to leave without waiting for the assistance of people from outer space. [...] My viewers are red-blooded American patriots, professor. And many of us are sick unto death of your people’s belly-aching even as you are committing most of the violent crime and receiving more than your share of welfare payments. You’d rather be coddled by wishy-washy liberals than carry your fair share of taxes and the other duties of citizenship” (p. 33). The audience of the Biff Rightwing show are called the “Yessirrees” and they regularly get worked up into an emotional frenzy in reaction to Bell.

This story is significant for this dissertation because it describes the coming together of several elements of agential anti-Black racism in one interpersonal situation. The influences of a cultural system of nationalism wherein any critique of the history of the United States is rejoined with invitations to leave, an economic system wherein the consequences of broadly extracting capital from the Black community forcing a disproportionate number into poverty are responded to with calls of “welfare queens,” and the social system wherein police resources are disproportionately assigned to Black neighborhoods artificially inflating crime statistics are answered with descriptions of Black criminality, are wrought in the individual reactions of the crowd. And when those systems are pointed to by Bell, the crowd’s reaction is characteristic of a

collective amygdala hijack: he is shouted down. The crowd is no longer able to, let alone willing to, actively listen to what he has to say. The line between intra personal and inter personal effects has been blurred.

This brings me to the question of individual responsibility? These effects are the result of engagements between individuals (and small groups) and certain malignant ideas like anti-Black racism. Does that mean that someone can declare themselves hijacked and thus absolved of responsibility for any actions that result? To claim this is to ignore the foundational understanding of a relational ontology. One cannot be absolved because one is always implicated, always involved, and cannot be dissociated. Importantly, the concept of responsibility is often thought to refer to the degree to which a person can be held liable for the consequences of a given racist action, a thought that generally frames responsibility to be a zero-sum game. If I break a lamp by throwing a ball at it after you dared me to do it, then in this frame I am half responsible for breaking the lamp and you are half responsible (if I were attempting to avoid even more consequences I might also attempt to blame the lamp for being badly made, the wind from the open window for blowing the ball, and my sore shoulder which caused my inaccuracy leaving me with a mere 20% of the responsibility). By describing responsibility in this way, we are able to describe our way out of being implicated simply by minimizing our percentage of blame. In a relational ontology, however, all are implicated, and all are responsible. Using Barad's framework, an entanglement is a unified whole and only forms externality in its interior through the co-constitutive actions of agential cuts. I, the ball, the lamp, the room, you, are all part of an entangled phenomenon and thus, responsibility for the broken lamp is one hundred percent mine and one hundred percent yours and one hundred percent the lamp's and so on. When this idea is applied to the racism enacted in a classroom, no one can

claim that they were merely a pawn of racism. Everyone is one hundred percent responsible, and so have the obligation to resist or be a co-conspirator with racism, which is the central tenet of antiracism.

In some cases people will endeavor to avoid the emotional toll of an amygdala hijack. Earlier in this dissertation I described color blind racism as it was defined by Bonilla-Silva. The enacting of a colorblind curriculum, or a curriculum that leaves silent the active engagement of racism can be explained as the product of an aversion to the racial stress described by DiAngelo and Hammond. Sometimes this outcome is cognized by a person. Other times, the narratives of color blindness are considered unthought as in the story offered by Bell.⁵⁰ In both cases, however, the discussion of racism is silenced and racism is allowed to roam free hurting whomever it likes.

This brings up an interesting question regarding the actions of Rachel in the “First Encounters with Racism” lesson narrated earlier in this chapter. At the beginning of that lesson, she actively silences talk of “politics.” Earlier I asked if this was a case of Rachel lying to her students. Now we can ask if this was Rachel actively producing a colorblind curriculum as described above. To answer both questions, in her work planning for and enacting the lesson, Rachel was aware of the possibility of her lesson being hijacked both at the intra personal level of the amygdalae of her students and at the inter personal level of the class conversation. Had she chosen not to make this intentional move, there are possible consequences that were realized in two of the other cases: STHSTH and “Social Movements.” However, she does make a concerted effort to shift the emotional load off her white students which would fall into the category of a

⁵⁰ The unthought nature of some levels of racist actions are also described in Jennifer Eberhardt’s (2019) book *Biased: Uncovering the Hidden Prejudice That Shapes What We See, Think, and Do*.

colorblind curriculum. The conclusion that I choose to draw in this case is that Rachel was forced to make a difficult choice demonstrating the balancing act of enacting antiracist curricula particularly within a sedimented history/geography and systemic context that has demonstrated itself to be averse to such work. As Rachel herself described her work: “I am kind of walking a fine line” (2HR1:21:16).

In his first interview with me, Luke offered a similar sentiment. “It's a weird line to walk or to navigate. And it's a lot of work. It can be emotionally draining” (RR1:33:50). This quote seems now to have almost foreshadowed our later conversations about his “Social Movements” lesson. In that lesson as well as in the aftermath of the school board member’s comments during STHSTH, there was a moment that sparked a tangent that was latched onto by enough members of the conversation that the tangent became the dominant dialogue, thus silencing much of the antiracist work. In Luke’s case it was his almost accidental mention of his opinion of the “Proud Boys.” In the case of the school board member, it was the assertion that police officers shouldn’t be stationed in schools. These two comments in many other contexts would likely be greeted with knowing nods or a thoughtful “hmm” (it was only a few months later that the district policy changed to remove officers from schools) but in this case they managed to hijack the entire interpersonal conversation and leave the two who were attempting to enact their antiracist curriculum in a defensive posture and led to Luke having to make an apology to his class and Emmanuel to step into the staff meeting to wrest control of the narrative back. What made those comments so appealing for the individuals and small groups of people who latched on to them was the fact that they seemed to offer a kind of relative relief from the emotional load that seemed to be coming. Thus, the hijacking was in some ways an effort to avoid the particular affect (like feeling “defensive, guilty, angry, afraid, or profoundly sad” (Pratt & Rosiek, 2021, p. 6)) that often

accompanies encounters with racism, affects that often can be clues to moments of potential growth into a better producer of antiracism.

The hijacking of the curriculum in an effort to avoid a difficult emotional experience can also trigger an amygdala hijack for some including those researcher/teachers who were working to enact antiracism in the first place. As I pointed out in the description of Luke's responses to seeing his work resisted and in some cases even struck down, this produced profound emotional trauma in him. In the case of the work Delilah did to bring about STHSTH, the trauma of the hijacking of the curriculum was added to additional traumas associated with the cancellation of the earlier "Black Lives Matter to [the District]" event in addition to the generational traumas of being BIPOC (DeGruy, 2005; Menakem, 2017; Van Der Kolk, 2014; see also Hartman, 2007; Sharpe, 2016).

In order to get a better sense of how these hijackings are related to the other two areas of engagement (sedimented histories and geographies, and structures and systems) I want to return to Peirce and Barad's conception of continuity and Peirce's theory of ideas recruiting materiality. If we stay with the example of the staff meeting Emmanuel attended and the virtual death spiral of each consecutive retelling of the event, it might be difficult to see where a larger sedimented history or geography or the macro social, cultural, political, or economic systems are related. However, if we remember that the recruiting of ideas has to do with the appeal of that idea to the already-held ideas of a person, something I discussed in chapter two, to understand the appeal we must then take into account those already-held ideas (whether conscious or unconscious). Katherine Hayles' (2017) book, *Unthought: The Power of the Cognitive Nonconscious*, defines cognition as "a process that interprets information within contexts that connect it with meaning" (p. 22). If I were to attempt to think that definition with Peirce's theory of ideas, I might say that

cognition is the process of comparing the sales pitch of a new idea with those the mind has already agreed to espouse. One of the major factors in this negotiation is again continuity, though in Hayles' case she cites Gerald Edelman and Giulio Tononi's (2000) neuropsychological conception of continuity. "Many neuropsychological disorders demonstrate that consciousness can bend or shrink, and at times even split but it does not tolerate breaks of coherence" (p. 27). Thus, it is not just a matter of preference that recruiting ideas must cohere to or be continuous with those already held, it is a necessity for the health of the consciousness.

Where, then, do our already held ideas come from? It seems obvious but worth stating that they come from the sedimented histories that we are entangled with. Ideas that attempt to recruit me must contend with my own sedimented history of teaching in Chicago as well as my study of history, my time as a DJ and thus my knowledge of music, and my lifetime of engagement with a myriad of macro and micro systems as a white cis-gendered male. Unfortunately for me/us, these sedimented histories and pre-approved ideas are not limited to those we have consciously selected as worthy of our allegiance. As Hayles points out, cognitive science has widely accepted that "the majority of human information processing is not conscious at all" (p. 59).

Jennifer Eberhardt (2019) takes this non-conscious processing and applies it to our theories of bias. In her book, *Bias*, she refers to brain studies that show physical differences in the brains of London taxi drivers (for example) who showed an enlarged hippocampus as compared with a control group who did not have the same familiarity with the complex network of London streets (pp. 16-7). When the concept of the physical brain being shaped by the concepts with which it interacts, is applied to biases like that of facial recognition, similar results were shown. In a study of the brains, the fusiform face area (FFA) "has been studied extensively,

yet despite decades of research there had been little attention paid to whether race might influence FFA functioning” (p. 18). The study demonstrated that when people are shown faces of others who appear to visually share their race, more oxygen flows to the FFA and they are subsequently better at recognizing those faces when shown them later. Researchers hypothesized that this function is part of the brains’ efforts at survival. When someone unknown is approaching, this system will help the person to determine if that person is a threat or not. Eberhardt extended their results to include those subconscious messages people receive about the criminality/danger of encountering BIPOC. If this is the case, then the brain function that produces the memory of faces is the product of the sedimented history of human evolution and social discourses and is not something of which we humans are fully aware. Therefore, the vast majority of the pre-approved ideas against which new ideas must compete are in many ways beyond my conscious mind and sometimes when those ideas are brought forth as in the case of an amygdala hijack, my emotional labor is due to my own holding of dangerous or violent ideas.

Conclusions that can be drawn here include the ideas that recruit us must (1) be more than tangentially continuous with those we have already taken in, and (2) we can be recruited by ideas that we are not fully or even partially conscious of. Taking into account the actions of agential ideas regardless of our attention, on some level or other we are always being recruited by the agential idea of anti-Black racism.

What’s more, since according to racial realism, racism is endemic to our social, cultural, political, and economic systems, the idea of anti-Black racism is continuous with ideas we have already accepted. For example, the idea of hard work being a key to improving one’s economic status on its own, one could argue, is a benign and even valorous one promoting hard work. However, when a person who has accepted this idea encounters the racist idea that since many

Black and Latinx people seem not to improve their economic status, they must be lazy, this racist idea might have a much easier time recruiting that person because it seems to be continuous with their previous ideas about hard work. Further, when that same person is confronted with an idea that is considerably less continuous with their previously accepted idea, like the idea that hard work has little effect on economic status when the economic system is designed to suppress certain groups (Taylor, 2019), that new idea can trigger a defensive response, an amygdala hijack. To quote Jemisin (2018) again, “That is the infection defending itself” (p. 12).

The inter and intra personal hijackings discussed here are not self-contained nor does their influence end at the conclusion of the enacted curriculum. As with the sedimenting of history, once the hijacking has occurred, it then becomes part of the past that is constructing the new future. It is this understanding that played into Luke’s decision to give an apology for his comments about the Proud Boys rather than pursue a more aggressive defense of his lesson. As I stated earlier, when the narrative of his lessons on social movements was hijacked by the appeal of his offhand comment, he had the option to fight. He could easily have engaged his union representation and filed a grievance, something that was mentioned by several people with whom I spoke about this story. And while this is the path that was taken by other researcher/teachers who received pushback in stories they told me, in Luke’s case he determined that it would be more possible for him to engage in antiracist work in the future if he made an effort at that moment to put this curriculum in the past. It is important to remember that he was working in a very different school district from either Valleyview or Cityview. The town where he worked has a much different history, geography, socioeconomic structure, and politics. As I mentioned before, both Rachel and Luke were made to understand that the local community didn’t want “any of the antiracist stuff”.

So, in that context Luke had to decide how to react to the hijacking of the antiracist curriculum he was attempting to enact in that moment and he had to decide how to react knowing that whatever he chose would have effects on the future possibilities of his enacted curriculum. His decision to accede to the administration's and the parents' call for an apology made it more likely that he would be more free in the future to enact antiracist curricula and maintained his relationship with the administration, the parents, and a larger percentage of his students meaning that his future lessons will be more likely to be heard by his students. Teachers have been taught for decades the value of repairing their relationships with students in order to teach them more later (Rodgers & Raider-Roth, 2006). This is not to say that his choice had no ill effects. He stated himself that the decision not to contest the decision of the administration weighed heavily on him and even changed his demeanor as a classroom researcher/teacher. It also undermined the confidence of any students who might have agreed with him and emboldened those students who brought him to the attention of the administration in the first place. The apology also meant that he lost some credibility in the eyes of his students and some authority in the eyes of the parents. Finally, his decision to remove the most potentially contentious elements of the rest of the unit robbed all of his students of the opportunity to learn, robbed those students who are most receptive to his antiracist content of the opportunity to find allies in the class, and robbed those students who were less inclined to hear him the chance to critique their own views (however unlikely that would be). The choice that Luke made was difficult and has a series of consequences for the curriculum he was enacting in that moment, the curriculum he was planning to enact later in that lesson, and the work he could possibly do in the future.

In this tangled web, we can see the flow of inter and intra personal hijackings of the curriculum as it is enacted. We also see how those hijackings emerge from the influences of the larger systems and sedimented histories discussed in the previous two sections. In these three cases, the “Stop the Hate, Start the Healing” event, the “First Encounters with Racism” lesson, and the “Social Movements” unit, the educators who attempted to enact antiracist curriculum used a variety of content, some of it contradictory between cases and some of it contradictory within the given case. And yet, all three I have categorized as enacted antiracist curricula. This is because it is not the consistency of the practices or the content that makes a curriculum antiracist, it is the purpose.

Review

In this chapter I set out to investigate the clues I might find as to the general nature of the *being in futuro* of anti-Black racism as it manifested in the phenomenon of the enacted curriculum in the classroom, particularly as it manifested in those enacted curricula designed specifically to respond to and resist it. To do this I set out to expand and extend the boundaries of the phenomenon through larger and more varied agential cuts. The three specific cuts I was interested in for this chapter were the sedimented histories of the places where the curriculum was enacted, the social, economic, political, and cultural systems influencing each, and the inter and intra personal hijackings taking place during the lessons and their immediate aftermaths. To do this, I brought in three additional cases from different places with different elements within the cut phenomena, but all including the enactment of an antiracist curriculum. These cases allowed those moments of resonance between them to emerge which in turn allows me to begin to draw some preliminary conclusions about the nature of anti-Black racism’s *being in futuro* and

how researcher/teachers are finding ways to respond and resist, conclusions I will develop in the final chapter.

CHAPTER 6: PROVISIONAL CONCLUSIONS

When day comes we step out of the shade,
aflame and unafraid,
the new dawn blooms as we free it.
For there is always light
- Amanda Gorman, “The Hill We Climb”

I have titled this chapter “provisional conclusions” because the co-production of phenomena is always ongoing and while I have come to rest on these conclusions in this moment, I expect that I will be brought along to other conclusions as agential cuts continue to sediment. Throughout this dissertation I have argued that because racism is endemic to our systems and structures, a totalizing curriculum or curricular move that is purely antiracist cannot exist. Further, there is no curriculum that can end racism. As I explained in the second chapter, this conclusion does not necessarily create paralysis or hopelessness. Rather, in the words of Bell (1992), “That acknowledgement enables us to avoid despair, and frees us to imagine and implement racial strategies that can bring fulfillment and even triumph” (p. 374). This conclusion also can spur one of the main tenets of antiracism: that racism must always be actively countered because to do anything else is tantamount to allowing racism to persist unobstructed; there is no such thing as non-racist.

In the first chapter I pointed out that even when racism is being resisted to me there always seemed to be ways in which it was still getting its way, an observation that pushed me to begin this research. At the end of a well-conceived and well-executed lesson plan, I would encounter students who had, in my opinion, missed the point entirely, or had one or another of their racist preconceptions affirmed in their minds. And while my initial thought was to blame myself as an inadequate researcher/teacher, when I brought up my experiences to colleagues and

friends whom I know to be great educators, they reported similar feelings. What we were running into was not the resistance of a stationary object, like trying to break through a wall. Instead, we seemed to be resisting something that was moving with us to counter our efforts.

Before I move on, it is important that I take a moment to reassert my understanding of my engagement with race and racism. In chapter two I made an effort to clarify the differences between race as a positive and productive cultural, social, and philosophic identity as it is understood in the works of, for example, Du Bois, Davis, Garvey, Shakur, Cooper, and Ture, and race as it is co-constructed with racism. These lines are not impermeable. Black philosophy as it is described by Charles Mills (2021) and others is in many ways defined by its resilience in the face of oppression. What I want to make clear is that while I believe that the form of race that is the conception through which racism acts is real and matters (in both senses of the word), its reality is in the material effects and legacies it has produced and has a social and psychological coherence that produced that reality (Hames-Garcia, 2011). It does not, however, have its own physical or biological form. It is an idea, and per the theoretical framework described in chapter two, ideas have power, and this idea has the power to do harm.

Restatement of the project

When I began this research project I did so in the hope of better understanding the relationship between my agency as a researcher/teacher in the classroom and the other agencies present that were countering me, particularly that of anti-Black racism. For this investigation I performed over fifty interviews with researcher/teachers in elementary, middle, and high schools in three different cities, one urban, one semi-urban, and one small, who teach a variety of content areas including social studies, language arts, math, and science. The purpose of my research was to begin to better understand how it is that researcher/teachers encounter anti-Black racism as it

co-produces their enacted curriculum and adapts when it encounters resistance. Further, I was interested in how those researcher/teachers themselves adapt to reassert their resistance to racism.

Theoretical framework

My theoretical framework is the thinking together of four different scholarly literatures, curriculum theory, posthuman empiricism (focused on the works of Barad and Peirce), antiblackness theory, and the teacher practical knowledge movement. I chose to focus on curriculum because what interested me was what was being taught and by what/whom. In my review of curriculum theory, I concluded that the whole of curriculum has aspects or facets, each giving insight into the whole and a part of that whole but none being equivalent to that whole. These aspects included the planned, learned, assessed, enacted, lived, null, and hidden curricula. As a result of my initial research focus, I chose to concentrate on the enacted curriculum though I was interested in a specific kind of that aspect: the enacted curriculum as it was thought with a posthumanism that might give me more insight into the relationality of agencies within that curriculum.

This led me to the second literature in my review, that of posthuman empiricism. It was here that I began to develop a theory of the curriculum as a co-produced enactment of the class (class meaning the lesson taught by a researcher/teacher in a room with students inside a school structure both material and discursive). The individual class is a swirling entanglement of histories, materiality, agencies, discourses, etc. each with its own ability to shift what is co-produced as intelligible out of that entanglement. The shifts as produced by the different elements of the entanglement are not random, however, and each element has responsibility in the cutting of that entanglement. What is thus co-produced in the minds of the students (which is

the production that can be considered the most important to a researcher/teacher) are *new thoughts cut and made intelligible from the phenomenon of the class by the collective apparatus produced by and a product of the whole of the class*. Included in that apparatus is the influence of all the ideas and materiality of the curriculum including malicious elements like anti-Black racism. It stands to reason that as ethical researchers and researcher/teachers it is in our interests to stop or at least stall that influence, but that is not enough. Not only is anti-Black racism influencing the co-production of the enacted curriculum, as Peirce explained, it is adapting in an effort to bring about a future with a general character or structure, its *being in futuro*. As Fikile Nxumalo (2021) explained,

anti-Blackness, particularly in its entanglements with colonial and neoliberal formations, is always on the move and takes shape in multiple ways—attaching to things, people, and places in, at times, unanticipated ways. This includes anti-Black formations that are subtle—disguised as progress or even freedom. (p. 1192)

Thus and again, it is not enough just to resist what we anticipate will be the influence of racism, we must also be vigilant and responsive to its adaptations. But how does one respond to an as yet indeterminate possible adaptation? As a chess master might suggest, “Learn your opponent.”

The theories of Peirce and Barad regarding futurity and the *being in futuro* suggested a place I might locate some clues as to the general nature of the *being in futuro* that anti-Black racism was adapting toward. I attempted to illustrate this in chapter two by modifying Peirce’s analogy of the court and the sheriff to be the planned curriculum and the researcher/teacher. If one is interested in what the general nature of the planned curriculum of a class might be, one can watch the researcher/teacher and see what they teach. Obviously, the lesson will not be a perfect reflection of the plan, but it will tend to follow that plan’s general character. So, in an effort to “learn my opponent” I conducted a review of the produced outcomes of three periods of

U.S. history in which anti-Black racism was obviously active: slavery, segregation, and over-incarceration. While it was clear that in each of these successive periods the relationships between anti-Black racism and the rest of the entangled phenomenon of U.S. society became more and more complex, there were some commonalities that pointed toward what might be elements of the nature of anti-Black racism's *being in futuro*. Those tended to follow the conclusions of some of the scholars who associate themselves with antiblackness theory, particularly their conclusions regarding humanism.

In antiblackness theory, the human is defined against its antithesis: Blackness, though Zakiyyah Iman Jackson (2020) adds an important element to that construction. She makes clear that Blackness is not in a stable binary with the human. Rather, Blackness has a plasticity that stabilizes the human. In other words, Blackness takes whatever form humanness needs it to take in order for the human to remain a stable and concrete concept upon which our society could build. Antiblackness theory also points to another important relationship, that of the human and the social (Jung & Vargas, 2021), and while Jackson does not explicitly extend her construction in this way, I believe that Blackness functions with the same plasticity in relation to the social, or the public, as it does with the human. Anti-Black racism, then, could be said to be the agential idea adapting toward the stabilizing of the human and the public through the produced mutating antithesis that is Blackness.

Throughout this history anti-Black racism has not gone unchecked. In this moment it is important to point out that there have been both micro and macro interventions and resistances from the Civil War (whether its initial or major impetus was the ending of slavery because it was the right thing to do or not), to the Civil Rights Movement, and from Gertrude "Ma" Rainey's assertion of authority in a recording studio in 1924, to the countless and untold moments of

dignity of Black students entering colleges and universities today. Each of these interventions has put an obstacle in the path of anti-Black racism and its efforts to produce the human (white) and the public (white), and with each temporary defeat anti-Black racism has adapted. As I stated, those resistances have come in moments of macro social change and in interpersonal stands. The question for me was: could these resistances and the adaptations by anti-Black racism they produced be noticed in the enactment of a specific antiracist curriculum?

The nature of my research and my unit of analysis required me to survey one final scholarly literature, that of the teacher practical knowledge movement. This movement had three major themes that are germane to this project. First, the knowledge that researcher/teachers develop and maintain about their profession is both valid and valuable. Second, not only are researcher/teachers valuable sources of practical knowledge, but they are also capable of and should be encouraged to do their own research, thus my use of the term researcher/teacher. Finally, the third theme is the theoretical framework of narrative inquiry. In narrative inquiry narratives are not just the way we represent experience; they are the ontological nature of experience. My research, then, would be premised on those experiences and the experience of the re-storied narrative as researcher/teachers (re)presented their remembered enacted curricula.

As I thought with each of these four theoretical frameworks and with them together, I came to two revised research questions to guide my study: first, how does a researcher/teacher experience the agential curricular idea of anti-Black racism as it adapts and reacts to their own antiracist curriculum, and what does that experience suggest about the being in futuro of anti-Black racism that it might be better resisted in the future? Second, and as a follow-up, given their experiences of anti-Black racism and its adaptations, how does a researcher/teacher respond in the enactment of their antiracist curriculum?

Research Design

To investigate these questions, I developed a research study that included observations, interventions, and multiple semi-structured interviews. Then, COVID-19 spread into the U.S. and in-person schooling was cancelled. I would no longer have the opportunity to sit in a classroom and observe students. I would not be able to work directly with researcher/teachers to develop interventions and then test their effectiveness. My data collection was limited to what could be done remotely meaning I would only be able to conduct interviews with my participants; what I would come to call “plan B.”

The researcher/teachers who took part in this study were recruited using a modified plan as well. Since this research requires discussions about antiracist curricula, and specifically those places where it seemed to break down or not go as planned, I expected that I would need a level of trust between myself and the researcher/teachers with whom I was working. I was also clear that I was recruiting researcher/teachers who were already enacting antiracist curricula, which allowed me to remove the researcher/teachers’ own buy-in as a variable. Because of these factors I limited myself by reaching out only to researcher/teachers with whom I or people I knew well had a previous relationship. The limitations of the researcher/teachers’ own classrooms were also a factor, since not only was I forced to be remote, they were also teaching remote classes. As a result, I chose not to reach out to researcher/teachers in early elementary school, because they were under enough pressure trying to remotely teach first and second graders to read while also teaching them to use an online platform all on an online platform.

While the pandemic did limit a great deal of my initial plan, it also freed me to reach out to researcher/teachers in other places geographically. This meant that I was able to collect data

from three distinct locations, Valleyview, Oceanview, and Cityview, something that contributed greatly to my conclusions.

The data collected for this research study came in the form of semi-structured interviews conducted, recorded, and transcribed on Zoom. In all but one case I was in my office located in the attic of the house I rented with my family while the participants were anywhere from their classrooms or the parking lot of their school, to their own home offices (which were sometimes no more than a couch or chair in the kitchen) or sunny backyards. As I stated above, my unit of analysis is the direct result of my theoretical framework. As Barad (2007) argued, the fundamental unit of analysis in research is the always already entangled phenomenon. Any effort to reduce said phenomenon constitutes a new co-production out of which some things are made intelligible. Thus, the process of reduction/representation of the phenomenon itself implicates all who take part in it. In other words, there is no outside or exterior from which a phenomenon can be assessed or described. I am as much a part of the phenomenon of the (re)produced experience of the enacted antiracist curriculum I am collecting as the researcher/teacher who is sharing it with me.

In addition to the entangled nature of the phenomenon as unit of analysis, the co-production as cut by the agential elements present in the phenomenon also has implications for my analysis. As I explained in chapters two and three, anti-Black racism is always already a part of the phenomenon of the classroom since it is always already infecting all aspects of our social systems (a conclusion drawn from both racial realism and antiblackness theory). If racism is always already a part of any given phenomenon, it has its own influence on the cutting of that phenomenon into intelligibility. In other words, what is intelligible about a phenomenon has already been shaped by racism. Further, this process happens with each iteration of a

phenomenon. The curriculum as it was enacted by the researcher/teacher in their class is shaped in part by racism as is the (re)presentation of that narrative to me in each semi-structured interview. Finally, the act(s) of writing this dissertation, being another iteration of attempting to cut a phenomenon into intelligibility, is also shaped to some degree by the influence of racism and its adaptations to bring about its *being in futuro*. As I stated in chapter three, in a way this process can be explained utilizing St. Pierre's (2018) concept of "writing as inquiry" which,

frees us from trying to write a single text in which everything is said at once to everyone.

Nurturing our own voices releases the censorious hold of "science writing" on our consciousness as well as the arrogance it fosters in our psyche; writing is validated as a method of knowing. (p. 1414)

In other words, the process by which I represent the data I collected is itself a method of inquiry. And because this took place during much of my process of data collection, my data collection/reduction/analysis was one continuous process. An example of this is how the (re)presentation of the narrative of the "First Encounters with Racism" explained in chapter five took place. The story was told to me by Rachel over the course of three of our four interviews in bits and pieces as they related to the conversation we were having. Thus, while the narrative is presented here in a chronological order, that is not how it was constructed when it was told to me. It was in my process of recreating the story that, first, I was able to ask additional questions in my subsequent interviews, and second, I was able to draw additional conclusions about the nature of Rachel's adaptations to racism. I think it is important here to restate a point made twice in chapter three: the purpose of this research is not to produce a more accurate or true representation of past events or the external world in which we move. Instead, referring again to the introduction to this chapter, this dissertation functions in part as description, but ultimately as

intervention whose worth can only be borne out by its contribution to ongoing antiracist struggle in schools.

Narratives of Enacted Antiracist Curriculum

Stop the Hate, Start the Healing.

While I collected a number of important narratives of researcher/teachers working to enact lessons that aimed to produce resistance to anti-Black racism (as well as lessons resisting colonialism, sexism, and heteronormativity), I chose one story to be the central narrative through which the analysis of this dissertation would be conducted. The re-storying of the Stop the Hate, Start the Healing (STHSTH) curriculum was imparted to me in a series of interviews with two researcher/teachers, Delilah and Emmanuel, who took part in planning and enacting that curriculum. The curriculum was originally envisioned as a multiyear intervention into the discipline policies and overall culture of Valleyview High School in Valleyview, OR with the stated goal of including restorative justice in school policies and in researcher/teachers' professional developments. Over the course of the planning and as the curriculum came into contact with the sedimented histories and geographies and the systems and structures in place in the school, district, community, and state, it was pared down more and more. The final plan took place over two school days in which (1) students went to their advisory classes (homerooms) rather than their regular classes and listened to and discussed talks given by social and restorative justice leaders in the community, and (2) students all attended a keynote given by a local restorative justice trainer. STHSTH took place in October of 2020 in the midst of the first school year forced online by the COVID pandemic which meant that the conversations and keynote were held online rather than in classrooms, gym, or auditorium.

The initial impetus for STHSTH stemmed from, on a national level, the raised visibility of Black Lives Matter protests in the wake of George Floyd's (and others') murders in the summer of 2020, and on a local level, the increase in incidents in the school involving racial slurs which researcher/teachers like Delilah and Emmanuel predicted would increase with the presidential election coming in November 2020. As the event approached, however, an incident involving white students and a series of racist Facebook posts created a second narrative in which the event was understood by many as a response to that conflict. In addition, during the event, one of the guest speakers made comments about their feelings toward the posting of police officers in school buildings that were forwarded by several parents and students to the school's administration resulting in repercussions for the curriculum.

These two events, one before the fact and one during, complicated a curriculum that was already difficult to enact. In the case of the Facebook posts, students and staff had their understanding of the purpose of STHSTH shifted making it in many ways a different and less effective curriculum for them. In the case of the comments about police, the understood outcomes of the event were changed obscuring many of the accomplishments and highlighting what some parents and students thought of as overreach. This supposed overreach spurred the administration to issue an official statement reasserting their commitment to law enforcement, a statement that was in many ways damaging to the planners of the event.

While this curriculum and its re-storying provided a series of data points from which I could begin to develop my conclusions around the agential adaptations of anti-Black racism, I do not believe that one set of data points is enough to begin developing the broader conclusions I was looking for in this study. Again, this is not to say that I am attempting a triangulation through which I can build a better description of an agential racism that sits outside of myself

waiting to be described. What I am attempting is to engage with re-storied narratives of enacted curricula and noting commonalities in them with the presumption that those commonalities will point me toward a general character of the future ordered state toward which anti-Black racism is adapting. In addition, it is through those commonalities that I might get a general character of the resistant adaptations experienced researcher/teachers of antiracism enact in their curricula. To begin engaging with the commonalities I turned in chapter five to three additional narratives of enacted antiracism and three frames, or apparatuses co-producing agential cuts, through which those commonalities might make themselves apparent. The three frames I focused on were: (1) the sedimented histories and geographies of the classes; (2) the macro social, political, cultural, and economic structures and systems out of which those curricula were produced; and (3) the inter and intra personal hijacking of the curriculum.

Sedimented Histories and Geographies.

The first frame I engaged with was the expanded and extended sedimented histories and geographies of the context in which the curricula were enacted. To do this I gave a brief survey of the history of Valleyview, OR and the high school specifically. This included the geographic shifting of the large Black community who were evicted and whose homes were demolished by the city to make way for a geographical expansion into what became the neighborhood of Valleyview High School. It also included the recent history of other attempts to enact antiracist curriculum that had been shut down by administrations and the district.

I then turned to two other enacted curricula situated in a very different sedimented history/geography, that of the “First Encounters with Racism” enacted by Rachel, and “Social Movements” enacted by Luke. These two curricula were taught at Oceanview Middle School in Oceanview, OR, a smaller more conservative town on the Oregon coast. This town has a similar

history of racism in its actions toward Black communities to Valleyview though it has done less to bring that history to light. And while these curricula similarly took place in the fall of 2020 and so online, Oceanview Middle School had dealt with additional disruptions due to large wildfires in the area in late August and early September that year. And where Valleyview is a much more liberal city and thus political rallies tend to be in support of liberal politics, as I stated above, Oceanview's population is considerably more conservative meaning that in the fall of 2020 there were considerably more "truck rallies" in favor of conservative politics taking place. Taking all of this into account, both Rachel and Luke had no trouble believing what their administration implied to them in meetings: that the community had no appetite for "antiracist stuff."

It was into this that both Rachel and Luke planned and enacted their own form of antiracist curricula with two distinct outcomes. In Rachel's case, the "First Encounters with Racism" lesson went smoothly and students had productive, if abbreviated, discussions around the experiences of racism had by BIPOC of a similar age. "Social Movements", however, was derailed before it could get to its more antiracist material by an offhand comment made by Luke about the intellectual vigor of the Proud Boys organization. This comment was latched on to by parents and some students, similar to the presenter's comments about police in schools during STHSTH, taking control of the conversation and reframing its outcomes. Both of these curricula were enacted in specific ways that were co-produced by the sedimented histories and geographies of their contexts. The adaptations of anti-Black racism came through those already infected contexts to shift those outcomes in a way that might reinscribe its *being in futuro*. Similarly, all four researcher/teachers had to be aware of those same contexts and how they

might provide levers for racism to take control so that those researcher/teachers might better anticipate and blunt that control by reasserting their own.

Systems and Structures.

The second frame through which the commonalities between outcomes that show the infection of anti-Black racism's *being in futuro* and demonstrate a researcher/teacher's resistance to it are the macro social, economic, cultural, and political systems and structures in which a curriculum is enacted. This frame and its effects can be seen in the scaling down and redefining of the STHSTH curriculum as it came into contact with the administrative structures of Valleyview High School and cultural structures of Valleyview, OR. Again, to better understand the commonalities that might emerge in this engagement I turned to another of the case studies collected in my research, this time from Cityview, a large urban area in the Midwest. Cityview Elementary School, where I taught before entering graduate school, has a student population who almost entirely identify/are identified as Black. While working there, Teneka, a supervisor of student teachers in the building, Kirk, a paraeducator and football coach, and I, a fifth-grade language arts researcher/teacher, decided to put on a job fair of sorts for all students in fifth through eighth grades, similar to the large-scale intervention that was STHSTH. Our goal was to expose our students to a wide range of occupations represented by Black professionals from the area in an effort to help them find more direction and motivation in their educational experiences. In order to do this work, however, we had to secure grant funding which required we develop our curriculum around specific measurable outcomes for the students. Those metrics (called on-track data) had been developed as a system for schools to better track whether students were doing what was necessary to be promoted to the next grade. The metric included data points for number of classes passed in the "core subjects," attendance, and disciplinary

reports. Because we rewrote our curriculum to center on this metric, we were able to secure funding and were thus able to enact the curriculum. That did not change my reticence about what that metric did to the curriculum's efficacy.

In the case of the "Job Fair" as with the STHSTH there was a system in place through which our curriculum had to go in order to be enacted at all. Had we chosen to try a different way, the curriculum we enacted would have looked completely different. Instead of a job fair, we might have had a series of guest speakers in individual classes scheduled in the gaps in the mandated curriculum (which was based on the Common Core Standards). Had Delilah and Emmanuel decided to do the same, the STHSTH would have similarly been a series of guest speakers in individual classes. The larger scale of the curricula meant they necessarily came into greater contact with the systems of school economics, administrative bureaucracy, and district politics.

The effect of these encounters was to blunt and redirect the curricula away from what might have been their original antiracist purposes. STHSTH was not able to redefine the discipline structure of Valleyview High School to better reflect the values of restorative justice. To still include those students whose on-track data otherwise precluded them from participation in the "job fair" we had to sneak them in outside of their official classes. In both cases, the blunted and redirected curricula lacked its original punch and so allowed racist effects to persist more than they might have. However, those curricula were not totally lost. They were still able to actively resist racism.

Inter and Intra Personal Hijacking.

The third and final frame through which the effects of anti-Black racism are in evidence is that of inter and intra personal hijacking. In chapter five I offered an explanation of the

differences between inter and intra action as understood in the work of Karen Barad and inter and intra personal engagements as understood in neuro and social psychology. As I explained, inter personal engagements are those that take place between individuals and small groups (acknowledging, of course, that the “individual” is always already being agentially cut from a phenomenon and not, a priori, an objectively distinct entity) while intra personal engagements are those that take place through processes of cognition and the physical brain.

In my own research, the inter and intra personal engagements are evident in each of the four cases and so are their similarities. What is important to note is that these engagements are always continuous by degrees with the sedimented histories and geographies and the systems and structures explained in the previous two sections. The most common form of intra personal engagements is explained by Hammond (2015) as an “amygdala hijack” in which an emotional threat is perceived by the brain shutting off conscious thinking processes and reverting to reflexes and emotions, what is sometimes known as the “reptilian brain.” While this defense mechanism is helpful in some instances, it becomes a barrier to growth when it shuts off thinking due to a threat to racist ideas received from the sedimented histories/geographies and systems and structures the brain has agreed to engage with. The example I gave in chapter five was that of the idea of hard work being a race-neutral process for all to improve their economic class, encountering the counter idea that if economic systems are designed to negate the hard work of a racialized group, say Black people, their hard work might have no effect on their economics. In that case, it is not the threat to the person’s physical body that provokes the hijacking. Rather it is the threat to an idea held by that person. This amygdala hijack tends to produce within that person the “reptilian” effects described earlier, as well as a desire to return to a safer environment.

The intra personal engagements developed here are continuous with the inter personal. As a brain is engaged in an amygdala hijack, the person will lash out at what they believe is causing their distress. In the case of the parents and students responding to the “Social Movements” curriculum, that target is Luke and his administration. For the STHSTH curriculum, it was the school board member and, again, the researcher/teachers and school administration. There is also a tendency to move toward what might be considered a location of safety. For the Valleyview administration, sensing their own threat from the parents, what was safe was to soften the antiracist tone of the curriculum. Returning to the example of the idea of hard work, safety might come in the form of valorizing token Black people whose hard work did seem to pay off, people like President Obama.

In studies of antiracist curricula being enacted in classrooms, both the inter and intra personal engagements tend to be the ones focused on. The majority of engagements in Cornelius Minor’s (2019) *We Got This: Equity, Access, and the Quest to be Who our Students Need us to Be*, and Liz Kleinrock’s *Start Here Start Now: A Guide to Antibias and Antiracist Work in Your School Community* center on the inter and intra personal aspects of antiracist curriculum enactment. There are also analyses of the macrosocial effects of antiracist efforts in education more broadly.⁵¹ While I am by no means the first to attempt this, what I am endeavoring to point to here is the direct continuity between those two frames and how neither is possible without the other.

⁵¹ This dichotomy is illustrated in the sections of the book *Black Lives Matter at School: An Uprising for Educational Justice* edited by Denisha Jones and Jesse Hagopian (2020).

Provisional Conclusions

My research began with the premise that the process of enacting the curriculum involves what we assume is always a part of the class: the researcher/teacher, the students, the classroom layout, the desks, the books, the objectives, etc. as well as the ideas outside of yet continuous with the minds of the participants. When those ideas are related to the curriculum the researcher/teacher is working toward, the idea of collective governance in a lesson about classroom rules for instance, the curriculum does what it can to foster the students' recruitment by said idea. In addition, the researcher/teacher can rely on the larger social structures, systems, and cultures to reinforce their teaching, students leaving school and observing their caregivers following traffic laws for instance. Produced out of teaching students about collective governance are new citizens who are interested in participating in the collective work of moving our society forward by paying taxes, sitting on juries, and running for local office.

Anti-Black racism, however, is not a benevolent idea and what is produced by its participation in education is a society in which Blackness is the antithesis of normal/human/public, Black children are not teachable, and Black oppression is not real. As I and others have shown, anti-Black racism is endemic to our social system as it was founded on the premise that Blackness was inhuman, endemic to our economic system as it was formed on the premise that Blackness was capital, endemic to our political system as it was formed on the premise that Blackness was outside of the democratic process, and endemic to our cultural system because Blackness was devoid of a worthwhile culture. However, while antiblackness is endemic, it is not without resistance. As Amanda Gorman (2020) stated in the excerpt from her poem "The Hill We Climb" that is the epigraph for this chapter, "there is always light." Anti-Black racism has adapted and conceded some ground over the centuries with each intervention in

its path, both on the macro level and on the micro. This has meant temporary victories for antiracism, but it has also meant that racism has become more complex and adaptable.

Because racism is always already present within our social, cultural, economic, and political systems, it is also present within our educational settings. From the books we read to students to the demographic makeups of the school enrollment boundaries, anti-Black racism's infection can be seen and felt. In addition, with each infected strand of the educational phenomenon we identify and respond to, racism is always already infecting somewhere else. Reading this conclusion with the work of Barad, the enacted agential cuts that co-produce phenomena into intelligibility are always already infected with the influence of anti-Black racism as well. This means that it is impossible to peel back enough of our biases to get behind racism and see what is really going on. As Barad argues, there is no a priori objectivity to get back to. Thus, each cut of the phenomenon of the whole curriculum, including the planned, the hidden, the null, the assessed, the learned, the mandated, and the enacted curricula, are being co-produced by racism as much as they are by any other part of that phenomenon.

Further, with each enactment of the curriculum, the previous enactments (which are, of course, still continuous with the current enactment) become sedimented and thus are the foundation upon which the next enactment takes place. We cannot get outside of the curricula we have already produced and must instead attempt to put something new down that is better than the last. In other words, the sedimented history of the enacted curriculum accumulates. We see this in the effects of "Black Lives Matter to [the District]" on Delilah's co-production of *STHSTH*, and in Rachel's careful wording of the "First Encounters With Racism" after watching the outcomes of Luke's "Social Movements" mini unit.

In my research I identified one category of “places” where the adaptations and resistances of anti-Black racism tended to appear. The term “places” here refers to Helfenbein’s (2020) definition of place as a set of relations or an idea, which is related to Marker’s (2018) explanation of “the ways that Indigenous people experience a unified, but layered landscape that is both their homeland and a sentient entity of metaphysical and physical proportions and presences (p. 2). These “places” are the boundary-transgressing or liminal spaces between solidified structures.

In my explanation of the STHSTH curriculum, when the conception of the possible curriculum passed from the original planning group to the administration and district to begin the process of laying out a solid planned curriculum, it encountered structures that watered it down, blunted its force, and shrunk its reach. When the “Social Movements” lesson transitioned from the planned curriculum to be enacted in the online classroom, that process produced a moment of randomness that culminated in Luke’s comment about the Proud Boys. And when our “Job Fair” faced the necessity of transitioning from a planned curriculum into a grant proposal, we were forced to include an assessment data metric that excluded many of the students we had hoped would benefit the most from the curriculum. In each of these cases, in those moments of transition, in those liminal spaces, anti-Black racism found and recruited materiality to its cause.

What makes this conclusion so significant is that the liminal space is often considered the location of knowledge production. For example, in his 2015 article “Toward the Concrete: Critical Geography and Curriculum Inquiry in the New Materialism,” Helfenbein described an “after-school computer lab situated across the street from an urban secondary school (called the WELL)” (p. 176) as exhibiting a “liminal character” (ibid.) in that “it is neither school nor home, public nor private but rather a conglomeration of all, of both. It is a place in which the students

themselves play a role in fashioning its meaning” (pp. 176-7). Another example can be found in Ringrose and Renold’s (2016) chapter “Cows, Cabins and Tweets: Posthuman Intra-active Affect and Feminist Fire in Secondary School.” In this work they describe how “the affective solidarities expressed by the girls above in their talk of how ‘drives’, ‘energies’ and ‘inspiration’ can spark revolutionary feminist atmospheres, to ‘get equality’, were not only difficult to sustain outside the group, but were always precarious, operating in a liminal space that could at any moment be punctured” (p. 232). The privileging of liminal spaces as sites of knowledge production also has similarities the Lev Vygotsky’s (1978) theory of the “zone of proximal development” in which a student will learn best when their instruction sits just at the outer limit of their understanding. Interestingly, liminal space as site of knowledge production also finds itself in conversation with Peirce’s theory of change and continuity. In a footnote in chapter two I discussed Peirce’s utilization of the “bell curve” as illustrative of phenomena in nature. As an example, he used the average heights of human adults which, when graphed, tend to fall into a bell curve where there are a few outliers, but most people fall into a common set of heights. Change, then occurs through the randomness at the margins of that curve. Again, referring to average human heights, people have become taller over time though this migration has happened slowly and through the increases in outliers at the higher end of the spectrum.

What is interesting here is that liminal spaces are not just sites of knowledge production and change for those with benevolent intentions. The knowledge and change possible in these spaces also seem to be utilized by anti-Black racism. Whether it is the liminal space between the planned and the enacted curriculum or between the much smaller social system of the classroom and the larger social system of the school or district, each of these fringe places offers potential for adaptive change.

A second site where anti-Black racism seems to find purchase for its adaptations is in the inter and intra personal relations taking place during the enactment of the curricula. As I described in chapter five, those relations can be characterized by the hijacking of the thoughts and actions of some who are a part of that enactment. To relate this to the conversation above, these hijackings can be conceived of as occurring in the liminal space between ideas as they encounter one another within and between human consciousnesses. When a new idea is less continuous with an idea already actively recruiting a mind, it can be fended off through a process of amygdala hijacking. However, when the space between ideas is smaller and they are more continuous, that idea is much more likely to pass through and be subscribed to by that mind. As a consequence, because we are always already engaged with and recruited by racist ideas presented to us through their constant presence in our society, it is much easier for a racist idea to recruit us as it is continuous with the societal ideas we already hold.

Because they are the space between, the boundary, the border, liminal spaces are places of both/and. Peirce described the boundary between a black and a white line as both black and white and neither black nor white. Thus, it is the nature of liminal spaces to be both/and. They are places of contradiction and ambiguity. Researcher/teachers often find themselves in places of contradiction and ambiguity as they are trying to enact antiracist lessons. The three stories that opened this dissertation are certainly evidence of that. I contend that it is this nature that makes liminal spaces sites of knowledge and change both benevolent and violent. I also contend that researcher/teachers who are most effective at enacting resistances to anti-Black racism understand this and are prepared to navigate those contradictions and ambiguities. Take, for example, Delilah as she discussed the outcomes of the STHSTH curriculum. When I asked her if she would consider the event a success she said yes and then proceeded to explain the ways it fell

short. Take for example, Teneka who had to explain to me that the inclusion of on-track data as the assessment metric for our “Job Fair” curriculum would not negate our work to produce an intervention but that we could both use the data as a measure of student growth and work around it to support as many students as we could. Take for example Rachel, who while knowing full well that teaching in general and teaching her “First Encounters with Racism” lesson specifically is a political act, nevertheless told her students to set politics aside when reading the experiences of BIPOC kids who were dealing with overt racism. In each case, the researcher/teacher tacitly or overtly acknowledged the contradictions and ambiguities in their actions, and in each case, the enacted curriculum found a degree of success in obstructing racism.

Before I conclude, I do want to add that there are cases where ambiguity or contradiction are evidence of poor planning or enactment of a curriculum. However, in the cases offered here, I believe that the researcher/teachers involved actively and intentionally allowed the liminal space to persist so that they could produce new knowledge and change in their students.

I also want to point out that when I asked each of the participating researcher/teachers about these discrepancies, they all tried to justify themselves against a presumed standard of consistency and concrete teaching. Here is where I believe interventions can be made moving forward. It is not the case that researcher/teachers are always clear or direct though often there is an expectation that those moments of lack are temporary and the researcher/teachers will resume their work as keepers and distributors of knowledge and facilitators of its production. I argue here that in the case of enacting antiracist curriculum, researcher/teachers need to spend vigilant time in the liminal spaces of the curriculum aware that it can be the site of anti-Black racism’s adaptations and resistances, but also aware that it is the place with the most potential for pushing

back. It is in those spaces where students can learn to be comfortable with ambiguity and contradiction and it is there that they can reframe their own resistance against racism.

I will close this dissertation with two quotations that I believe sum up this conception of the antiracist work of researcher/teachers. The first is from Love's (2019) book, *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*, a quote I included in chapter one that I want to return to because I believe it produces different understandings here at the conclusion. When discussing what it takes to do this work she explains,

There is no one way to be an abolitionist teacher. Some teachers will create a homeplace for their students while teaching them with the highest expectations; some will protest in the streets; some will fight standardized testing; some will restore justice in their classrooms; some will create justice-centered curriculums and teaching approaches; some will stand with their students to end gun violence in schools; some will fight to end the prison-industrial complex in and outside of schools; some will fight in the effort so communities can peacefully govern themselves to control their children's education, housing, healthcare, and ideas about peace, justice, and incarceration; and some will do a combination of all of these. Still, some will leave the procession mentally, physically, and spiritually depleted, looking for a way to make an impact on education outside the classroom, but *all* are working to restore humanity with their eyes on abolishing the educational system as we know it. Abolitionist teaching is welcoming struggles, setbacks, and disagreements, because one understands the complexity of uprooting injustice but finds beauty in the struggle. Abolitionist teachers fight for children they will never meet

or see, because they are visionaries. They fight for a world that has yet to be created and for children's dreams that have yet to be crushed by anti-Blackness. (pp. 89-90)

Here, Love offers a list of possible ways to fight racism in the curriculum and pedagogy of the researcher/teachers but does not offer a particular recipe for following those suggestions. This work is hard with "struggles, setbacks, and disagreements" but despite the fact that we are fighting for a "world that has yet to be created" the fight is worth it.

I will end with a passage of a speech given by Geneva Crenshaw in Bell's (1987) book, *And We Are Not Saved: The Elusive Quest for Racial Justice*. Again, as I described in chapter five, Bell utilized fictional narratives to illustrate the nature of anti-Black racism in the world. One of his most common tools for this was to write out conversations between himself and a fictional character and foil named Geneva Crenshaw. Though the book was written by Bell, I believe he would approve of my crediting the quotation to Crenshaw. In a soaring speech she offered this charge.

Let us find solace and strength in the recognition that black people are neither the first nor the only whose age-old struggle for freedom both still continues and is worth engaging in even if it never results in total liberty and opportunity. Both history and experience tell us that each new victory over injustice both removes a barrier to racial equality and reveals another obstacle that we must, in turn, grapple with and—eventually—overcome.... Let us, then rejoice in the memory of the 'many thousands gone,' those men and women before us who have brought us this far along the way. Let us be worthy of their courage and endurance...And, finally, let us take up their legacy of faith and carry it forward into the future for the sake not alone of ourselves and our children but of all human beings of whatever race or color or creed. (p. 257)

REFERENCES

- Abu-Laban, Y., & Stasiulis, D. (1992). Ethnic pluralism under siege: popular and partisan opposition to multiculturalism. *Canadian Public Policy/Analyse de Politiques*, 365-386.
- ACT (2016). The condition of college and career readiness 2015: African American students. Retrieved from https://cdn.uncf.org/wp-content/uploads/PDFs/6201-CCCR-African-American-2015.pdf?_ga=2.254503887.636312973.1650046177-1677638016.1650046177
- Addams, J. (2009). The public school and the immigrant child. In D. J. Flinders & S. J. Thornton (Eds.) *The curriculum studies reader* (3rd Ed.). Routledge.
- Adler, S. M. (2011). Teacher epistemology and collective narratives: Interrogating teaching and diversity. *Teaching and Teacher Education*, 27(3), 609–618.
- Ahmed, S. (2004). Declarations of Whiteness: The Non-Performativity of Anti-Racism. *Borderlands Ejournal*.
- Ahmed, S. (2007). A phenomenology of whiteness. *Feminist Theory*, 8(2), 149–167. <https://doi.org/10.1177/1464700107078139>
- Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Duke University Press.
- Allen, J. (2003). *Lost geographies of power*. Blackwell Publishing.
- Alexander, M. (2010). *The new Jim Crow: Mass incarceration in the age of colorblindness*. New York: The New Press.
- Anderson, D. R. (1995). *Strands of the system: The philosophy of Charles Peirce*. West Lafayette, IN: Purdue University Press.
- Anyon, J. (1980). Social class and the hidden curriculum of work. *Journal of Education*, 162(1), 67–92. <https://doi.org/10.13140/RG.2.1.2423.5281>
- Anyon, J. (1981). Social class and school knowledge. *Curriculum Inquiry*, 11(1), 3–42.
- Aoki, T. (1993). Legitimizing Lived Curriculum: Towards a Curricular Landscape of Multiplicity. *Journal of Curriculum and Supervision*, 8(3), 255-268.
- Aoki, T. (1986/2006). Teaching as Indwelling Between Two Curriculum Worlds. In W. F. Pinar & R. L. Irwin (Eds.), *Curriculum in a New Key: The Collected Works of Ted T. Aoki* (pp. 159-165). Lawrence Erlbaum Associates, Publishers.

- Apple, M. W. (1971). The hidden curriculum and the nature of conflict. In *Interchange* (Vol. 2, pp. 82–104). <https://doi.org/10.1007/BF02287080>
- Banfield, E. C. (1970). *The Unheavenly city: The nature and future of our urban crisis*. Boston: Little, Brown
- Banks, J. A., (1996). The African American roots of multicultural education. In J. A. Banks, *Multicultural education, transformative knowledge, and action: Historical and contemporary perspectives* (pp. 30-45). Teachers College Press.
- Barad, K. (2003). Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter. *Signs*, 28(2), 801–831. <https://doi.org/10.1086/676943>
- Barad, K. (2007). *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning*. Durham: Duke University Press.
- Baumann, J. F., & Duffy, A. M. (2001). Teacher-researcher methodology: Themes, variations, and possibilities. *Reading Teacher*, 54(6), 608-619.
- Belenky, M., Clinchy, Blythe, Goldberger, Nancy Rule, & Tarule, Jill Mattuck. (1986). *Women's ways of knowing: The development of self, voice, and mind*. New York: Basic Books.
- Bell, D. (1992). Racial realism. *Connecticut Law Review*, 24(2), 363–379. <https://doi.org/10.3366/ajicl.2011.0005>
- Bell, D. (1987). *And we are not saved: The elusive quest for racial justice*. Basic Books.
- Berliner, D. C. & Biddle, B. J. (1995). *The manufactured crisis: Myths, fraud, and the attack on America's public schools*. Cambridge: Perseus Books.
- Bertrand, M., & Mullainathan, S. (2004). Are Emily and Greg more employable than Lakisha and Jamal? A field experiment on labor market discrimination. *American Economic Review*, 94(4), 991-1013.
- Bissex, G., & Bullock, R. (1987). *Seeing for ourselves: Case study research by teachers of writing*. Portsmouth, NH: Heinemann.
- Bleiweis, R., Frye, J., & Khattar, R. (2021, November 17). Women of color and the wage gap. Center for American Progress. Retrieved from <https://www.americanprogress.org/article/women-of-color-and-the-wage-gap/#:~:text=When%20looking%20at%20women's%20wages,non%2DHispanic%20men%20in%202020>.

- Bonilla-Silva, E. (2006) *Racism without racists: Colorblind: racism and the persistence of racial inequality in the United States* (second edition). Lanham, Maryland: Rowman & Littlefield Publishers, Inc.
- Bonnett, A. (2000). *Anti-racism*. London: Routledge.
- Brophy, J. (2008). Developing students' appreciation for what is taught in school. *Educational Psychologist*, 43(3), 132–141. <https://doi.org/10.1080/00461520701756511>
- Brown, J. (2020, December 28). Police are out of 4J schools in 2021; communication plans with Eugene Police Department unclear. *The Register Guard*. Retrieved from <https://www.registerguard.com/story/news/2020/12/28/police-out-4-j-schools-2021-heres-latest-its-safety-plans/3967657001/>
- Bruner, J. (1991). The narrative construction of reality. *Critical inquiry*, 18(1), 1-21.
- Bruner, J. (2004). Life as Narrative. *Social Research*, 71(3), 691-710.
- Byrne, D. & Ragin, C. (Eds.) (2009). *The SAGE handbook of case-based methods*. Los Angeles: SAGE Publications, Ltd.
- Camhi, T. (2020, June 9). A racist history shows why Oregon is still so white. Retrieved April 12, 2022, from <https://www.opb.org/news/article/oregon-white-history-racist-foundations-black-exclusion-laws/>
- Carpenter, D. O., & Bushkin-Bedient, S. (2013). Exposure to chemicals and radiation during childhood and risk for cancer later in life. *Journal of Adolescent Health*, 52(5 SUPPL), S21–S29. <https://doi.org/10.1016/j.jadohealth.2013.01.027>
- Chang, P. J., & Rosiek, J. (2003). Anti-Colonialist Antinomies in a Biology Lesson: A Sonata-Form Case Study of Cultural Conflict in a Science Classroom. *Curriculum Inquiry*, 33(3), 251–290.
- Chen, G. (2021, April 26). What is the Connection Between Home Values and School Performance? *Public School Review*. Retrieved from <https://www.publicschoolreview.com/blog/what-is-the-connection-between-home-values-and-school-performance>
- Cheung, D., & Wong, H. W. (2002). Measuring teacher beliefs about alternative curriculum designs. *Curriculum journal*, 13(2), 225-248.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry. Experience and story in qualitative research*. San Francisco: Jossey-Bass.

- Clandinin, D. J. & Rosiek, J. (2007). Mapping a landscape of narrative inquiry: Borderland spaces and tensions. In D. J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology*, (35-76). Thousand Oaks: Sage Publishing
- Clandinin, D. J., Caine, V., & Lessard, S. (2018). *The relational ethics of narrative inquiry*. New York: Routledge.
- Coates, T. (2008). 'This Is How We Lost to the White Man.' *The Atlantic*, (1), 0–10. Retrieved from <http://www.theatlantic.com/magazine/archive/2008/05/-this-is-how-we-lost-to-the-white-man/306774>
- Cochran-Smith, M., & Lytle, S. L. (1990). Research on Teaching and Teacher Research: The Issues That Divide. *Educational Researcher*, 19(2), 2–11. <https://doi.org/10.3102/0013189X019002002>
- Cochran-Smith, M., & Lytle, S. L. (1993). *Inside/outside: Teacher research and knowledge*. New York: Teachers College Press.
- Cochran-Smith, M., & Lytle, S. L. (1999). Relationships of knowledge and practice: teacher learning in communities. *Review of Research in Education*, 24, 249-305.
- Cochran-Smith, M. & Villegas, A.M. (2015). Framing Teacher Preparation Research: An Overview of the Field, Part I. *Journal of Teacher Education*, 66, 7–20. DOI: 10.1177/0022487114549072
- Cochran-Smith, M. & Zeichner, K. M. (Eds.) (2005). *Studying Teacher Education : The Report of the AERA Panel on Research and Teacher Education*. Mahwah: Lawrence Erlbaum Associates, Inc.
- Coffey, C. (2021, July 8). Race in Chicago: Wide Educational Divide Continues in the City. *NBC5 Chicago*. Retrieved from <https://www.nbcchicago.com/race-in-chicago/race-in-chicago-wide-educational-divide-continues-in-the-city/2550465/>
- Collins, P. (1993). It's in our hands: Breaking the silence on gender in African-American studies. In L. Castenell, Jr. & W. Pinar (Eds.), *Understanding Curriculum as Racial Text: Representations of identity and difference in education* (127-142). State University of New York Press.
- Comen, E. (2019, July 20). Detroit, Chicago, Memphis: The 25 most segregated cities in America. *USA Today*. Retrieved on 4/14/2022.
- Cone, J. H. (1975/1997). *God of the oppressed* (Rev. Ed.). Orbis Books.

- Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians (2022, April 12). A brief history of the Coos, Lower Umpqua & Siuslaw Indians. Retrieved on April 12, 2022.
- Connelly, F. M., & Clandinin, D. J. (1988). *Teachers as curriculum planners: Narratives of experience*. New York: Teachers College Press
- Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, 19(5), 2–14.
- Cortés. (1979). The Societal Curriculum and the School Curriculum: Allies or Antagonists? *Educational Leadership*, 36(7), 475-9.
- Courage, D. (2012). Beyond illusion of inclusion: Implications for education in culturally diverse societies: Perspectives from Canadian experience. In H. K. Wright, M. Singh, & R. Race (Eds.), *Precarious international multicultural education: Hegemony, dissent and rising alternatives* (pp. 187-218). Sense Publishers.
- Craig, C. J. (2004a). Shifting boundaries on the professional knowledge landscape: When teacher communications become less safe. *Curriculum Inquiry*, 34(4), 395-424.
- Craig, C. J. (2004b). The dragon in school backyards: The influence of mandated testing on school contexts and educators; narrative knowing. *Teachers college record*, 106(6), 1229-1257.
- Craig, C. J. (2006). Why is dissemination so difficult? The nature of teacher knowledge and the spread of curriculum reform. *American Educational Research Journal*, 43(2), 257-293.
- Craig, C. J. (2007). Story constellations: A narrative approach to contextualizing teachers' knowledge of school reform. *Teaching and Teacher Education*, 23(2), 173-188.
- Craig, C. J. (2009). Research on the boundaries: Narrative inquiry in the midst of organized school reform. *Journal of Educational Research*, 103(2), 123–136.
- Craig, C. J. (2018). Metaphors of knowing, doing and being: Capturing experience in teaching and teacher education. *Teaching and Teacher Education*, 69, 300–311.
- Craig, C. J., & Huber, J. (2007). Shaping and reshaping narrative inquiries in the midst of storied lives and contexts. In D. J. Clandinin (Ed.) *Handbook of narrative inquiry: Mapping a methodology*, 251-279. Thousand Oaks: SAGE Publications.
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd Ed.). Sage.

- Dake, L. (2020, March 12). Gov. Brown orders all Oregon schools to close. Oregon Public Broadcasting. Retrieved from <https://www.opb.org/news/article/kate-brown-orders-oregon-schools-to-close-coronavirus/>
- Davis, A. Y. (2005). *Abolition Democracy: Beyond Empire, Prisons, and Torture*. Seven Stories Press.
- Davis, A. Y. (2016). *Freedom is a constant struggle: Ferguson, Palestine, and the foundations of a movement*. Chicago: Haymarket Books.
- Dead Prez (2000). They Schools [Recorded by Dead Prez]. On Let's Get Free. New York: Loud Records.
- Delgado, R. (1989). Storytelling for Oppositionists and Others: A Plea for Narrative. *Michigan Law Review*, 87(8), 2411-2441.
- Deloria, V. & Wildcat, D. R. (2001). *Power and place: Indian education in America*. Fulcrum Publishing.
- Delpit, L. D. (1992). Education in a Multicultural Society: Our Future's Greatest Challenge. *The Journal of Negro Education*, 61(3), 237–249. <https://doi.org/10.2307/2295245>
- Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom*. New York: The New Press.
- Delpit, L. (2013). *Multiplication is for white people: Raising expectations for other people's children*. The New Press.
- Dewey, J. (1916/1944). *Democracy and education: An introduction to the philosophy of education*. New York, NY: The Free Press.
- Dewey, J. (1925). *Experience and nature* (1st ed.). Open Court Publishing Company.
- Dewey, J. (1929). *Experience and nature* (2nd.). George Allen & Unwin, LTD.
- Dewey, J. (1934). Philosophy. In J. Boydson (Ed.), *The later works: 1925-1953*, vol. 8 (pp. 1981-90). Southern Illinois University Press.
- Dewey, J. (1935/1963). *Liberalism and social action*. Capricorn Books.
- Dewey, J. (1990). *The school and society and the child and the curriculum*. The University of Chicago Press.
- Dewey, J. (1997). *Experience and education* (Reprint edition). New York: Touchstone.

- DiAngelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Boston: Beacon Press.
- Domonoske, C. (2016, October 19). Interactive redlining map zooms in on America's history of discrimination. *National Public Radio*. Retrieved from <https://www.npr.org/sections/thetwo-way/2016/10/19/498536077/interactive-redlining-map-zooms-in-on-americas-history-of-discrimination>
- Donald, D. H. (1995). *Lincoln*. New York: A Touchstone Book.
- Du Bois, W. E. B. (1940/1968) *Dusk of dawn: An essay toward an autobiography of a race concept*. New York: Schocken Books.
- Du Bois, W. E. B. (2004). *The conservation of races* (tenth edition). Project Gutenberg.
- Dumas, M. J. (2016). Against the Dark: Antiblackness in Education Policy and Discourse. *Theory into Practice*, 55(1), 11–19. <https://doi.org/10.1080/00405841.2016.1116852>
- Eberhardt, J. L. (2019). *Biased: Uncovering the hidden prejudice that shapes what we see, think, and do*. Viking.
- Edelman, G. M., & Tononi, G. (2000). *A universe of consciousness: How matter becomes imagination*. Basic Books.
- Eisner, E. (1967). Educational Objectives— Help or Hindrance? In Flinders, D. J. & Thornton, S. J. (Eds.) (2009). *The Curriculum Studies Reader* (3rd Edition). New York: Routledge.
- Ellis, A. (1968). Say it loud - I'm Black and I'm proud [Recorded by James Brown]. On *Say it loud - I'm Black and I'm proud* (7" Stereo). Los Angeles, CA: King.
- Fenstermacher, G.D. (1986). Philosophy of Research on Teaching: Three aspects. In Wittrock, M.C. (Ed.), *Handbook of Research on Teaching* (3rd edition), (p. 37-49). New York: Macmillan.
- Fenstermacher, G. D., & Richardson, V. (1993). The elicitation and reconstruction of practical arguments in teaching. *Journal of curriculum studies*, 25(2), 101-114.
- Ferguson, A. A. (2001). *Bad boys: Public schools in the making of Black masculinity*. Ann Arbor, MI: The University of Michigan Press.
- Flinders, D. J., & Thornton, S. J. (Eds.). (2009). *The Curriculum Studies Reader* (3rd Edition). New York: Routledge Falmer.
- Freire, P. (1970/2007). *Pedagogy of the oppressed* (thirtieth anniversary edition). New York: Continuum.

- Fueyo, V., & Koorland, M. A. (1997). Teacher as researcher: A synonym for professionalism. *Journal of Teacher Education*, 48(5), 336-344.
- Fullan, M., & Pomfret, A. (1977). Research on curriculum and instruction implementation. *Review of educational research*, 47(2), 335-397.
- Gage, N. L. (1968). An analytical approach to research on instructional methods. *The Phi Delta Kappan*, 49(10), 601–606. <https://doi.org/10.1080/00220973.1968.11011098>
- Goldstein, D. (2014). *The teacher wars: A history of America's most embattled profession*. Anchor Books.
- Garvey, M., & Blaisdell, B. (2004). *Selected writings and speeches of Marcus Garvey*. Mineola NY: Dover Publ.
- Gates, Jr. H. L. (2019). *Stony the road: Reconstruction, white supremacy, and the rise of Jim Crow*. New York: Penguin Press.
- Gordon, B. (2020, January 23). What students want teachers to know about Asheville’s achievement gap. *Citizen Times*. <https://www.citizen-times.com/story/news/local/2020/01/23/asheville-achievement-gap-student-views-discipline-housing/2848082001/>
- Goswami, D., & Stillman, Peter. (1987). *Reclaiming the classroom: Teacher research as an agency for change*. Upper Montclair, N.J.: Boynton/Cook.
- Greene, M., Ayers, W., & Miller, J. L. (Eds.). (1998). *A light in dark times: Maxine Greene and the unfinished conversation*. New York: Teachers College Press.
- Hagopian, J. (Ed.) (2014). *More than a score: The new uprising against high-stakes testing*. Haymarket Books.
- Hahn, J. & Kimbrough, W. (2020). Clotilda’s on fire [Recorded by S. Copeland]. On *Uncivil war* [Audio file]. Retrieved from <https://open.spotify.com/album/5nzja6pp2VI6ywfosAhcBM?si=9afb384051734a3c>
- Hames-Garcia, M. (2004). *Fugitive thought: Prison movements, race, and the meaning of justice*. Minneapolis: University of Minnesota Press.
- Hames-Garcia, M. (2011). *Identity Complex*. Minneapolis: University of Minnesota Press.
- Hammersley, M. (1993). On the teacher as researcher. *Educational Action Research*, 1(3), 425-445.

- Hammond, Z. (2015). *Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students*. Corwin.
- Haney López, I. H. (2006). *White by law: The legal construction of race* (tenth anniversary edition). New York: New York University Press.
- Harris, C. I. (1993). Whiteness as Property. *Harvard Law Review*, 106(8), 1707–1791.
- Harris, M. (2018, February 28). Black history exhibit's delay raises questions. *The Register Guard*. Retrieved from <https://www.registerguard.com/article/20180228/OPINION/302289952>
- Harris, R. (2014, February 10). Elementary on-track rate has merit, but no sure-fire predictor of success. *The Chicago Reporter*. Retrieved from <https://www.chicagoreporter.com/elementary-track-rate-has-merit-no-sure-fire-predictor-success/>
- Harvey, D. (2001). *Spaces of capital: Towards a critical geography*. Routledge.
- Hayles, N. K. (2017). *Unthought: The power of the cognitive nonconscious*. University of Chicago Press.
- Helfenbein, R. J. (2009). Thinking through scale: Critical geography and curriculum spaces. In *Curriculum studies handbook-The NEXT moment* (pp. 322-339). Routledge.
- Helfenbein, R. J. (2021). *Critical geographies of education: Space, place, and curriculum inquiry*. Routledge.
- McBride, L. A. (Ed.) (2020). *A philosophy born of struggle: The Leonard Harris reader*. Bloomsbury.
- Hirsch, E. D. (1988). *Cultural literacy: What every American needs to know*. Vintage Books.
- Hirsch, E. D., Kett, J. F., & Trefi, J. (2002). *The New Dictionary of Cultural Literacy*. Houghton Mifflin Company.
- Hillocks, G., & Shulman, L. (1999). *Ways of thinking, ways of teaching*. New York: Teachers College Press.
- hooks, b. (1990). Culture to culture: ethnography and cultural studies as critical intervention. In *Yearning: Race Gender and Cultural Politics* (pp. 123–133). South End Press.
- hooks, bell. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

- Huber, J., Caine, V., Huber, M., & Steeves, P. (2013). Narrative inquiry as pedagogy in education: The extraordinary potential of living, telling, retelling, and reliving stories of experience. *Review of Research in Education*, 37(1), 212-242.
- Huberman, A. M. & Miles, M. B. (1998). Data management and analysis methods. In N. K. Denzin & Y. S. Lincoln (Eds.) *Collecting and interpreting qualitative materials*. Sage Publications.
- Hurston, Z. N. (2020). *Barracoon: The story of the last "Black cargo."* Amistad.
- Husband, T. (Ed.). (2016). *But I don't see color: The perils, practices, and possibilities of antiracist education*. Rotterdam: Sense Publishers.
- Jackson, A. Y. & Mazzei, L. A. (2011). *Thinking with theory in qualitative research: Viewing data across multiple perspectives*. New York: Routledge.
- Jackson, P. (1990). *Life in classrooms*. New York: Teachers College Press.
- Jackson, Z. I. (2020). *Becoming human: Matter and meaning in an antiblack world*. New York University Press.
- James, E. H. (2000). Race-related differences in promotions and support: Underlying effects of human and social capital. *Organization Science*, 11(5), 493-508.
- JanMohamed, A., & Lloyd, D. (1987). Introduction; Toward a theory of minority discourse. *Cultural Critique*, 6, 5-12.
- Jemisin, N. K. (2018). *How long 'til Black future month*. Orbit Books.
- Jones, D. & Hagopian, J. (Eds.) (2020). *Black lives matter at school: An uprising for educational justice*. Haymarket Books.
- Jones, L., Newman, L., Isay, D., & Brooks, J. A., (1998). *Our America: Life and death on the south side of Chicago*. Pocket Books.
- Jones, L. (1963). *Blues people: The negro experience in white America and the music that developed from it*. New York: William Marrow and Company.
- Jung, M & Costa Vargas, J. H. (Eds.). (2021). *Antiblackness*. Duke University Press.
- Kailin, J. (2002). *Antiracist education: From theory to practice*. New York: Rowman & Littlefield.
- Kendi, I. X. (2017). *Stamped from the beginning: The definitive history of racist ideas in America*. Random House.

- Kendi, I. X. (2019). *How to be an antiracist*. New York: One World, 2019.
- Keyes, A. (2019, May 22). The ‘Clotilda,’ the last known slave ship to arrive in the U.S., is found. *Smithsonian Magazine*. Retrieved from <https://www.smithsonianmag.com/smithsonian-institution/clotilda-last-known-slave-ship-arrive-us-found-180972177/>
- King, M. L. Jr. (1963/2000). Letter from Birmingham Jail. reprinted in *Why we can't wait*. New York: Signet Classic..
- King, T. L. (2019). *The Black Shoals: Offshore Formations of Black and Native Studies*. Durham: Duke University Press.
- Kleinrock, L. (2021). *Start here start now: A guide to antibias and antiracist work in your school community*. Heinemann.
- Kohn, E. (2013). *How forests think: Toward an anthropology beyond the human*. University of California Press.
- Klor De Alva, Shorris, E., & West, C. (1996). Our next race question: the uneasiness between blacks and Latinos. *Harper's (New York, N.Y.)*, 292(1751), 55.
- Kozol, J. (2005). *The shame of a nation: The restoration of apartheid schooling in America*. New York: Three Rivers Press
- Kridel, C. (1998). The Bergamo conference, 1973-1997: Reconceptualization and the curriculum theory conferences. In Pinar, W. F. (Ed.). *Contemporary Curriculum Discourses: Twenty Years of JCT*. New York: Peter Lang.
- Kuenzi, J. J. (2018, November 16). Teacher preparation policies and issues in the Higher Education Act. Congressional Research Service (R45407). Retrieved from <https://sgp.fas.org/crs/misc/R45407.pdf>
- Kumashiro, K. K. (2002). *Troubling education: Queer activism and antioppressive pedagogy*. Routledge.
- Labaree, D. F. (1997). Public goods, private goods: The American struggle over educational goals. *American Educational Research Journal*, 34(1), 39–81.
- Lather, P. (1986a). Issues of validity in openly ideological research: Between a rock and a hard place. *Interchange*, 17(4), 63-84.
- Lather, P. (1986b). Research as praxis. *Harvard Education Review*, 56(3), 257–278.

- Lather, P. (1987). The absent presence: Patriarchy, capitalism, and the nature of teacher work. *Teacher Education Quarterly*, 14(2), 25-38.
- Lather, P. (1991). Deconstructing/deconstructive inquiry: The politics of knowing and being known. *Educational Theory*, 41(2), 25-38.
- Lee, J. (2016, June 27). Why West Englewood has high unemployment. *Social Justice News Nexus*. Retrieved from <https://sjnnchicago.medill.northwestern.edu/blog/2016/06/27/west-englewood-high-unemployment-jenny-lee/>
- Lemann, N. (1995). The great sorting: The first mass administrations of a scholastic-aptitude test led with surprising speed to the idea that the nation's leaders would be the people who did well on tests. *The Atlantic* (September 1995). <https://www.theatlantic.com/magazine/archive/1995/09/the-great-sorting/376451/>
- Leonardo, Z. (2013). *Race Frameworks: A Multidimensional Theory of Racism and Education*. New York: Teachers College Press.
- Levin, D. (2020, May 21). In a World 'So Upside Down,' Young People Lose a Lifeline. *New York Times*, A10(L). <https://link.gale.com/apps/doc/A624496125/AONE?u=euge94201&sid=bookmark-AONE&xid=47a8f645>
- Lincoln, A. (1863) Transcript of the Proclamation. Retrieved from the National Archive: <https://www.archives.gov/exhibits/featured-documents/emancipation-proclamation/transcript.html>.
- Lipman, P. (2011). *The new political economy of urban education: Neoliberalism, race, and the right to the city*. Routledge.
- Locke, J. (1905/1962). *Locke's essay concerning human understanding* (M. W. Calkins, Ed.). La Salle, IL: Open Court.
- Loewen, J. W. (2005). *Sundown towns: A hidden dimension of American racism*. The New Press.
- Loewen, J. W. (2021, May 17). *Florence*. History and Social Justice. Retrieved April 12, 2022, from <https://justice.tougaloo.edu/sundowntown/florence-or/>
- Love, B. L. (2019). *We want to do more than survive: Abolitionist teaching and the pursuit of educational freedom*. Beacon Press.
- Macdonald, J. B. (1971). Curriculum Theory. *THE JOURNAL OF EDUCATIONAL RESEARCH*, 64(5), 196–200.

- Macdonald, J. B. (1976). Values Bases and Issues for Curriculum. *Milwaukee Curriculum Theory Conference*. University of Wisconsin-Milwaukee. November 11-14, 1976.
- Marker, M. (2018). There is no place of nature; there is only the nature of place: Animate landscapes as methodology for inquiry in the Coast Salish territory. *International Journal of Qualitative Studies in Education*, 31(6), 453–464.
<https://doi.org/10.1080/09518398.2018.1430391>
- Marzano, R. J. (1988). Dimensions of thinking: A framework for curriculum and instruction. *The Association for Supervision and Curriculum Development*, 125 N. West St., Alexandria, VA 22314-2798.
- Massey, D. & Jess, P. (Eds). (1995). *A place in the world? Places, cultures, and globalization*. Oxford University Press.
- Maxwell, L. A. (2014, August 19). U.S. school enrollment hits majority-minority milestone. *Education Week*. Retrieved from <https://www.edweek.org/leadership/u-s-school-enrollment-hits-majority-minority-milestone/2014/08>
- May, S. (1994). *Making multicultural education work*. Toronto: Multilingual Matters Ltd.
- May, S. (1999). *Critical multiculturalism: Rethinking multicultural and antiracist education*. London: Falmer Press.
- McDonald, R. (2020, August 30). Fires Near Mapleton Prompt Evacuations. KLCC. Retrieved from <https://www.klcc.org/disasters-accidents/2020-08-30/fires-near-mapleton-prompt-evacuations>
- Mckenna, E., & Pratt, S. L. (2015). *American Philosophy: From Wounded Knee to the Present*. In 2015. London: Bloomsbury Academic.
- McKittrick, K. (2006) *Demonic grounds: Black women and the cartographies of struggle*. University of Minnesota Press.
- McKittrick, K. (2015). *Sylvia Wynter: On being human as praxis*. Duke University Press.
- McIntosh, P. (2002). White privilege: Unpacking the invisible knapsack. In P. S. Rothenberg (Ed.), *White privilege* (pp. 97–101). Worth.
- McWhorter, J. (2000). *Losing the Race: Self-Sabotage in Black America*. New York: Free Press.
- Melamed, J. (2006). “The Spirit of Neoliberalism: From Racial Liberalism to Neoliberal Multiculturalism.” *Social Text*. 24(4) 1–24. doi: 10.1215/01642472-2006-009

- Miller, J. (1982). The sound of silence breaking: Feminist pedagogy and curriculum theory. *Journal of Curriculum Theorizing*, 2(1), 5-11.
- Miller, J. (2019). Entangling Relationalities and Differing Differences: Forty Years of Bergamo and JCT (Keynote Presentation). *Bergamo Conference on Curriculum Theory and Classroom Practice*. Dayton, OH. 10.12.19.
- Millner, D. (2022, January 31). Blacks in Oregon. Retrieved April 12, 2022, from https://www.oregonencyclopedia.org/articles/blacks_in_oregon/#.YlWqMpHMLSJ
- Mills, C. W. (1997). *The racial contract*. Cornell University Press.
- Mills, C. W. (2021). The illumination of Blackness. In M-K. Jung & J. H. Costa Vargas (Eds.) *Antiblackness*. Duke University Press.
- Minor, C. (2019). *We got this: Equity, access, and the quest to be who our students need us to be*. Heinemann.
- Mohr, M., & Maclean, M. (1987). *Working together: A guide for teacher-researchers*. Urbana, IL: National Council of Teachers of English.
- Morris, K. (2016). The Philosophy for Children Curriculum: Resisting ‘Teacher Proof’ Texts and the Formation of the Ideal Philosopher Child. *Studies in Philosophy and Education*, 35(1), 63–78. <https://doi.org/10.1007/s11217-015-9466-3>.
- NAACP (2020, April 15). Criminal Justice Fact Sheet. <https://www.naacp.org/criminal-justice-fact-sheet/>
- National Center for Education Statistics (2012). *Number of public school districts and public and private elementary and secondary schools: Selected years, 1869-70 through 2010-11* (Table 98). U.S. Department of Education.
- National Center for Education Statistics (2019). *Number of educational institutions, by level and control of institution: Selected years, 1980-81 through 2017-18* (Table 105.50). U.S. Department of Education.
- Nieto, S. (1995). From Brown Heroes and Holidays to Assimilationist Agendas: Reconsidering the Critiques of Multicultural Education. In Sleeter, C. E. & McLaren, P. (eds.) *Multicultural education, critical pedagogy, and the politics of difference*. New York: State University of New York Press.
- Nieto, S. (1996). *Affirming diversity: The sociopolitical context of multicultural education*. New York: Longman Publishers.

- Nixon, R. (1968). Presidential Nomination Acceptance Speech. Republican National Convention, Miami Beach, Florida, August 8, 1968.
- Nokes, G. (2022, March 24). Black exclusion laws in Oregon. Retrieved April 12, 2022, from https://www.oregonencyclopedia.org/articles/exclusion_laws/#.YIW5M5HMLSJ
- Nxumalo, F. (2021). Disrupting anti-Blackness in early childhood qualitative inquiry: Thinking with Black refusal and Black futurity. *Qualitative Inquiry*, 27(10) 1191–1199.
- Obama, B. (2008). *Change we can believe in: Barack Obama's plan to renew America's promise*. New York: Three Rivers Press.
- Ogbu, J. U. (1992). Understanding Cultural Diversity and Learning. *Educational Researcher*, 21(8), 5–14. <https://doi.org/10.3102/0013189X021008005>
- Olneck, M. (1990) The recurring dream: Symbolism and ideology in intercultural and multicultural education. *American Journal of Education*, 98, 147-183.
- Olson, M. R., & Craig, C. J. (2009). “Small” stories and meganarratives: Accountability in balance. *Teachers College Record*, 111(2), 547-572.
- Oluo, I. (2019). *So you want to talk about race*. Seal Press.
- Omi, M. & Winant, H. (2015). *Racial formation in the United States* (3rd Ed.). New York: Routledge.
- Oregon Department of Education (2020, August 11). Operational blueprint for school reentry 2020-21. Siuslaw Middle School.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational researcher*, 41(3), 93-97.
- Patten, E. (2016, July 1). Racial, gender wage gaps persist in U.S. despite some progress. *Pew Research Center*. Retrieved from <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>
- Patterson, O. (1982). *Slavery and social death: A comparative study*. Cambridge: Harvard University Press.
- Collected Papers of Charles Sanders Peirce*. Vols. 1–6, Hartshorne and Weiss, (eds.) Vols. 7–8, Burks, ed. Harvard UP, 1931–5 and 1958.
- Peirce, C. S. (1891). The architecture of theories. *The Monist*, 1(1).
- Peirce, C. S. (1892). The law of mind. *The Monist*, 2(4), 533–559.

- Peirce, C. S. (1893). Evolutionary love. *The Monist*, 3(2), 176–200.
- Peirce, C. S. (2012). The Doctrine of Necessity Examined. *Monist*, 2(3), 321–337.
<https://doi.org/10.5840/monist18922321>
- Peirce, C. S. (1907/1997). A definition of pragmatism. In Menand, L. (Ed.) *Pragmatism: A reader*. New York: Vintage Books.
- Peirce, C. S., & Ketner, K. L. (1992). *Reasoning and the logic of things: The Cambridge conferences lectures of 1898*. Cambridge, Mass.: Harvard University Press.
- Perlstein, R. (2012, November 13). Exclusive: Lee Atwater’s infamous 1981 interview on the Southern Strategy. *The Nation*. Retrieved from
<https://www.thenation.com/article/archive/exclusive-lee-atwaters-infamous-1981-interview-southern-strategy/>
- Pilgrim, D. (Accessed on 04-30-2020). Caricatures. *FIR: A Digital Storage Space*.
<http://fir.ferris.edu:8080/xmlui/handle/2323/4506>
- Pinar, W. F. (Ed.) (1974). *Heightened Consciousness, Cultural Revolution, and Curriculum Theory: The proceedings of the Rochester Conference*. McCutchan Publishing Corporation.
- Pinar, W. F. (2004). *What is Curriculum Theory?* Mahwah: Lawrence Erlbaum Associated, Inc.
- Pinar, W. F. (2006). *Race, Religion, and a Curriculum of Reparation: Teacher Education for a Multicultural Society*. New York: Palgrave Macmillan.
- Pinar, W. F. (Ed.). (2013). *Contemporary Curriculum Discourses: Twenty Years of JCT*. New York: Peter Lang.
- Pinar, W. F., Reynolds, W. M., Slattery, P., Taubman, P. M. (1995). *Understanding curriculum: An introduction to the study of historical and contemporary curriculum discourses*. New York: Peter Lang.
- Pratt, A. B. (2019). Curriculum in conflict: How African American and Indigenous educational thought complicates the hidden curriculum. *Curriculum Journal*, 31(1), 97–114.
<https://doi.org/10.1080/09585176.2019.1661862>
- Pratt, A. B. (2021). Teaching curriculum theory as a Baradian apparatus. *Educational Philosophy and Theory*, 0(0), 1–14. <https://doi.org/10.1080/00131857.2021.1972415>
- Pratt, A. B., & Rosiek, J. L. (2021). Narrative inquiry and anti-racist teaching: Considering foundational questions about (re) storying in struggles for racial justice. *Teaching and Teacher Education*, 107, 103487. <https://doi.org/10.1016/j.tate.2021.103487>

- Pratt, S. L. (2002). *Native pragmatism: Rethinking the roots of American philosophy*. Bloomington, IN: Indiana University Press.
- Pratt, S. L. (2010). *Logic: Inquiry, argument, and order*. John Wiley & Sons, Inc.
- Pratt, S. L. (2020). The Edges of Resistance. *Pragmatism Today*.
- Ragin, C. C. (1987). *The comparative method: Moving beyond qualitative and quantitative strategies*. University of California Press.
- The Racial Gap in Attendance and Absenteeism in Public Schools. (2021). *The Journal of Blacks in Higher Education*. Retrieved from <https://www.jbhe.com/2021/01/the-racial-gap-in-attendance-and-absenteeism-in-public-schools/>
- Reddy, A. (2007). The eugenic origins of IQ testing: Implications for post-Atkins litigation. *DePaul L. Rev.*, 57, 667.
- Richardson, L., & St. Pierre, E. A. (2018). Writing: A method of inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE Handbook of Qualitative Research* (5th Ed., pp. 1410–1444). SAGE Publications, Inc.
- Ringrose, J. & Renold, E. (2016). Cows, cabins and tweets: Posthuman intra-active affect and feminist fire in secondary school. In C. A. Taylor & C. Hughes (Eds.), *Posthuman research practices in education* (pp. 220-241). Palgrave Macmillan.
- Rosiek, J. (2017). Is racism an agent? Putting posthumanism to work in the struggle against institutionalized racism. Proceedings from the *Summer Institute on Qualitative Research*. Manchester Metropolitan University, Manchester, UK.
- Rosiek J., & Atkinson, B. (2005). Bridging the divides: the need for a pragmatic semiotics of teacher knowledge research. *Educational theory*, 55(4), 231-266.
- Rosiek, J., & Clandinin, D. J. (2016). Curriculum and teacher development. In D Wyse, L Hayward, J Pandya (Eds.) *The SAGE handbook of curriculum, pedagogy and assessment*, 1, 293-308. Thousand Oaks: SAGE Publishing.
- Rosiek, J. & Kinslow, K. (2016). *Resegregation as curriculum: The meaning of the new segregation in public schools*. New York: Routledge.
- Rosiek, J. & Gleason, T. (2017). The philosophy of teacher education research: an onto-ethical turn. In J. Clandinin and J. Husu (Eds.), *The Sage Handbook of Research on Teacher Education* (29-48). Thousand Oaks: Sage Publishing.

- Rosiek, J. L., Snyder, J., & Pratt, S. L. (2020). The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement. *Qualitative Inquiry*, 26(3–4), 331–346.
- St. Pierre, E. A. (1997a). Circling the text: Nomadic writing practices. *Qualitative Inquiry*, 3, 403–417.
- St. Pierre, E. A. (1997b). Nomadic inquiry in the smooth spaces of the field: A preface. *International Journal of Qualitative Studies in Education*, 10(3), 363–383.
- St. Pierre, E. A. (2000). Poststructural feminism in education: An overview. *International Journal of Qualitative Studies in Education*, 13(5), 477–515. <https://doi.org/10.1080/09518390050156422>
- Schiro, M. (2013). *Curriculum theory: Conflicting visions and enduring concerns* (2nd edition). Los Angeles: Sage Publications, Inc.
- Schubert, W. H. (1986). *Curriculum: Perspective, paradigm, and possibility*. New York: Macmillan Publishing Company.
- Schwab, J. J., (1978). Education and the Structure of the Disciplines. In I. Westbury and N. J. Wilkof (eds.), *Joseph J. Schwab: Science, Curriculum and Liberal Education: Selected Essays*. Chicago: University of Chicago Press.
- Sexton, J. (2012). Ante-anti-blackness: Afterthoughts. *Lateral*, 1(1).
- Sexton, J. (2016). The social life of social death: On Afro-pessimism and Black optimism. In A. M. Agathangelou & K. D. Killian (Eds.) *Time, Temporality and Violence in International Relations* (pp. 85-99). Routledge.
- Shakur, A. (1987). *Assata: An autobiography*. Lawrence Hill Books.
- Sharpe, C. (2016) *In the wake: On blackness and being*. Durham: Duke University Press.
- Shaw, B. (2006). *Man and Superman: A Comedy and a Philosophy*. Project Gutenberg.
- Sheriff, J. K. (1989). *The Fate of Meaning: Charles Peirce, Structuralism, and Literature*. Princeton: Princeton University Press.
- Short, T. L. (2007). *Peirce's Theory of Signs*. Cambridge: Cambridge University Press.
- Shulman, L. S. (1986). Those Who Understand: Knowledge Growth in Teaching. *Educational Researcher*, 15(2), 4–14. <https://doi.org/10.3102/0013189X015002004>
- Shulman, L. (1987). Knowledge and Teaching: Foundations of the New Reform. *Harvard Educational Review*, 57(1), 1–23. <https://doi.org/10.17763/haer.57.1.j463w79r56455411>

- Shulman, L. S. (2002). Truth and consequences? Inquiry and policy in research on teacher education. *Journal of Teacher Education*, 53(3), 248–253.
<https://doi.org/10.1177/0022487102053003009>
- Shulman, L. S. (2004). *The Wisdom of Practice: Essays on Teaching, Learning, and Learning to Teach*. San Francisco: Jossey-Bass.
- Shulman, L. S. (2005). The Signature Pedagogies of the Professions of Law, Medicine, Engineering, and the Clergy: Potential Lessons for the Education of Teachers. Delivered at the Math Science Partnerships (MSP) Workshop. Irving, CA.
<https://doi.org/10.1088/0965-0393/7/5/307>
- Simmons, D. (October 2019). How to be an antiracist educator. Retrieved from
<http://www.ascd.org/publications/newsletters/education-update/oct19/vol61/num10/How-to-Be-an-Antiracist-Educator.aspx>
- Siuslaw District Office (2020, September 4). School Starts 9/16. Retrieved from
<https://www.siuslaw.k12.or.us/article/301653>
- Sivanandan, A. (1985). RAT and the degradation of black struggle. *Race & Class*, 26(4), 1-33.
- Sleeter, C. E. (1995). An analysis of the critiques of multicultural education. In J. A. Banks (Ed.), *Handbook of research on multicultural education* (pp. 81–94).
<https://doi.org/10.4018/978-1-60566-198-8.ch103>
- Sleeter, C. E. (2017). Critical Race Theory and the Whiteness of Teacher Education. *Urban Education*, 52(2), 155–169. <https://doi.org/10.1177/0042085916668957>
- Smith, C. W., & Mayorga-Gallo, S. (2017). The New Principle-policy Gap: How Diversity Ideology Subverts Diversity Initiatives. *Sociological Perspectives*, 60(5), 889–911.
<https://doi.org/10.1177/0731121417719693>
- Soja, E. W. (1989). *Postmodern geographies: The reassertion of space in critical social theory*. Verso.
- Soja, E. W. (1996). *Thirdspace: Journeys to Los Angeles and other real-and-imagined places*. Blackwell.
- Solorzano, D. G., & Yosso, T. J. (2001). Racial stereotyping and deficit discourse: Toward a critical race theory in teacher education. *Multicultural Education*, 9(1), 2–8.
- Sowell, T. (1975). *Race and economics in Black education: Myths and tragedies*. New York: Longman Publishers.

- Stapleton, S. R. (2018). Teacher participatory action research (TPAR): A methodological framework for political teacher research. *Action Research*, 147675031775103. <https://doi.org/10.1177/1476750317751033>
- Stewart, S., & Haynes, C. (2016). An alternative approach to standardized testing: A model that promotes racial equity and college access. *Journal of Critical Scholarship on Higher Education and Student Affairs*, 2(1), 122–136.
- Strickland, D., Dillon, R. M., Funkhouser, L., Glick, M., & Rogers, C. (1989). Research currents: Classroom discourse during literature response groups. *Language Arts*, 66, 192200.
- Tanner, D. & Tanner, L. (1990). *History of the school curriculum*. New York: Macmillan Publishing Company.
- Taylor, K. Y. (2019). *Race for profit: How banks and the real estate industry undermined Black homeownership*. University of North Carolina Press.
- Tesler, M., & Sears, D. O. (2010). *Obama's race: The 2008 election and the dream of a post-racial America*. University of Chicago Press.
- Thompson, A. (1997). For: Anti-Racist Education. *Curriculum Inquiry*, 27(1), 7–44.
- Trachanas, S., Antonoyiannakis, M., & Tsetseris, L. (2018). *An Introduction to Quantum Physics: A First Course for Physicists, Chemists, Materials Scientists, and Engineers*. Weinham: Wiley-VCH.
- Troyna, B. & Williams, J. (1986). *Racism, education and the state*. Beckenham, UK: Croom Helm.
- Tuck, E., & Yang, K. W. (2014). Unbecoming claims: Pedagogies of refusal in qualitative research. *Qualitative Inquiry*, 20(6), 811–818. doi:10.1177/1077800414530265
- Tuck, E., & McKenzie, M. (2015). *Place in research: Theory, methodology, and methods*. Routledge.
- Turchiano, D. (2020, September 17). Two in Three Black Americans Don't Feel Properly Represented in Media (Study). *Variety*. Retrieved from <https://variety.com/2020/tv/news/representation-matters-study-nrg-black-americans-media-1234772025/>
- Ture, K. & Hamilton, Charles V. (1992). *Black power: The politics of liberation in America* (Vintage ed.). New York: Vintage Books.

- Tyler, R. W. (1949). *Basic Principles of Curriculum and Instruction*. In Flinders, D. J. & Thornton, S. J. (Eds.) (2009). *The Curriculum Studies Reader* (3rd Edition). New York: Routledge.
- U.S. Department of Education (2010). *The Nation's Report Card: Race/Ethnicity: Grade Point Average*. Retrieved from https://www.nationsreportcard.gov/hsts_2009/race_gpa.aspx?tab_id=tab2&subtab_id=Tab_1
- Vestergaard, M. D. & Schultz, W. (2020). Retrospective Valuation of Experienced Outcome Encoded in Distinct Reward Representations in the Anterior Insula and Amygdala. *Journal of Neuroscience*, 40(46), 8938-8950.
- Vygotsky, L. (1978). *Mind in society*. Harvard University Press.
- Wade, M. L. (2000). From eighteenth- to nineteenth-century racial science: Continuity and change. In *Race and racism in theory and practice*. B. Lang (Ed.) (p. 27-44). Lanham: Rowman & Littlefield Publishers, Inc.
- Watts, V. (2013). Indigenous place-thought and agency amongst humans and non humans (First woman and sky woman go on a European world tour!). *Decolonization: Indigeneity, Education & Society*, 2, 20-34.
- Webster, L., & Mertova, P. (2007). *Using narrative inquiry as a research method: An introduction to using critical event narrative analysis in research on learning and teaching*. London: Routledge.
- Weddington, G. (2019). Political Ontology and Race Research: A Response to “Critical Race Theory, Afro-pessimism, and Racial Progress Narratives”. *Sociology of Race and Ethnicity*, 5(2), 278-288.
- Weheliye, A. G. (2014). *Habeas Viscus: Racializing assemblages, biopolitics, and Black feminist theories of the human*. Durham: Duke University Press.
- West, C. (1989). *The American evasion of philosophy: A genealogy of pragmatism*. University of Wisconsin Press.
- Wilderson, III, F. B. (2010). *Red, white & Black: Cinema and the structure of US antagonisms*. Duke University Press.
- Williams, C. (2015, March 2) Detroit is an employment desert. *Business Insider*. Retrieved from <https://www.businessinsider.com/detroit-is-an-employment-desert-2015-3>

- Willis, P. & Aronowitz, S. (2017) *Learning to labor: How working class kids get working class jobs* (Morningside ed., Legacy editions). Columbia University Press.
- Wilson, W. J. (2009). *More than just race: Being black and poor in the inner city*. W. W. Norton & Company.
- Witherspoon, G. (1977). *Language and art in the Navaho Universe*. University of Michigan Press.
- Woods, T. P. (2013). Surrogate selves: Notes on anti-trafficking and anti-blackness. *Social Identities*, 19(1), 120–134. <https://doi.org/10.1080/13504630.2012.753348>
- World Health Organization (2020, March 11). WHO Director-General's opening remarks at the media briefing on COVID-19. Retrieved from <https://www.who.int/director-general/speeches/detail/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020>
- Wozolek, B. (2021). *Assemblages of violence in education: Everyday trajectories of oppression*. Routledge.
- Wright, E. O., & Rogers, J. (2015). *American society: How it really works* (second ed.). W. W. Norton & Company.
- Wright, J. (2010, August 30). A mother to many: The founder of a Eugene church and a community activist dies at age 91. *The Register Guard*, p. B1. Retrieved from <http://special.registerguard.com/csp/cms/sites/web/updates/25234433-46/reynolds-mattie-eugene-family-black.csp>
- Wright, M. M. (2015). *The physics of Blackness: Beyond the middle passage epistemology*. University of Minnesota Press.
- Yamada, K. (2013). *What do you do with an idea*. Seattle, WA: Compendium, Incorporated, Publishing & Communications
- Yenawine, P. (2013). *Visual Thinking Strategies: Using Art to Deepen Learning Across School Disciplines*. Harvard Education Press.
- Zeichner, Kenneth M. (1993). Traditions of practice in U.S. preservice teacher education programs. *Teaching and Teacher Education*, 9(1), 1-13.
- Zehr, H. (2015). *The little book of restorative justice*. Good Books.