

Combatting Epistemological Racism: Critical Race Participatory Action Research Toward
the Promotion of Faculty Critical Race Conscience and Transformative Pedagogy

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University of Pittsburgh, 2020

Epistemological racism occurs in college classrooms through pedagogies that marginalize or exclude knowledge about and from people of Color¹. Uprooting epistemological racism in higher education classrooms requires the use of pedagogies that centralize the needs of the oppressed and work with all students to develop their critical race conscience. This dissertation explores the meaning of critical race conscience in relationship to the development of pedagogies that work against oppression and toward liberation. Utilizing a noetic approach to understanding consciousness, this dissertation advances a theoretical and practical understanding of critical race conscience centering morality in the development of all structures of consciousness. I apply this theory to the analysis of a critical race participatory action research study with three faculty on the development of transformative pedagogy in higher education. In this analysis, I uncover some of the disciplinary narratives that inhibit faculty from teaching for racial justice and I illuminate the role of consciousness in developing a transformative pedagogical practice. By outlining the structures of a critical race conscience and demonstrating the role of each in teaching for liberation, this study encourages reconsideration of faculty development and classroom learning.

¹ In this work, I capitalize words that reference a racial group (e.g., Asian, Black, Latinx, Indigenous, White) or racial collective (e.g. people of Color). I do not capitalize “whiteness” or its adjectival form “white” as it is a state of being that can be expressed by any racial group.

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Dedication

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1.0 Epistemological Racism in Neoliberal Pedagogy

1.1 Introduction

Even after students of Color² have overcome innumerable obstacles on their journey to college, they are imperiled by a college education that perpetuates epistemological racism. Epistemological racism occurs when an individual or institution participates in defining knowledge so that it preserves a racial hierarchy, benefiting one group to the detriment and harm of another group (Pohlhaus, 2017; Scheurich & Young, 1997). Within the United States, White Americans control definitions of knowledge. Patricia Hill Collins states that “because elite White men control Western structures of knowledge validation, their interests pervade the themes, paradigms, and epistemologies of traditional scholarship” (Collins, 2000, p. 269). Because elite White men control the epistemologies that pervade the academic institution, the limited range of epistemologies that dominate the academy “arise out of the social history and culture of the dominant race, [so] that these epistemologies logically reflect and reinforce that social history and racial group (while excluding the epistemologies of other races/cultures)” (Scheurich & Young, 1997, p. 8). The result of epistemicide, the explicit engagement in eliminating knowledge from communities of Color, is an epistemic hierarchy that privileges Western ways of knowing over non-Western knowledge and intelligibility (McLaren, 2012). In sum, epistemological racism not only restricts the epistemologies to which individuals are exposed and learn, but it also delegitimizes epistemologies

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that arise from scholars of Color and distorts the lives and experiences of people of Color (Collins, 2000; Scheurich & Young, 1997).

Epistemological racism is one only of the ways that epistemic injustice occurs. As an encompassing category, epistemic injustice occurs when individuals or systems obstruct knowers from knowing or inquiring about knowledge that would benefit them and/or systematically distort or discredit intellectual traditions that derive from oppressed groups (Pohlhaus, 2017). Within the academy, a knower's age, ability, class, gender, sexuality can preclude them from developing knowledge that would be to their benefit. Epistemic injustice and epistemological racism cause harm at these intersecting forms of oppression and each form of oppression takes primacy in different contexts (Collins, 2012; Crenshaw, 1989). Within the context of the United States where violent racism has occurred, race has primacy and other aspects of identity intersect (Freire & Macedo, 1995; Ladson-Billings, 1997). It is because race has primacy within the context of the United States that, while I address intersecting forms of oppression through epistemic injustice, I foreground race throughout this work by focusing on epistemological racism. Like Allen and Rossatto (2009), I utilize the terms "oppressor" and "oppressed" to refer to the intersectional, complex, and shifting ways in which an individual can have power and privilege.

Higher education institutions are complicit in epistemological racism. These social institutions enact epistemological racism by protecting and promoting epistemologies reflective of the dominant culture (Collins, 2000). Deifying Whites and harming people of Color, these epistemologies employ implicit tactics of claimed neutrality such as colorblindness and gender-neutrality (Collins, 2017). These tactics are not limited to one domain. Epistemological racism occurs within multiple areas of the academy including research (Harper, 2012; Scheurich & Young, 1997), curricula (Yosso, 2002), and pedagogy (Ladson-Billings, 1995, 1997). Addressing

racism in all of its forms and in every facet of education is important if we are truly combat it (Ladson-Billings, 1998). However, combatting epistemological racism in pedagogy is especially important because *every* student in a higher education institution interacts with the pedagogy that faculty utilize and pedagogy provides an opportunity to explore the application of course material.

While a number of pedagogical practices have been documented for supporting students in developing agency to combat oppression, students of Color often recount taking courses in which faculty participate in propagating epistemological racism by incorporating racist methodologies and paradigms and ignoring issues of race and gender (Ladson-Billings, 1997; McCarty & Lee, 2014b). Describing it as a form of “benevolent oppression,” Freire and Macedo (1995) argue that contemporary pedagogical practices incorporate aspects of democratic education as a masquerade. Giroux (2014) subsumes oppressive pedagogical practices under the term “neoliberal pedagogy,” which I will utilize throughout this work. According to Giroux (2014), neoliberal pedagogy is “stifling critical thought, reducing citizenship to the act of consuming, defining certain marginal populations as contaminated and disposable, and removing the discourse of democracy from any vestige of pedagogy” (p. 8). Based on Giroux’s analysis, neoliberal pedagogy is epistemologically racist, because one group, Whites in particular, narrowly defines knowledge and truth from its own perspective and that group decides how knowledge is conveyed. As it operates through neoliberal pedagogy, epistemological racism primarily causes harm to the oppressed through colonizing the mind.

Epistemologies that deify Whites and harm people of Color implicitly lead to a depressed state, in which the mind of the oppressed is dominated by the goals of the oppressor, otherwise known as a colonized mind. Throughout colonization, oppressors consistently told the oppressed that the social hierarchy was unchanging; in adopting those beliefs, the oppressed developed a

colonized mind (Fanon, 2004). Colonizing the minds of the oppressed is not merely a historical practice during colonization. It is a practice that continues today. Today, when the oppressed adopt an inferiority paradigm, believing that the cultures of people of Color are biologically inferior (Carter & Goodwin, 1994), their minds have been colonized. Ngũgĩ wa Thiong'o (2005) argues that colonizing people's minds works by defining a culture as inferior, so that the people of that culture will define themselves accordingly. According to Thiong'o (2005) "to control a people's culture is to control their tools of self-definition in relation to others" (p. 16). The culture of people of Color is controlled higher education, primarily through its exclusion from the primary place of learning, pedagogy. Students of Color who doubt their capacity to contribute intellectually in a classroom and fear affirming the ways in which their cultural/racial group has been determined to be inferior by the dominant racial group (Griffin, 2006; Solórzano, Ceja, & Yosso, 2000; Yosso, Smith, Ceja, & Solórzano, 2009) exemplify the consequences of epistemological racism as a colonized mind.

Not all students of Color have a colonized mind, but many still contend with epistemological racism as they juxtapose inferiority messaging embedded in neoliberal pedagogy with their own understanding of their ancestors' contributions to humanity. In efforts to resist this inferiority messaging in college classrooms, some students of Color ask their instructors to include information about different cultural/racial histories or to more accurately portray the ways in which oppression operates and affects people of Color (Brayboy, 2005b; Museus & Park, 2015). Even students of Color who engage in these courageous acts of resistance still experience the harms of neoliberal pedagogy, feeling ignored, excluded, and misrepresented in classrooms (Brayboy, 2005b; Griffin, 2006; Kinloch, 2017; Museus & Park, 2015; Yosso et al., 2009). To alleviate the

burden on and harms caused to students of Color by epistemological racism, we need to shift the pedagogical practices that dominant the academy from neoliberal to transformative pedagogies.

Transformative pedagogies encompass the range of teaching practices that work toward liberating students from epistemic oppression. As a collective, one of the primary aims of transformative pedagogies is to counteract the harm caused by epistemological racism and intersectional forms of epistemic injustice. Remembering that epistemological racism functions by obstructing knowledge about how racism and oppression operate (Pohlhaus, 2017; Scheurich & Young, 1997), Kumashiro (2000) argues that pedagogies working in opposition to oppression aim to increase awareness about how oppression operates. Accordingly, transformative pedagogies work against oppression by recognizing how it operates and focusing on countering the harms it causes individuals and the collective society (Kumashiro, 2000). In their counteractive focus, transformative pedagogies have worked as a line of defense against epistemological racism. Defense, though, is only one part of the strategy to achieve liberation.

Transformative pedagogies also work on the offense against epistemological racism by providing alternative liberating epistemologies that work toward wholeness. The idea of transformation means operating in a completely different way. In this case instead of a colonized mind or a mind focused primarily on countering colonization, an individual develops a liberated mind. Accordingly, transforming the educational experience means working toward the liberation and wholeness of each individual (hooks, 1994; Rendón, 2009). In working toward wholeness, harmful epistemologies are replaced with critical race-gendered epistemologies that situate students of Color as valuable and creators of knowledge (Delgado Bernal, 2002). The goal of a transformative pedagogy “is not simply developing awareness; it is designed to awaken a liberation-oriented consciousness that enables individuals to revolutionize the world” (Mueller &

Feagin, 2014, p. 15). Through a transformative pedagogical practice, students of Color understand how oppression operates and develop the agency to liberate themselves. For White students, a transformative pedagogy challenges them to understand how they contribute to social inequality and to work on behalf of and alongside the oppressed to disrupt the reproduction of inequality as it is reproduced within themselves and members of their group (Allen & Rossatto, 2009). Transformative pedagogies have the power to contribute to the decolonization of students' minds by uprooting epistemological racism with critical race-gendered epistemologies. In order to disrupt the racism reproduced by neoliberal pedagogy and provide students of Color with a liberating learning experience, faculty need to develop transformative pedagogical practices (Velez Martinez, 2015).

1.2 Organization of Dissertation

This dissertation is organized by four chapters. All four chapters represent different facets of recognizing and obstructing epistemological racism in higher education pedagogical practices. However, each chapter does not explicitly build on the previous as chapter three and chapter four are intended to be two standalone manuscripts. Chapter one explains the approach to the dissertation study including the aims of combatting the maintenance of epistemological racism through the practice of neoliberal pedagogy as well as the theoretical and conceptual frameworks that work toward liberating epistemologies in pedagogy. The design and implementation of this study followed the RaceCrits theoretical framework and the transformative pedagogy conceptual framework as described above. However, when I began to analyze the data, it became evident that critical race consciousness has been undertheorized hindering my ability to understand the role of

critical race consciousness in implementing transformative pedagogies. In chapter two, I describe my theorization of Critical Race Conscience, a framing I developed to more thoroughly understand the structures of a consciousness oriented toward racial justice. This theoretical framework became central to examining faculty inhibitions to practicing transformative pedagogies. In chapter three, I explain how one such inhibition, disciplinary narratives, emerged throughout the critical race participatory action research effort to initiate a transformative pedagogy practice. I describe how disciplinary narratives infiltrate faculty members' critical race consciousness and obstruct their implementation of transformative pedagogy. Finally, in chapter four, I offer concluding thoughts about the significance of critical race conscience development in the process of developing transformative pedagogies. I also provide an overview of the future directions of this work in order to have more substantive effects in changing the dominant teaching practices.

1.3 Problem Statement

Practicing a transformative pedagogy that works toward decolonizing and humanizing students' learning experiences begins with faculty's critical consciousness. While it is often faculty from marginalized groups who incorporate diversity-related materials in the classroom (Mayhew & Grunwald, 2006), both White faculty and faculty of Color are subject to the vestiges of epistemological racism. Most faculty learn from and subsequently model professors they had as graduate students who often did not appreciate multiculturalism, cultural inclusiveness, or cultural empowerment (Quaye & Harper, 2007). As part of an oppressive system themselves, faculty have to disrupt the ways in which they participate in preserving epistemological racism. Disrupting epistemological racism means that faculty will have to unlearn the assumptions they hold about

oppressed groups and work toward wholeness. In working toward wholeness, faculty ground themselves ethically, reintegrating their whole self and allowing their physical and emotional selves to exist concurrently with their intellectual selves in different facets of their lives (Freire, 1998; hooks, 1994; Williams, 2016). As faculty engage in this personal development, they can develop a pedagogical practice that prompts students in their courses to unlearn oppression and develop a liberation-oriented consciousness.

Most of the scholarship on transformative pedagogical practices in higher education reflects faculty who take the initiative to engage in this personal development. In reports on their teaching practices, these faculty often share stories of their own personal development and how it relates to their practice of transformative pedagogies (see for example Berila, 2016; Case, 2013; Haltinner, 2014; hooks, 1994; Tuitt, Haynes, & Stewart, 2016). Faculty members' self-reports provide insights into their thinking and valuable teaching techniques that other faculty can consider as they develop their own pedagogy. However, self-reports that are context-specific may not provide sufficient insight into the roots of an authentic transformative pedagogy, such as the cognitive, ethical, and emotional work that lead to the development of faculty members' thought processes and teaching practices.

With a limited understanding of the areas of faculty development that span across contexts, the structural supports that applied researchers and practitioners can provide faculty is restricted. With few structured opportunities to assist faculty in developing a transformative pedagogy, decolonization efforts are limited to few marginal spaces. Since transformative pedagogical practices already exist on the margins of the academy (Sleeter, 2012), overlooking structured efforts to assist faculty only prolongs the process of decolonizing higher education. Understanding how institutional agents encourage the development of transformative pedagogical practices can

lay the foundation for structured training efforts that might move transformative pedagogies from the margins to the center of students' academic experiences.

1.4 Purpose

The purpose of this dissertation project is to disrupt the epistemological racism experienced by students of Color in college classrooms as practiced through neoliberal pedagogy by supporting faculty development of transformative pedagogical practices. In a critical race participatory action research (CR-PAR) study, the research team, comprised of a faculty member (Tanner Wallace) and I, collaborated with three faculty members, who we refer to as “faculty collaborators,” at a research-intensive institution toward the development of transformative pedagogies. Practicing a transformative pedagogy requires faculty to engage in a process of developing their pedagogy (Salvatori, 1996) and critical consciousness (Freire, 1970/2010), which this study addressed. By providing faculty with new knowledge about social inequality, encouraging them to reflect on their identity and teaching practices, and supporting them in taking steps to implement new pedagogical practices toward decolonizing their classrooms, I intended to initiate faculty members' engagement in the life-long process of the development of critical race consciousness and transformative pedagogy in order to combat the epistemological racism students of Color experience in college classrooms. Critical Race Methodology, an approach that grounds research in Critical Race Theory (CRT), frames this study in order to reject oppression in neoliberal pedagogy and to work toward transformative pedagogies by centralizing intersectional voices of people of Color.

1.5 Significance

The significance of this study is that it actively explores how institutional agents can provide support structures that translate theory to practice. Very little research on transformative pedagogies in higher education actively center praxis; scholarship either focuses highly on theory or highly on practice. For example, scholarship on critical pedagogy often remains highly theoretical leading to little change. Both Ellsworth (1989) and Ladson-Billings (1997) critiqued critical pedagogy for its abstract language and lack of attentiveness to contexts. Alternatively, many transformative pedagogues focus on successful practices by documenting the ways their thinking has evolved as well as the teaching techniques they utilized to create classroom spaces where students can develop critical understandings of race and oppression (Berila, 2016; Case, 2013; Haltinner, 2014; hooks, 1994). While scholarship on the theory or practice of transformative pedagogies is insightful, it does not provide faculty with a framework for translating theory into their own pedagogy. This study differs in that it does not focus exclusively on theory or on successful practitioners of transformative pedagogy, rather this study explores and provides structures that support faculty in understanding and developing transformative pedagogical practices. By providing faculty with structural supports to develop their practice rather than merely observing what they do, this study can create a framework that will help to expand the presence of transformative pedagogies in higher education. This study does not intend to provide a step-by-step process to becoming a transformative pedagogue, as I agree with Ladson-Billings' (2006) argument that telling educators what to specifically do will only lead to inauthentic implementations. Yet, a framework that provides guidance on how to engage in a process of learning about one's racial self and racial commitments more deeply, like the critical race

conscience framework provided here, can lead to authenticity within self and in implementation of a transformative pedagogical practice.

1.6 Theoretical and Conceptual Framework

In order to disrupt the preservation of epistemological racism in neoliberal pedagogy, I developed this critical race participatory action research study utilizing Critical Race Theory (CRT) or RaceCrits as the theoretical framework and transformative pedagogy as the conceptual framework.

1.6.1 RaceCrits

CRT and related frameworks, Critical Latino Studies (LatCrit), Asian Critical Race Theory (AsianCrit) and Tribal Critical Race Theory (TribalCrit) are together known as RaceCrits (see Valdes, 1996). CRT emerged from a legal context to advance the Critical Legal Studies (CLS) movement by addressing racial injustice (Delgado & Stefancic, 2012; Tate, 1997). It focused on centralizing the experiences, knowledge, and voices of Blacks who were subject to racism and white supremacy engrained in the United States.

RaceCrits developed to challenge the black-white binary embedded in original conceptions of CRT (Brayboy, 2005a; Chang, 1993; Valdes, 1996). Within the United States, racial discussions that center along a black-white binary have been critiqued for diminishing the complexity of racial injustice (Delgado & Stefancic, 2012). Resulting from a growing understanding of differential racialization, which is the understanding that groups have been racialized differently throughout

the U.S. depending on the needs of the dominant group, Latinx, Asian, and Indigenous scholars advanced CRT to develop LatCrit, AsianCrit and TribalCrit. For example, LatCrit and AsianCrit find immigration, language rights, and nativism as unique issues that are underdeveloped in CRT (Chang, 1993; Delgado Bernal, 2002; Delgado & Stefancic, 2012), whereas tribal sovereignty is a distinctive issued addressed by TribalCrit (Brayboy, 2005a). Understanding differential racialization is essential to meeting the needs particular to each racial/ethnic group. Valdes (1999) argues that “uncritical outlooks on this binary framing affirmatively can impede antiracist projects capable of bringing "different" nonwhite groups together in critical antiracism communities and coalitions” (p. 1283). Accordingly, addressing the ways in which racism differentially affects people of Color provides an opportunity to more thoroughly dismantle the ways in which racism has been complexly built into American institutions.

Across four RaceCrits, I find four shared components to be critical to address within the higher education system: a) oppression, through racism or colonization, is endemic to U.S. society and must be rejected; b) intersectionality speaks against essentialist ideas of each ethnic/racial group; c) voice through storytelling can activate action; and d) action is an essential component to bringing about change (Brayboy, 2005a; Chang, 1993; Delgado Bernal, 2002; Delgado & Stefancic, 2012; Tate, 1997). I describe each component in more detail below.

1.6.1.1 Oppression is Endemic and Must be Rejected

U.S. society is rooted in oppression, which occurs at the intersection of racism, classism, sexism, homophobia, ableism and other forms of subordination (Delgado Bernal, 2002). Where LatCrit and AsianCrit continue to centralize the idea of race being endemic to society, TribalCrit differs in centralizing colonization as endemic to society (Brayboy, 2005a). These oppressions are so embedded in society that they have become normalized. TribalCrit centralizes colonization as

the form of oppression in U.S. society that has substantially shaped the experiences of Indigenous Americans (Brayboy, 2005a). As with other forms of oppression, colonization and racism are linked; colonization both roots itself in White Supremacy and produces racism (Brayboy, 2005a; Freire & Macedo, 1995). U.S. society then perpetuates colorblind racism and other myths of an equal society, so as not to redress racism (Delgado & Stefancic, 2012). Chang (1993) argues that one such example is the model minority myth, which is utilized as a justification for ignoring the discrimination faced by Asian Americans. AsianCrit recognizes that U.S. society ignores the oppression of various subgroups of Asian Americans and works toward liberation (Chang, 1993). While racism is a form of oppression that cannot be cured (Delgado & Stefancic, 2012), CRT and LatCrit are grounded in a “legacy of resistance to racism and sexism [that] can translate into a pursuit of social justice in both educational research and practice” (Delgado Bernal, 2002, p. 110). Oppression is a normal part of U.S. society and exists in complex interconnected forms, which requires persistent and complex forms of understanding and continual acts of resistance.

1.6.1.2 Oppression Occurs on Intersectional Axes

Oppression doesn't occur along a single axis and the use of single-axis explorations of oppression limits understanding how it operates (Crenshaw, 1989). The racial identity of each person intersects with other subordinated identities (sex, gender, class, national origin, and sexual orientation, etc.) and those combinations that may conflict or overlap in different settings (Delgado & Stefancic, 2012, p. 57). Attending to intersectionality is attending to the complex nature of oppression. It recognizes that oppression occurs along multiple axes of identity. Attending only to racial in/justice leaves the concerns and needs of various subgroups, like Black working class women, unattended and does little to explore the particular needs of different genders and social classes within racial groups (Crenshaw, 1989; Delgado & Stefancic, 2012). The term Asian

American encompasses a diverse group of people, in which other aspects of identity intersect including national origin, class, gender, and disability. While the term is useful in particular contexts, the specific needs of multiple subgroups that are unattended demonstrates the necessity to deconstruct its origin (Chang, 1993). According to Collins (2000), each individual has various identities in which they can experience both privilege and oppression at different points of time in different contexts. Yet, utilizing an intersectional lens demonstrates how gendered or economic emphases on identity often do little to address the specific challenges of racism within the United States (Ladson-Billings & Tate, 1995). Subsequently, in certain settings, when racial violence is more overt and more harmful, issues of race take precedence (Freire & Macedo, 1995). Intersectionality then recognizes how each person has multiple identities which can have different relationships to oppression depending on the context.

1.6.1.3 Voice and Experiential Knowledge are Valuable

Knowledge about one's culture can activate change. Throughout educational history, the voices and epistemologies of people of Color have been relegated to the margins of higher education institutions, especially within pedagogical practices. "Masquerading as non-racial non-gendered objectivity" (Crenshaw, 1989, p. 154), Eurocentric male voices have been represented as the dominant universal epistemology (Crenshaw, 1989; Delgado Bernal, 2002). According to RaceCrits, the experiential knowledge of people of Color and their intersecting identities provide value in and of themselves and in bringing about justice. RaceCrits focus on giving voice to people of Color by the use of counterstories, narratives, testimonios, and oral histories (Delgado Bernal, 2002). Voice, through these various types of stories, is important for numerous reasons. Voice underlies "the very process of definition" (Collins, 2000, p. 125). Through the use of stories, people of Color can self-define and self-determine, instead of relying on external or dominant groups to

provide false definitions related to the experiences and worth of people of Color (Crenshaw, 1989). Chang (1993) argues that “narrative will allow our oppression into existence, for it must first be represented before it can be erased” (p. 1267). Storytelling then is a critical component of RaceCrits as it: a) works to engage in the construction of social reality; b) helps to bring healing to the oppressed; c) provides an opportunity for the oppressor to engage in cognitive reflection by communicating the realities of the struggles of people of Color (Tate, 1997). Through stories, the oppressed not only challenge the false representations of their worth and related definitions of education, but they also challenge the people and institutions that have created this definition of education.

1.6.1.4 Active Resistance is Necessary

Following the recognition and validation of the voices and experiential knowledge of people of Color, the process of creating change and actively working toward social justice is a major component of RaceCrits (Delgado Bernal, 2002). Creating change is a complicated process that connects knowledge to action. “Knowledge is defined by TribalCrit as the ability to recognize change, adapt, and move forward with the change” (Brayboy, 2005a, p. 434). Knowledge then is not only about what is in one’s mind, but it is also what one does with what is in their mind. Demonstrating how action should occur in response to knowledge, Chang (1993) describes the framework for AsianCrit and then states that “the real work remains to be done” (p. 1322). Creating change is not an easy feat. Valdes (1996) argues that for Latinx populations to challenge and disrupt narratives that subordinate their identities, there is a need for “individual action and courage” (p. 15). The necessity of courage to follow through with action cannot be overstated. Derrick Bell (1994) asserts that while at times passive resistance may be necessary, more often

than not people accept poor treatment and do not actively resist oppression. Change can occur in numerous ways, but the importance is that people are actively working.

1.6.2 Transformative Pedagogy

Critical pedagogy is a pedagogical practice that challenges structures of domination and oppression within education, such as the idea that knowledge is merely deposited into the minds of students (Freire, 2010). At the heart of critical pedagogy is the development of students' critical consciousness, in which oppressed students are equipped with the knowledge, a reflective mentality, and agency to challenge the oppression they encounter in their daily lives. Oppressed students not only recognize the ways in which domination operates, but they also commit to continual engagement in rejecting oppression and maintaining liberation. According to Giroux (2004), critical pedagogy works with oppressed students toward supporting the development of their agency in creating social transformation.

While critical pedagogy is promoted for its capacity to create social transformation, it is critiqued for the ways that it has failed to enact real change. In 1989, Elizabeth Ellsworth wrote an article entitled, "Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy." In this article, Ellsworth (1989) critiques critical pedagogy for its "abstract and utopian" development (p. 297). In particular, Ellsworth argues that critical pedagogy has promoted rational deliberation, despite the fact that groups who have different perspectives based on their positionality have historically been and continue to be socially constructed as irrational Others. In response to and in agreement with Ellsworth, Gloria Ladson-Billings wrote an article titled "I Know Why This Doesn't Feel Empowering: A Critical Race Analysis of Critical Pedagogy." Ladson-Billings (1997) critiques critical pedagogy for an inattentiveness to race,

particularly within the racialized context of the United States. She argues, “any effort at critical pedagogy in the context of a racialized society without significant attention being paid to race will never be empowering” (Ladson-Billings, 1997). Ladson-Billing argues that critical pedagogy cannot empower the oppressed if it ignores the various ways in which oppression operates, such as through racism. Allen (2006) challenges the critical pedagogy community by asking them to confront the reality that they claim to work alongside the oppressed while ignoring the ways in which racism has contributed to oppression. In essence, for critical pedagogy to create change within the United States, it must be attentive to the racialized context.

In this study, I draw heavily on critical pedagogy and other pedagogical practices that work toward ending oppression. However, in addressing the limitations of critical pedagogy and other pedagogies that work toward ending oppression, I utilize “transformative pedagogy” as the overarching framework for understanding pedagogical practices that enact real change and are attentive to contexts, specifically the racialized contexts of the United States.

1.7 Positionality Statement

My identity influences my emphasis on liberation in my approach to research and teaching within academia. Though there are many facets to my socialization, I most starkly see how my educational experiences correlate with the development of my consciousness. I identify as a bi-racial, Black and Chicana, woman and most of my education occurred in predominantly white spaces that excluded and distorted information about my cultural heritage and racial history. In attending a predominantly white high school, I adopted an “oppressor consciousness” believing that my cultural heritage was something to be ignored and relegated to increase my chances of

success. I remember feeling unsettled and uncomfortable as I intentionally adapted my behaviors to align with whiteness. Though I could not name it nor make meaning of my feelings at the time, I see now that in those decisions to adopt whiteness I participated in my own oppression and my own harm, by trying to be someone I was not, by living inauthentically. Seeing how disconnecting from my own racial identity influenced my sense of being, I see the work of racial justice as intricately connected to our humanity.

Though I see how my secondary education has harmed my being, I also recognize that I am privileged to grow up in middle-class neighborhoods. I attended a high school that had a wealth of resources, so I learned how to write and speak in ways that allowed me to navigate the dominant group and led to my acceptance into college. Because of my privilege to pursue advanced degrees, I developed the analytic tools to examine the knowledge I came to know as truth and I have had greater access to resources and people to learn about race through different lenses. I developed a “triple consciousness,” which Flores and Román (2009) describe in the following paraphrase of DuBois: “three-ness, – a Latino, a Negro, an American; three souls, three thoughts, three unreconciled strivings; three warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.” Because of my triple consciousness, I find myself constantly pushing against binary framings of race. Yet, I also desired to live beyond three unreconciled strivings, to live with wholeness and the fullness of all of who I am. In reconciling my multiple identities, I found myself no longer having to be in an internal war. I discovered that I could live in the fullness my own humanity and promote the fullness of others with whom I come in contact and this state of consciousness is what brought to me to this work.

I am a mother to a daughter who shares my cultural heritage and is also third-generation Haitian. Within our current national context, Black Lives Matter is necessarily proclaimed to

combat the increasing visibility of police brutality against Black lives and Latinx and Haitian lives are criminalized and demeaned by the President of the United States. I am compelled to instill in her the strength, courage, and knowledge to continue to challenge the structures that allow this violence, to resist this messaging, and to understand and promote alternative ways of living liberated. Yet, I see how limited the resources are to educate children in ways that allow them to live liberated. As a mother-scholar, I intend to provide her with the same analytic tools that allowed me to critique the system that shaped my understanding. I am also determined to transform the educational system so that pursuing education is not synonymous with adopting whiteness, but instead as she pursues education, she develops the analytic tools to support the development of a healthier and more liberated society. It is the hope that I have for her that encourages me to continue this work.

2.0 Advancing a Critical Race Conscience: Knowing, Feeling, and Embodying a Process Toward Racial Justice

The aims of critical forms of consciousness are to disrupt and counteract epistemological racism. Epistemological racism, a form of epistemic injustice, works by obstructing knowers from learning what is in their benefit to know (Pohlhaus, 2017). In obstructing knowledge, epistemological racism operates through the exclusion of knowledge traditions that derive from communities of Color (Scheurich & Young, 1997), so that what results is epistemicide, a racial hierarchy of knowledge in which Eurocentric ways of knowing are promoted over knowledge derived from people of Color³ (McLaren, 2012). Typically, resistance to epistemological racism is done in the form of advancing cognitive knowledge about and from communities of Color. Increasing cognitive knowledge about race and oppression has been and continues to be a necessary component to combatting epistemological racism, but a focus on cognition, even cognition on race, to the exclusion of other ways of knowing, through emotion and volition, hinders our consciousness from fully developing.

Evident by the emotional forms of resistance that are prevalent in courses addressing racism and racial justice (Gonsalves, 2008), learning about racism and racial justice requires work that extends beyond cognition. Recognizing the significance of emotion in the development of race consciousness, educators have begun to encourage students to “feel whiteness” (Matias, 2016) and to understand and feel love differently than the way it is perpetuated by capitalism, patriarchy and

³ In this work, I capitalize words that reference a racial group (e.g., Asian, Black, Latinx, Indigenous, White) or racial collective (e.g. people of Color). I do not capitalize “whiteness” or its adjectival form “white” as it is a state of being that can be expressed by any racial group.

racism (Matias & Allen, 2013). Educators have also engaged the physical body in learning to create new opportunities for more deeply understanding oppression (Wagner & Shahjahan, 2015). While pedagogical practices are beginning to explore the role of emotion and the body in understanding racism, I seek to advance an epistemological shift in our theoretical understanding critical race conscience to encompass all three structures of consciousness. In moving beyond epistemological racism and epistemic injustice, we can commit to developing our conscience by exploring emotions, even painful ones, and tuning into and engaging our bodies.

In this article, I promote the reintegration of emotionality and reinforcement of physicality into the process of race consciousness development. In making this argument, I begin by explaining dualism and how dualist notions of consciousness inhibit our capacity to be fully human by excluding emotionality and undermining the role of physicality in consciousness. Next, I explain the separate and interconnecting functionality of all three structures of consciousness, cognition, emotion, and volition, specifically how ignoring rather than attending to either emotion or volition impairs race consciousness development. Then, I explain how advancing the highest development of consciousness through all three structures of consciousness is actually promoting the development of a *moral consciousness*, otherwise known as conscience. Lastly, I demonstrate how this theoretical understanding of conscience can apply to a process of critical race conscience development.

2.1 The Problem with Dualism

To develop an understanding of how consciousness functions beyond what any singular discipline can provide, I have taken a noetic approach to consciousness. A noetic approach to

consciousness brings together multiple scientific investigations on the functionalities of the mind, including psychology, philosophy, neuroscience, artificial intelligence, and linguistics. By filling in the gaps of each singular disciplinary approach to consciousness, a noetic approach provides a more comprehensive understanding of how consciousness functions. One caution of the noetic approach is that it can engross one in the mind-body problem, a debate about the location of the mind (Wade, 1996). The mind-body problem has been critiqued for distracting science from what is currently known about consciousness (Perlovsky, 2001; Velmans, 2009). However, understanding the main features of the mind-body problem explains why even contemporary critical approaches to consciousness exclude emotionality and devalue physicality, consequentially limiting opportunities to develop our full humanity. I lay out the primary arguments of the mind-body problem for the purposes of providing a foundation for contemporary understandings of consciousness.

René Descartes is noted as inciting the mind-body debate with his proposition that the mind and body exist in two separate realms; the body exists in a physical material realm while the mind exists in a different realm of thought (Frith & Rees, 2007; Velmans, 1996). Philosophers who have taken on the proposition that the mind and body are separate entities represent the faction of this debate known as dualism. One of the primary critiques of dualism is that it problematically ignores the correlation between the physical material world and the non-physical immaterial world. In recognizing this connection, another primary faction, reductionism, proposes that the mind is produced by the brain (Velmans, 1996). The reductionists' argument that consciousness is a property of something, e.g. matter, protoplasm, or neural systems, has also been critiqued for dismissing consciousness as merely an unimportant quality of something else (Perlovsky, 2001). While dualism and reductionism represent two of the primary factions of the mind-body problem,

the ideologies about the relationship between the mind and body and the nature of consciousness are copious⁴.

In addition to argumentation problems of each faction of the debate, the overall mind-body problem has numerous critiques. The critique most relevant to the purposes of this essay is that the mind-body problem simplifies the complexity of consciousness. Leonid Perlovsky (2001) argues that a focus on “explaining the relationships of consciousness to matter, to life, and to neural systems” is problematic, because “consciousness is not a simple correlate of any of these other ‘things,’ but has complicated relationships with them” (Perlovsky, 2001, p. 392). By only focusing on the location of consciousness, we simplify a complex phenomenon as merely to do with its location and dismiss its multidimensionality. Daniel Chalmers, one of the most famed philosophers of consciousness, states “conscious experience is at once the most familiar thing in the world and the most mysterious” (Chalmers, 1997, p. 3). Other scholars have similarly described consciousness as a mystery too difficult to define simply (Dennett, 1991; Perlovsky, 2006). The complexity of human consciousness should be awe-inspiring and the tendency to reason away this fascination diminishes our curiosity and blocks opportunities for cognitive growth. Despite argumentation problems with each faction of the mind-body problem as well as the debate’s overall simplification of consciousness, the mind-body problem continues to influence modern-day thought on consciousness.

The vestigial remnants of the mind-body problem, particularly the dualism faction, are evident in contemporary language and scientific approaches that continue to denote separation between cognition, emotions, and the body (Velmans, 2009). Even in helping disciplines (e.g., education, social work, nursing) that attend to aspects of emotionality within their training

⁴ See (Frith & Rees, 2007) for a comprehensive overview of the multiple perspectives.

paradigms, dualism perpetuates a false separation between different aspects of self, undermining the role of physicality. The idea that “we have a ‘faculty’ of reason that is separate from and independent of what we do with our bodies” continues to pervade some branches of psychology, a science that is used in many helping disciplines, despite proof otherwise (Lakoff & Johnson, 1999). For example, there is evidence that demonstrates an interconnection between each structure of consciousness. People find that emotional pain from traumatic experiences can manifest physically (van der Kolk, 2014), such as the emotional trauma from the death of a spouse resulting in higher cortisol levels, heart attacks, and strokes (Buckley, McKinley, Tofler, & Bartrop, 2010). Additionally, engaging in physical healing practices can manifest in emotional healing (van der Kolk, 2014). The inattention to the connection between emotions and the physical body continues to perpetuate dualistic notions of self and inhibits healing work in psychology. The obstruction of healing extends into the exclusion of emotionality in the study of race consciousness.

The exclusion of emotionality in descriptions of race consciousness are remnants of dualism. In law, race consciousness primarily refers to moving away from colorblind ideologies and practices to an intentional acknowledgement of how race impacts legal decisions (Aleinikoff, 1991; Flagg, 1993; Peller, 1990). In encouraging Whites to begin to recognize that race does have a significant role in social relations, Peller (1990) distances emotionality and physicality in favor of developing a new knowledge base:

rather than despise what reveals one as white, and engage in neurotic self-improvement to remove such "biases," a pre-condition to meaningful negotiation of the terms of our social spaces... is to recognize that racial cultures form a significant element of what goes into the construction of our social relations (p. 847).

In this statement, rather than consider how emotionality and action tendencies can provide knowledgeable insight, the emphasis of race consciousness is on cognition in which one need only “recognize” a new element of race relations. While the intent in the statement may be to discourage emotions and actions that actually prevent an individual from being able to engage in social spaces, emotions and action are distanced from rather than entered into. If Whites experience an emotion such as self-hatred or neuroticism, they are automatically discouraged from engaging it. Yet, if Whites are allowed to enter into emotionality and ask why they feel an emotion as strong as despise or understand why they engage in neurotic behaviors, they could develop insight into their own understanding. In addition to law discussions on race consciousness, the exclusion of emotionality also occurs in critical discussions on consciousness.

In critical forms of consciousness that focus on liberating oppressed peoples, the vestigial remnants of dualism manifest in the exclusion of emotionality through propositions that mind and body are the only methods to achieving critical forms of consciousness. Working with the poor in Brazil, Freire (2010) defined critical consciousness as “*learning* to perceive social, political, and economic contradictions, and to *take action* against the oppressive elements of reality” (Freire, 2010, p. 35 emphasis added). Emphasizing only two aspects of critical consciousness, learning and taking action, Freire perpetuates only mind and body to the exclusion of emotionality. Even Freire’s description of reflection as focused on “oppression and its causes” as a means to developing critical consciousness, centers the process of reflection on knowledge emphasizing the mind. Similarly, Carter (2005) found critical race consciousness of Black youth to appear as “a critical *understanding* of the asymmetrical power relationships that exist between Blacks and Whites in America... thus, developing *strategies for overcoming* racism as a barrier to success” (p. 102 emphasis added). Though it is not a stretch to infer that the emotionality of Black youth

could explain their determination to succeed (volition), despite their understanding of inequality (cognition), an explicit discussion of the role of emotionality in race consciousness is absent. In another definition of critical race consciousness, Cogburn (2010) states that critical race consciousness is “an awareness of racism as a pervasive component of one's life experience, as having implications for social mobility, and also captures orientation toward those barriers, in terms of holding a belief that racial barriers can be dealt with or overcome” (p. 51). While this definition does move in the direction of capturing emotionality, through “orientation toward barriers,” the scope of emotionality is limited to beliefs about action. This continues to perpetuate dualism in that emotionality is only significant if relating to a more valuable structure of consciousness. By excluding emotionality and undermining the role of physicality, these dualist notions of critical forms of consciousness limit our capacity to be fully human through a fully developed consciousness.

With an increasing recognition of how dualism impairs our understanding of consciousness, scholars have examined how experience or phenomenology better captures the nature of consciousness (Chalmers, 1997; Velmans, 2009). A phenomenological definition of consciousness indicates that consciousness and unconsciousness are distinguished by the degree to which one *experiences* a phenomenon (Velmans, 2009). The idea of experience invokes the interconnection between other aspects of being such as emotional feeling and physical sensations. Consciousness in an experiential framework includes internal phenomenal content including our thoughts, feelings, dreams, and body sensations as well as phenomenal content external to the body surface in our three-dimensional world (Dennett, 1991; Velmans, 2009, p. 8). A number of scholars agree that phenomenology is a more accurate framework for understanding consciousness (Chalmers, 1997; Dennett, 1991; Velmans, 2009), indicating that our consciousness extends

beyond cognition in which knowledge is part of consciousness but not synonymous (Velmans, 2009). Rather than explore race consciousness through only two seemingly separate structures of consciousness, I explore how all three consensually understood structures of consciousness are interconnected and contribute to how we experience the socially constructed racial hierarchy.

2.2 Intersecting Structures of Consciousness

Cognitive studies have yet to determine a precise number of the structures of consciousness (Mustakova-Possardt & Oxenberg, 2014), but across noetic approaches to consciousness there is consensus on at least three structures of consciousness: cognition, emotion, and will. Each of these three structures of consciousness are referenced by different names reflecting disciplinary origin (Freire, 2010; McIntosh, 2007; Mustakova-Possardt, 2004; Woodson, 1933). Each structure performs different functions for our survival, while influencing and connecting to the other structures (McIntosh, 2007). Though it may be culturally difficult to recognize the interconnectedness of self, “in non-Western thinking, the body is never separate from the spirit or mind” (Castillo, 2014, p. 156). A “three structure” conceptualization affords much to the study of critical race consciousness.

By utilizing a more holistic framework of consciousness in which all three structures of consciousness are integrated, a person can live without having to deny parts of themselves and become more in tune with all of themselves. In order to not perpetuate epistemic injustice, it is important to note that contemporary noetic sciences only agree on three structures of consciousness. I identify a holistic framework as addressing all three agreed upon structures of consciousness.

Below I will provide a brief overview of the key functionalities of each of the three structures of consciousness. Understanding how each structure of consciousness operates and relates to other structures of consciousness provides a foundation for understanding how individuals and educators can better align their respective habits and pedagogy toward developing a critical race conscience practice.

2.2.1 Cognition: The Computational Structure of Consciousness

A noetic approach to cognition disrupts oppressive interpretations of knowledge development. Being that cognition is the most recognized structure of consciousness, there is a lot of preconceptions about what it is and how it develops. Cognitive scientists typically describe cognition as the computational aspect of consciousness that derives information from symbolic inputs to draw conclusions (Shapiro, 2011). In the case of race consciousness, cognition is the process by which the brain computes racial symbolism into conclusions about the meaning of race.

Educational practices, very early on, discourage original thinking by asking students to think in ways that are prescribed to them (Fromm, 1969, p. 246). Whereas Whites learn that they do not have to interpret racial symbolism as relevant to them (e.g. they do not have to think about race) people of Color are constantly in circumstances where they are required to think about race (DuBois, 1933). Freire (2010) was keen to this dynamic aspect of consciousness when he dispelled the “banking myth” of education focused on depositing knowledge. While knowledge is often thought of as a static entity one can acquire, knowledge is a dynamic process of acquiring increasingly complex information for survival (Perlovsky, 2006). Therefore, one does not simply read or hear a concept like race and understand it. The more people engage in the world, they

continue to see more symbols of race which contributes to a more complex understanding of its meaning.

All humans are born with “the knowledge instinct” a “mechanism in our minds, an instinctual drive for cognition which compels us to constantly improve our knowledge of the world” (Perlovsky, 2007, p. 73). The knowledge instinct is utilized to meet basic instinctual needs (e.g., hunger, thirst, sex) as well as social connections, aesthetic and intellectual stimulation, esteem, and self-fulfillment (Levine, 2007; Perlovsky, 2006). We desire to develop an understanding of race that will allow us to meet our instinctual needs. White people will accordingly be driven to develop an understanding of race that maintains their dominance and connection to their kin network. People of Color will be driven to develop knowledge that can be utilized to counteract racism. Because of our ever-changing world, people constantly have to adapt their concept-models, the ways in which their brains have organized knowledge, in order to satisfy their instinctual needs (Perlovsky, 2006). Again, Freire (2010) was keen to this when he argued that pedagogy will have to continually be remade in order to adapt to the ways in which oppression changes. As a person moves throughout the world, their knowledge changes as they adapt.

Knowledge moves along a hierarchy as it increases in complexity. The hierarchical nature of knowledge is not strict; there are multiple feedback connections among adjacent levels, hence Perlovsky’s (2006) use of the term hetero-hierarchy. At lower levels of cognition, the mind focuses on understanding concrete objects, such as dates and geographical locations. Progressing to higher levels of cognition, concepts become more abstract, vague, and unconscious, such as racism and justice. According to Perlovsky (2007), concept-models that are higher on the hierarchy “cannot just emerge in the mind on their own as some useful combination of simpler concepts” (Perlovsky, 2007, p. 90). Higher level concepts, like racism, are actually best learned through experience

(explaining the interconnection to the third structure of mind, volition, which I will describe later). However, Perlovsky (2007) continues that “because there are a huge number of combinations of simpler concepts, an individual human being does not have enough time in his or her life to accumulate enough experiential evidence to verify the usefulness of these combinations” (Perlovsky, 2007, p. 90). The limits of each individual lifetime to experience the possible constructions of lower-level concepts explains why higher-level cognition is most often only understood through language. It is for this reason, people of Color, who experience racism, better understand race-related concepts, and White People, who understand racism primarily through language, cannot understand these concepts to the same extent.

Developing knowledge at each level of cognition is not meant to exist as standalone knowledge, rather building lower levels of cognition is for the purposes of building the highest level of cognition. At the highest levels of cognition the emphasis is on understanding “entire knowledge in its unity, which we understand as meaning and purpose of our existence” (Perlovsky, 2007, p. 91). It is at the highest levels of cognition that people focus on understanding humanity in its entirety. Concepts like racism are understood for the harm it causes humanity and concepts like racial justice are understood for the healing potential for the entire human race. In speaking to Chiancas, Edén Torres (2003) describes how building lower levels of cognition must work toward the highest levels of cognition:

simply learning the dates and names or the geographical locations of that history does not enlighten us about its effect on the human soul. Our ancestors suffered the events and devastating displacements of that history, and we continue to experience its legacy (p. 12)

Learning, then, is beyond rote memorization of simplistic facts and figures. Learning basic facts are important, but they are important insofar such facts build higher levels of cognition. From this

view, the exclusion of meaning and purpose in discussions of race undermines the development of our citizenry. This will become more relevant in the later discussion on morality. For now, I will turn to the second structure of consciousness, emotion, which at higher levels of cognition concepts are so intricately intertwined with emotions that they are difficult to distinguish (Perlovsky, 2007).

2.2.2 Emotion: The Evaluative Structure of Consciousness

The clearest demonstration of the vestigial remnants of dualism is the disregard of emotions. Emotions have been primarily understood through their colloquial usage as facial expressions, higher voice pitch, and exaggerated gesticulation (Perlovsky, 2006, p. 29). This limited view of emotions is demonstrative of the far-reaching effects of the mind-body problem, namely dualism, because emotions are understood as colloquial and having no place in reason and consciousness. The displacement of emotions also reflects Western epistemologies that often disregard emotions (Jaggar, 1989), specifically by regarding “affectivity as a bestial, bodily, and subjective source of irrationality and distortion” (Stenner, 2015, p. 47). Even in helping disciplines like psychiatry, people who have a limited range of emotionality, “never too sad, too angry, or too excited,” are defined as normal (Fromm, 1969, p. 246). However, the treatment of affectivity demonstrates epistemological racism and patriarchy when “reason is associated with white, European, bourgeois masculinity, and... emotion with all other categories of humanity” (Stenner, 2015, p. 47). However, Whites engagement in prejudice is itself irrational and contrary to reason because the beliefs are rooted in emotionality and superstition (Peller, 1990). Indeed, emotions cannot serve as substitute for reason as the overreliance on emotions, particularly emotional disturbances, can lead to irrational decisions. However, without emotion “the edifice of reason cannot operate properly” (Damasio, 1999). In order to disrupt dualistic and oppressive

interpretations of consciousness that perpetuate oppression, I examine cognitive studies' explanation of the role of emotions in human survival.

While the outward expression of emotions for communication is purposeful, a noetic approach to consciousness recognizes emotions for their more fundamental role in consciousness (Damasio, 1999; Perlovsky, 2006). The “fundamental role of emotions within the mind system is that emotional signals evaluate concepts for the purpose of instinct satisfaction” (Perlovsky, 2006, p. 29). To capture the essential function of emotions, Perlovsky (2007) utilizes the term similarity measures to reflect the similarity or alignment between an individual's experiences and their expectations of meeting instinctual needs (p. 77). The body's bioregulatory system utilizes emotions to anticipate reactions that will be necessary for survival and then to produce that reaction if and when it becomes necessary (Churchland, 2019; Damasio, 1999). I utilize the term ‘similarity measure’ as a constant reminder of the function emotions serve in human consciousness, but I also interchangeably utilize the term ‘emotion’ in effort to disrupt the displacement of humanity in dominant culture. Understanding the evaluative function of emotions, we know that all emotions even negative emotions have a substantial role in the functioning of our consciousness.

Ignoring emotions, as done in a dualistic frame of reference, impairs race consciousness development. Emotions perform an evaluative function to inform us of something about our world, but as a result of. When emotions are repressed or denied the proper venue to be processed, they are unable to perform their informative and evaluative function in consciousness. Fromm (1969) states “by being removed from sight the repressed elements do not cease to exist... [the emotion] remains alive in spite of the attempt to deny it, but being repressed it remains sterile” (p. 245). Not only can repressed emotions remain stagnant within us, but they can also morph into something different. According to Sullivan (2006), when an emotion is unconscious because it is considered

morally or socially inappropriate to feel it, another emotion replaces it and people are often unconscious of the embedded connection. Repressing emotions that arise related to an individual's cognitive or physical experience of the racial world, inhibits the emotion structure of consciousness from being able to evaluate the meaning of an experience. Most often it is the negative emotions we try to repress.

While we tend to discount negative emotions, they are intended to be noticed and prominent. Most often, we notice our negative emotions more than we notice our positive emotions, because when our instinctual needs are not satisfied, our evaluative function, emotion, is sending an alert (Perlovsky, 2006). The purpose of an alert is to redirect our attention. When situations are simple, the computational and emotional processes and subsequent behaviors are simple. However, when situations are more complex like navigating a racial hierarchy, our instincts can contradict the other (Perlovsky, 2006). This means, for example, that an emotion may be alerting us that something is wrong, but because of our complex situation we do not heed the alert, even ignore it, so that an internal contradiction exists within us. Ignoring the internal alert does not rid us of what our consciousness is recognizing. I will explore how repressing emotions affects our consciousness in the final section on the process of developing a critical race conscience.

2.2.3 Volition: The Way We Truly Know

Volition, the power by which one decides on and initiates action, is the third structure of mind. Particularly in the Western world, when communication between the body and the other structures of consciousness is overlooked (van der Kolk, 2014), volition is the most frequently ignored mental faculty (Mustakova-Possardt & Oxenberg, 2014, p. 126). The ignorance of volition

as a structure of consciousness is another demonstration of the vestigial remnants of dualism, as volition is acted upon by our bodies. Like emotion, the lack of attention to volition as a component of consciousness inhibits growth. “The price for ignoring or distorting the body’s messages is being unable to detect what is truly dangerous or harmful for you and, just as bad, what is safe or nourishing” (van der Kolk, 2014, p. 99).

In the most basic sense, consciousness is embodied through concepts that exist as neural structures in our brain. When we understand a concept (e.g., develop cognition) new neural structures are formed in our brain so that we can make inferences (Lakoff & Johnson, 1999). The more complexly we understand concepts such as race or racism our body changes by developing new neural structures. Neural structures, known as mirror neurons, also activate when we observe someone thinking, feeling, or behaving as if we were performing the action ourselves (van der Kolk, 2014; Zalaquett & Ivey, 2014). These mirror neurons allow us to imitate in that as we observe interracial interactions, neural structures form or activate in our brain providing us with a foundation for how we will engage in interracial interactions. Mirror neurons are also how we develop empathy for others with whom we engage in that when we observe pain experienced by someone neurons activate as if we experience pain. Of course, people can become desensitized and develop neural structures associated with the actions of the oppressor.

A phenomenologist of embodiment, Maurice Merleau-Ponty (1958) claimed that “I am conscious of the world through the medium of my body” (p. 94-95). Identifying the body as the central medium through which we gain consciousness means that we recognize that “we do not know or learn or discover concepts abstractly but rather discover them through our bodily engagement with the world and with others” (Weber, 2019, p. 66). For example we understand spatial orientations and develop associated concepts through our bodies, including concepts like

front and back (Lakoff & Johnson, 1999). Our bodies also learn by physically engaging in tasks. Individuals who experience physical impulses are not always able to change them simply because they understand the intellectual reasoning behind them; as people engage in physical action, they begin to create change (van der Kolk, 2014).

By engaging in an active practice, we learn about our commitments. Mustakova-Possardt and Oxenberg (2014) state that certain branches of philosophy have emphasized that “we only fully come to know the values we recognize and embrace emotionally when we act on them” (p. 127). By engaging our bodies, through free will, we learn more about our commitments. Speaking to the highest functioning embedded in the unification of all three structures of consciousness through volition, McIntosh (2007) states

It is only through the exercise of free will that humans can be considered moral agents. And it’s only by our choices and by our evaluations that we really come to know morals and values. That is, we can certainly think and feel about values, but we do not really come to know them until we actually choose them. To choose a value is to know what it is like from the inside, to make it our own by our intentional selection. The human will can thus be recognized as a distinct way of knowing—as an organ of perception for values” (Chapter 9, “Alternative Theory,” para. 4)

Action is how we are able to embody and live out what it is that we know and feel to be significant in this life. But, action is also the way that we know that what we say we believe is what we truly believe. There is not one way in which our volition emerges. Our behaviors can range from internal behavior within the mind, such as the behavior of learning and understanding the world, to external behavior with the outside world, such as talking or movement (Perlovsky, 2006). The significance

of volition is that it should allow for the unification of our structures of consciousness. Finding alignment in our structures of consciousness works toward our highest functioning.

2.3 Conscience: The Highest Functioning of Consciousness

The highest functionality of our consciousness is our conscience, because our conscience builds on our consciousness (Vithoukas & Muresanu, 2014). Our conscience comprises our ability to judge what is morally right or wrong (Churchland, 2019) and on the basis of this perception, evaluate and execute actions that correspond (Vithoukas & Muresanu, 2014). While our consciousness gathers information from all three structures of consciousness to promote our own survival and the survival of our kith and kin (Churchland, 2019; Perlovsky, 2007), our conscience considers information related to our survival in addition to gathering information from all three structures of consciousness to make decisions about what would be morally right or wrong (Vithoukas & Muresanu, 2014). The more that we are able to identify with concepts good, right, just, and fair, the more advanced our conscience (Vithoukas & Muresanu, 2014). Accordingly, developing our conscience, toward alignment with justice, is in fact developing a race consciousness, a consciousness dedicated to cognitively, emotionally, and volitionally engaging racial justice. Striving for the development of race consciousness necessitates the fullness of our consciousness development, our moral consciousness or conscience.

Morality, though, like emotion, is a topic that is relegated. Unfortunately, it is even relegated in critical spaces. Katrina Dillon (2014) argues that the disregard of the topic of morality in critical race work creates a disadvantage to goals of obtaining racial justice. Because of the lack of engagement with morality by the critical race community, morality is largely shaped by

individuals who work in conservative fields outside of critical education (Dillon, 2014). Rather than perpetuate epistemological racism and allow Western epistemologies to shape our understanding of morality, I build on Dillon's foundational argument and advocate for an epistemological shift that allows us to understand morality as the highest functioning of our consciousness which advances racial justice.

Inherent in conscience is navigating the contrast between self and society. Based on the information we have and our need to indulge our instincts, our ability to align our decisions with fairness determines the degree of our conscience (Vithoulkas & Muresanu, 2014). The closer our sense of commitment to actions that promote or protect the welfare of others the more advanced our moral identity (Hart, Atkins, & Ford, 1998). Discussions regarding morality do indeed and should involve consideration of decisions related to health and life and death. Less common are discussions of morality that examine the contrast between societal norms that shape our desires for status and wealth that contrast with the well-being of others. Yet, social norms often create the moral tensions we experience. In *Ethical Ambition*, Derrick Bell (2002) describes his personal struggle between individual hopes of justice and societal perpetuation of oppression:

Trying to simultaneously balance my dreams and needs is tough, and requires an ongoing assessment of who I am, what I believe, value, and desire. This is easier to say than to do, because what I value and what society tells me I should desire often clash. And it is frustrating to recognize that adherence to my beliefs and convictions seems to stand in the way of my material goals. Believe me, I have every reason to understand why so many simply "go with the flow," stifling pangs of conscience with hopes of personal gain (p. 9-10).

In this statement, Bell states that making decisions that align with our conscience is a consistent endeavor, because we have to decipher our own conscience from the material goals society instills in our minds. When social institutions protect and promote epistemologies reflective of the dominant culture (Collins, 2000), society is shaping our understanding of what is important such as wealth, whiteness, and objectivity. In informing us what is desirable or worthy, they deem other cultural ways of being and understanding the world as inferior (Thiong'o, 2005). When these epistemologies invade our minds, we come to believe that our own internal guidance through our conscience is inferior, so we stop listening to it. This is exactly how epistemological racism works. Our conscience is functioning, informing us of the decisions that will lead to fullness, yet we often “stifle” or repress our conscience for selfish reasons. Decolonizing the mind or finding liberation, then, is reviving our conscience, obtaining fullness and unity in our consciousness.

Learning to navigate selfish desires is a critical component of conscience development. People who are “compelled by self-interest cannot understand or critique social oppression” (Lipsitz, 2018, pp. 111–112). This is exemplified by people who are resistant to recognizing race because they “are focused on being exposed as a racist instead of realizing how their actions, ideologies and discourses might, in fact, be racist” (p. 169). In this case a selfish fear focused on how one will be perceived by society, obstructs one from examining their cognition or volition for how it helps or hinders humanity. Morality is difficult to build because the social world, to which one feels attached, clashes with individual endeavors of morality. Promoting conscience then encompasses an “awareness which allows individuals to disembed from their immediate cultural, social and political environment, and engage in a critical moral dialogue with it, defining and re-defining their own place in society” (Mustakova-Possardt, 1996). In redefining our place in society, it is helpful to interrogate some of the goals that society has instilled in us. For example,

Nieto and colleagues (2010) encourage us to interrogate the meaning of power in our lives in the following:

to distinguish power-over, which usually arises from fear, inadequacy, or greed, from the core of Power in the center of each human being. We are reclaiming the word Power to arouse in the mind an image of being tapped in, being connected to something larger than ourselves, being hooked up to a transcendent source (p. 13).

In redefining goals that society has instilled in us, we can see how an ambition for power can be driven by selfish desires and that developing a conscience moves away from the selfishness toward greater connection to others. Our morality is defined by our ability to align with concepts of goodness, justice, and fairness, all concepts that align with considering the well-being of all people, not just self. The highest functioning of our consciousness, our conscience, works not only to promote our own well-being and survival, but also to achieve justice for all people. Western epistemologies emphasize a contrast between these goals, encouraging the repression of our conscience toward alignment with goals that only uplift the White middle-class. Rather than repress our consciousness from operating at full capacity, we can encourage the ultimate functioning of each structure of consciousness so that we can manifest goodness and justice for self and others.

2.4 Translating Theories of Consciousness to a Practice of Critical Race Conscience

An education system shaped by epistemological racism and epistemic injustice distorts knowledge about racism and racial justice and marginalizes emotions and volition in the process of learning. In this section, I offer suggestions for how we can challenge epistemological racism

in college classrooms and explore how we can apply noetic theories of consciousness to a practice of critical race conscience development.

2.4.1 Make the Invisible, Visible

The central emphasis of cognitive development for critical race conscience is making knowledge that has been made invisible through epistemicide become visible through intentional investigation. As stated previously, epistemological racism occurs through the obstruction, distortion, or disregard of knowledge derived from communities of Color, while promoting knowledge from elite White men (Pohlhaus, 2017; Scheurich & Young, 1997). Though knowledge that derives from Whites is promoted over knowledge from people of Color, this practice is intentionally made invisible. As Richard Dyer (1997) suggests, “White power secures its dominance by seeming not to be anything in particular” (p. 3). Combatting epistemological racism through cognition “requires an understanding of the existence and the destructive consequences of the possessive investment in whiteness that surreptitiously shapes so much of our public and private lives” (Lipsitz, 2018, p. 2). Moving beyond simplistic memorization of historical facts that only develops lower levels of cognition, as noted above by Perlovsky, attention to the “possessive investment in whiteness” inherently requires attention to the emotional commitments that lead to the maintenance of a racial hierarchy or the purpose behind such actions, which builds higher levels of cognition.

As part of building higher levels of cognition in attending to emotional commitments, one must also intentionally look internally. The commitment to white supremacy and participation in a racist system is done by the majority of Whites unconsciously (Ignatiev & Garvey, 1996). This means that most White people are participating in a racist system or acting in ways that

demonstrate prejudice and they are unaware of it. Current social structures make it difficult to understand one's participation in white supremacy. DiAngelo (2018) states that social taboos against talking openly about race, the binary in which racist equates to bad and not racist equates to good, and the delusion that we are objective individuals limit opportunities for people to develop knowledge about their participation in white supremacy. In becoming aware of the current social structures that inhibit racial awareness, one also explores how they may be complicit in this system and that by not disrupting the system they are contributing to its perpetuation. In addition to histories about the racial system being made invisible, information about our own racial identities are often made invisible.

The distortion of knowledge derived from communities of Color can occur through making traditions and racial histories invisible. In developing the cognition structure of a critical race conscience, one takes time to develop an awareness of their racial identity, understanding that it is a process. Individuals' racial identity attitudes may change over time and these changes "reflect a restructuring in the cognitive and affective approaches to self and society rather than an invariant developmental trajectory" (Worrell, Vandiver, & Cross, 2004, p. 10 as cited in Sullivan, Winburn, & Cross, 2018). Inherently, developing an understanding of racial identity is not merely cognitive, through facts about one's culture. Developing racial identity awareness may also be emotional as one explores the harms experienced or caused as well as the richness and beauty within. "Some tribal programs are incorporating elders and teaching storytelling skills about tribal history to youth which further serve to heighten historical awareness" (Brave Heart & DeBruyn, 1998, p. 70). While it has been deemed inferior and stripped away by epistemicide, storytelling is a practice that critical race theory is working to bring back into practice, because of the richness in the histories of People of Color. This also means we understand that communities of Color have experienced

pain but that they are strong and survived (Tuck, 2009). The process toward racial awareness is not merely about the acquisition of racial knowledge demonstrated through terminology, but it is a process that includes the therapeutic development of emotional awareness (Matias, 2016).

2.4.2 Process the Meaning of Emotions

Processing emotions, even those that make us uncomfortable, provides information for our cognition and volition to function properly. In committing to building a practice of critical race conscience, one must commit to processing emotions in order to gain information rather than repressing emotions so that one does not learn. Processing emotions includes a process of reflection in which one begins to ask questions about the meaning of uncomfortable emotions and experiences. In examining the difficulty of letting go of whiteness, DiAngelo (2018) describes the key component of processing emotions in the following:

The key to moving forward is what we do with our discomfort. We can use it as a door out—blame the messenger and disregard the message. Or we can use it as a door in by asking, Why does this unsettle me? What would it mean for me if this were true? How does this lens change my understanding of racial dynamics? How can my unease help reveal the unexamined assumptions I have been making? (p. 14)

By asking oneself a series of questions when faced with discomfort, like the one's presented here, there is an opportunity to understand our cognition and volition. For example, in exploring the question "Why does this unsettle me?," one can uncover what it is they see in the world versus what it is they expect to see. In exploring the question, "What would it mean for me if this were true?" one can examine potential behavior modifications they would feel compelled to make. The degree to which one feels compelled to make a decision that aligns with fairness or justice to the

expense of self demonstrates the centrality of morality in exploring emotions. Rephrasing their mentality to examine emotions as similarity measures can help, because one can examine what about my experience is not aligning with what I expected.

Toward demonstrating how a process of inquiry into emotions can lead to greater insight, I explore common negative emotions that arise when discussing racism, fear, guilt, shame, and grief, and the type of insight they can provide. This section is not all encompassing. There are many positive emotions, such as love (see Matias & Allen, 2013), and positive emotions masked in neutrality (Perlovsky, 2007) that are essential to explore in developing a critical race conscience. Additionally, every single person has had a different set of experiences that shape how they currently understand their place in working toward racial justice. Thus, each journey to critical race conscience will differently reflect one's individual history. The examples provided hereafter are commonly recounted experiences in the exploration of racial understanding intended to prompt self-exploration.

2.4.2.1 Examining Fear to Learn What's Beneath

Examining rational fears reveals how social networks and social norms obstruct Whites from engaging in behaviors that align with their conscience. Fear comes in different forms. "Rational and adaptive fear entails the accurate perception of the source of danger" (Allport, 1979, p. 367). It is rational that many White people are fearful of losing their relationships if they openly acknowledge racism and their complicity in it. However, many White adults are unconscious of why they have these fears until they are encouraged to confront it. When White adults are asked to name whiteness when they dialogue with other White people, they uncover a grave discomfort in naming whiteness. When they process the discomfort, they find a deeper fear of being shunned by their families and networks. This fear, they find, originates from socialization experiences as

children in which they were forced to choose between the love and affection of their guardians or rejection and ostracism (Thandeka, 1999). Correspondingly, “most [White people] go along with a system that disturbs them, because the consequences of challenging it are terrifying. They close their eyes to what is happening around them, because it is easier not to know” (Ignatiev & Garvey, 1996, p. 12). “Going along” engages the volition structure of consciousness, actions that perpetuate racism, even if that means inaction, and “closing eyes” is the obstruction to cognition, developing knowledge about the racial system. The experience of a rational fear of loss of social relations can deter White people from being open to new knowledge about how white privilege and racism operates. Consequently, when not addressing a rational fear, Whites prevent themselves from developing deeper cognitive knowledge.

Unpacking the true source of irrational fears can enable Whites to be more grounded in reality to not only combat the true source of their fear, but to also counter the ways in which their fear harms people of Color. An irrational fear often derives when someone lives with a fear based in reality, but they become sensitized and displace their fear onto someone or something else that is not the actual source of their fear; they displace their irrational fears onto a socially sanctioned fear (Allport, 1979). For example, many whites may fear economic insecurity, but displace their fear onto people of Color. Contemporarily, this is accomplished by blaming Mexican immigrants for job loss. “But in directing their ire against individuals and groups even more aggrieved than they are, they become consumed with hatred for others and unable to diagnose the actual causes of their problems” (Lipsitz, 2018, p. 120). Harboring so much fear and resentment toward People of Color, many White people are not able to challenge racist systems (DiAngelo, 2018). Ahmed (2015) argues that

the fear signified through language and by the white body does not simply begin and end there: rather the fear works through and on the bodies of those who are transformed into its subjects, as well as its objects. The black body is drawn tighter; it is not just the smile that becomes tighter, and is eventually impossible, but the black body itself becomes enclosed by the fear, and comes to feel that fear as its own, such that it is felt as an impossible or inhabitable body (p. 62).

The ways in which fear is embodied counteracts the dualistic view, demonstrating that a lack of attention to emotion can impair other structures of consciousness. Fear not only affects the body, but it also affects cognitive processes. “The more fearful, fragile, and headed for failure that whites feel, the more avidly they pursue the idealized fantasy of uninhibited power and agency to which they believe their whiteness entitles them” (Lipsitz, 2018, p. 120). Whites who are consumed by fear are not able to make rational decisions surrounding structures of power.

2.4.2.2 Acknowledge Guilt to Enter into Shame

Guilt and shame are two separate but interconnected emotions that when felt rather than deflected, enables one to acknowledge a wrongdoing they have committed or that has been committed against them. Guilt is a forbidden body-based feeling that results from one’s self-condemnation for participation in a unjust act (Thandeka, 1999, p. 13). Like other emotions, there are rational and adaptive responses to guilt (Allport, 1979, p. 378). For example, collective guilt is when an individual finds their group at fault for participation in unjust acts and works hard to make amends (Allport, 1979). Recalling the meaning of a similarity measure, a White person who *recognizes* how their community is contributing to the suffering of humanity but *expects* their community to uplift humanity will have a reaction. They should have a reaction and that reaction should be permitted space to exist in the classroom. This does not indicate coddling, but an

allowance for an experience of one's full humanity. "True, the education of oppressor students should do more than just make them feel guilty. But we are not sure how transformation of consciousness can occur without the existence of guilt" (Allen & Rossatto, 2009). The end goal in a full conscious experience is not to remain in painful emotions, but to use the emotions as an entry point and a continuation of developing cognition and volition.

Acknowledging the guilt is part of entering into shame. Thandeka (1999) distinguishes shame as how guilt is thought about. While guilt is felt upon recognition of a wrongdoing, Ahmed (2015) argues that shame is an emotion that one enters into when recognizing that "acts and omissions" have caused pain. Shame should be expected when one allows the reality of the harm they caused to settle in. However, the process of reflection "is not about shaming a person who may have repressed consciousness of holding onto her/his whiteness, more so than revealing why s/he is ashamed in the first place" (Matias, 2016, p. 170) Thus, as one begins to recognize how they may be complicit in perpetuating a racial hierarchy and emotions of guilt and shame begin to rise, the goal is not to deflect the feelings so that one never recognizes thwarts the cognitive knowledge that led to the emotions in the first place. Matias (2016) argues that when Whites take on the shame, rather than deflect it, they begin the process of decolonizing their minds. In admitting feelings of guilt and shame, one can directly acknowledge the wrongdoing that was committed and ask what that means for their movement forward. While guilt and shame for people participating in racism can be an entrance into righting wrongs, shame experienced by those subject to oppression requires a different attentiveness.

The shame experienced by people of Color harmed by racism can disrupt their ability to be fully within their bodies. "Shame can be described as an intense and painful sensation that is bound up with how the self feels about itself, a self-feeling that is felt by and on the body" (Ahmed, 2015,

p. 103). People of Color consistently see themselves through the white gaze. Both W.E.B. DuBois and Fanon describe how Black people have a “double-consciousness” in which they have “two systems of reference” that includes their own view and the view of themselves through a white lens (DuBois, 1933; Fanon, 2008). Unfortunately, the view of self through the white lens perpetuates an idea of inferiority. Fanon (2008) states that “whenever he [a Black man] is in the presence of someone else, there is always the question of worth and merit” (p. 186). As a result of viewing self through a white lens, people of Color have also engaged in actions to refute shame. “In order to survive with any dignity at all, many Chicanas/os have been forced into denial, have learned to look away from our devastating losses, and to repudiate the personal manifestations of communal shame” (Torres, 2003, p. 26). While the conscious experience of shame is painful, deflecting the shame does not remove the effects it has on us. Instead, people of Color who utilize the shame as an opportunity to explore the distorted knowledge they have developed about themselves are able to move beyond the shame into freedom.

2.4.2.3 When We Displace Distress

Particularly in the 21st century, statements such as “I feel stressed” are common. Stress can be expressed through similarity measures like anger, hostility and criticism (Nieto et al., 2010, p. 248). I include stress here under emotions to further demonstrate the complexity in the manifestations of consciousness. Long-term or profoundly “stressful experiences lead to dysfunctions of the prefrontal cortex, including critical areas regulating judgment, planning, decision making, moral reasoning, and sense of self” (Zalaquett & Ivey, 2014). In particular, long-term duress can impede child development of neural networks and adult (re)formation of new neural networks (Zalaquett & Ivey, 2014). In efforts to relieve stress experienced in the broader world, white people project all of the things they do not like about themselves onto people of Color

(Nieto et al., 2010). By negating and dehumanizing people of Color, White people activate supremacist thoughts to relieve their stress (Nieto et al., 2010). The stress that White people may experience may a result of the belittling done to them by kin or other social groups (Nieto et al., 2010). Taking time to examine how one experiences and relieves stress, might reveal how and why one participates in supremacist thinking or activity. As part a continual disruption of binary thinking throughout this work, it is important to note that some stress is necessary for mental and physical growth. Thus, white people should not indict the stress caused by talking about race as an opportunity to avoid discussing it (Zalaquett & Ivey, 2014). Rather, what I invite here is the opposite. When one feels stress, one should begin by actively examining how they are experiencing it, e.g. anger, hostility, frustration, and how they are processing or would normally process the stress. One should then ask themselves if the stress is caused by a challenge to promote growth or caused by belittling putdown. From there, one should begin problem-solving for healthier ways of processing stress. Freire (2010) cautions people of oppressed identities from becoming the oppressor by inflicting their stress on others and causing the same chain of reactions.

2.4.2.4 Engage in Grief Work

Engaging in a process of exploring emotions, particularly the emotions described above, should include a process of grieving. Grief is a healthy human emotion associated with loss. Grief is necessary and a necessary part of being human; when it is absent or masked it can become pathological (Meagher, 1989). “Disenfranchised grief can be defined as the grief that persons experience when they incur a loss that is not or cannot be openly acknowledged, publicly mourned, or socially supported” (Doka, 1989, p. 4). Doka (1989) continues that every society defines rules regarding how and when grief can be expressed, which does not necessarily correspond with the experience of the loss on the survivor. There are three reasons for why this occurs in our society

including society's lack of recognition of the relationship in which loss occurs, lack of recognition of the loss itself, and/or a lack of recognition of the griever. When there is a lack of recognition or belittlement of the loss, the grief that an individual would normally experience by the loss is magnified or intensified (Doka, 1989). A person who is denied the opportunity to grieve is denied "the opportunity to perform a necessary task: grief work" (Meagher, 1989, p. 315).

People of Color disproportionately experience disenfranchised grief. Stereotypes of Indigenous Americans as savage contributed to the belief that they had no feelings and subsequently no right or need to grieve (Brave Heart & DeBruyn, 1998). Continuing to explain how disenfranchised grief appears, Brave Heart and DeBruyn (1989) state,

Grief from traumatic deaths following the Wounded Knee Massacre and boarding school placement, for example, may have been inhibited both intrapsychically with shame as well as societally disenfranchised through the prohibition of ceremonial grieving practices. Further, European American culture legitimizes grief only for immediate nuclear family in the current generation. This may also serve to disenfranchise the grief of Native people over the loss of ancestors and extended kin as well as animal relatives and traditional language, songs, and dance (p. 67).

People of Color were not only historically denied opportunities to grieve, but they are continually denied opportunities to grieve. In the title to her introduction chapter, Torres (2003) reflects on the limited opportunities Chicana's have to grieve by stating "no hay tiempo ni espacio para llorar, there is neither time nor space to cry" (p. 1). Because Chicanas remain in a constant state of struggle resulting from contemporary experiences of racism, their focus is on surviving rather than healing. Grief relates to many other normative emotions and even intensifies them. "When a society disenfranchises the legitimacy of grief among any group, the resulting intrapsychic

function that inhibits the experience and expression of the grief affects, that is, sadness and anger, is shame” (Brave Heart & DeBruyn, 1998, p. 67). The inability to process grief results in and transfers to different emotions which can create confusion of the healing that needs to take place to promote individual survival.

Recognizing that grief is part of the work of reflection means that individuals should be intentional about engaging grief. Engaging in this process is difficult. When engaging in grief, the person in grief has to engage in “grief work,” which is actively working accept the loss, adapt and change their environments to account for the loss (Meagher, 1989). Various tasks are involved in grief work. Individuals have to accept the reality of the loss and allow themselves to feel the pain. Grieving also requires adjusting to a change in environment in which individuals divest emotional energy from relationships that reify racism and reinvest it in new relationships that promote racial justice (Meagher, 1989). This is no easy task, which is why it is part of the process of grieving. In order to complete these tasks, individuals should be provided the space to talk through their feelings about the relationship, the loss, and any guilt associated with the relationships they have lost (Meagher, 1989).

2.4.3 Examine Volition

Developing a critical race conscience also requires becoming more in touch with our bodies, both in how our cognition and emotion manifests in the treatment of and use of our bodies. How we treat our bodies provides insights into cognitive and emotional structures of consciousness. People of Color may engage in self-destructive or self-defeating behaviors “as an outlet for their despair” (Bell, 1987). For people of Color, the destructive behaviors can range from internal behaviors of self-hate to engagement in violence against self or community. Violence

against self can take forms of negative self-talk, suicide, and addiction (Bell, 1987; Brave Heart & DeBruyn, 1998; Torres, 2003). It can also take the form of alcohol abuse. In particular, alcohol abuse by Indigenous Americans is “associated with depression—as an outcome of internalized aggression, internalized oppression, and unresolved grief and trauma. In this view, anger and oppression are acted out upon oneself” (Brave Heart & DeBruyn, 1998, pp. 69–70). Rather than the overreliance on medication, drugs, and alcohol, the development of the volition structure of consciousness for critical race conscience development requires developing a friendly relationship with our bodies (van der Kolk, p. 99). How we treat members of our own community can also provide insight into our cognitive and emotional structures of consciousness. Suspicion or hostility to people of the same race can occur because of the fear of seeing oneself (Anzaldúa, 1999).

Hostility between those who want to assimilate or embrace mainstream culture and those who disparage it, for instance, is really a contrast between two responses to racism and shaming. One is defiant of the master; the other acquiescent or complicit (Torres, 2003, p. 34).

In each of these examples, volition is influenced by the emotional structure of mind such as feelings of fear or shame. However, the emotions are not recognized. The emotions are either suppressed or channeled through behaviors that cause further harm to others. In this view we recognize that how we treat our bodies informs us of cognitive or emotional traumas with which need to process, but also encourages us to begin to counter harm by treating our bodies well.

Deflection is a common expression of the volition structure of consciousness among Whites. Rather than processing their true underlying emotions, they will also engage in the action of deflection. Deflection can manifest in bullying behaviors, such as argumentation, silence, and withdrawal, in order to discourage people from trying to increase their awareness about racism

(DiAngelo, 2018). In the following statement, DeAngelo (2018) describes how deflection deploys any possible means:

If we need to cry so that all the resources rush back to us and attention is diverted away from a discussion of our racism, then we will cry (a strategy most commonly employed by white middle-class women)...If we need to argue, minimize, explain, play devil's advocate, pout, tune out, or withdraw to stop the challenge, then we will (p. 112).

Recognizing how our behaviors may be acts of deflection has the potential to open doors for insight into the cognition or emotion that we do not want to process.

In developing our critical race conscience, we must be sure to find alignment between all three structures of our consciousness. As noted previously by Bell (2002), we must constantly work to decipher who we are and why we are committed to an idea or action. If we engage in action to which we are not committed, our conscience will not be functioning optimally because there will be misalignment. For example, White people will work to position themselves in such a way to appear as if they are supporting just causes so that they have a positive moral reputation, rather than work to actually acknowledge their participation in white supremacy (DiAngelo, 2018). A preoccupation with outward appearance is problematic, because people who are more externally motivated to respond without prejudice have more racial bias (Devine, Plant, Amodio, Harmon-Jones, & Vance, 2002). Consequently, the result will be inauthentic and superficial actions that potentially lead to more harm. Conversely, people who have high internal motivation to respond without prejudice, generally hold less racial bias when compared to people who have low internal motivation (Devine et al., 2002). Developing the volition structure of consciousness to combat racism is important, but insofar that our cognitive and emotional commitments are also racially just.

2.5 Conclusion

Because of the vestiges of dualism, the cognitive structure of consciousness is often emphasized in development over other structures of consciousness. Epistemologically shifting our framing to a critical race conscience, the full development of all three structures of consciousness, has numerous implications. Theoretically, by understanding critical race conscience in communication with noetic theories of consciousness, morality, and critical race theory, we are able to develop a more complete understanding of how an individual combats epistemological racism and understands and works toward racial justice. All too often siloed discussions of how to achieve justice denigrate opportunities to understand obstacles complexly. By advancing a theory of critical race conscience, we can approach a complex problem with a more complex solution.

Practically, a critical race conscience provides opportunities for individuals to develop understanding that goes deeper than surface level facts and figures in cognition and extends into all three structures of consciousness. We develop higher and more complex levels of cognitive understanding when we allow insight from our emotion and volition. An individual who understands facts related to racism and racial justice, but feels no emotional connection or impulse to change the system has not fully developed their consciousness. A lack of attention to emotional and volitional structures of consciousness inhibits the development of racial cognition. By allowing ourselves to gain discernment through other structures of consciousness, we admit that there is more to our humanity than just the computational nature of our brain. An important component to developing a critical race conscience is exploring emotions.

With an epistemological shift, we understand that analyses of negative emotions often align with Western epistemologies that focus on commercialized notions of the happiness industry, consequently stigmatizing negative emotions as something to be avoided. Rather than

understanding negative emotions simply as something to be avoided, it is best to understand them amidst the complexity of human life. I am not advocating for a form of masochism, but an epistemological shift in how we understand emotions. While we make decisions for our personal benefit, we find that when we make decisions that align with our conscience that focuses on the welfare of others, we actually find greater happiness (Vithoulikas & Muresanu, 2014). The more we choose to serve others over self, the greater happiness. Likewise, the more we avoid negative emotions and choose self, the less likely we will be able to find happiness. Choosing the harder path of processing negative emotions will lead us to greater discovery and sense of unity in our conscience.

Striving for the development of a critical race conscience necessitates the fullness of our consciousness development, our moral consciousness or conscience. Promoting conscience development does not mean that we tell people what to think about situations, that we define what is morally right or wrong in each situation. Promoting critical race conscience development does entail teaching people how to advance the functionality of each structure of consciousness, to explore if all three structures of consciousness are in alignment. Rather than “stifling pangs of conscience with hopes of personal gain” (Bell, 2002), our conscience is an invitation to deeper knowledge development. Elena Mustakova-Possardt (2004) states that “the mind in isolation from the greater spiritual yearnings of the heart has proven not much more reliable a tool than the heart divorced from the scrutiny of a disciplined mind” (p. 260). Engaging in work that allows us to operate to our full capacity, engaging our full humanity, is engaging our morality.

As educators we cannot hurry the process of development, but we can create the most optimal conditions for development to occur; like tending to plants, we can’t force them to develop faster, but we can create the environment (Nieto et al., 2010, p. 91). Each of us then should work

to create an environment for ourselves that is optimal for our cognitive, emotional, and volitional development so that we can become more in touch with our humanity. Understanding that epistemological racism operates by perpetuating dualist ideologies that separate our mind from the rest of our being, we can begin to acknowledge the information that our emotion and volition is relaying and allow it to thrive. This will allow our consciousness to exist fully, our conscience to once again have its place in our lives, so that we can live more full and authentic lives. By being in touch with our fullest self, aligning more with goodness, justice, and fairness, we are able to better work toward racial justice.

3.0 When Surrounded by Inhibiting Disciplinary Narratives: Building Critical Race Conscience Through Critical Race Participatory Action Research

3.1 Introduction

Throughout the academy, epistemological racism dominates, reducing knowledge to the development of cognitive knowledge that preserves a racial hierarchy. Epistemological racism occurs when Whites define knowledge in ways that perpetuate white supremacy, so that the epistemologies that dominate the academy are those that reinforce ideologies of white superiority and the epistemologies that are depreciated are those of People of Color (Scheurich & Young, 1997). Being trained within a system of epistemological racism, shapes the ways in which faculty conduct their research, engage in service, and teach their courses, in which faculty have not only been trained to perpetuate certain narratives, but they are also expected to perpetuate these narratives as part of a successful career.

Within college classrooms, epistemological racism is perpetuated through neoliberal pedagogy. Rather than a practice that centers discourse, critical thought, and responsibility for social justice, neoliberal pedagogy is a teaching practice that focuses on rote memorization and consumption, while marginalizing perspectives of the oppressed (Giroux, 2014). Because most faculty learn from and subsequently model professors they had as graduate students who often did not appreciate multiculturalism, cultural inclusiveness, or cultural empowerment (Quaye & Harper, 2007), most faculty are often complicit in epistemological racism through neoliberal pedagogy. Countering epistemological racism as practiced through neoliberal pedagogy requires faculty to develop new framing of the academy's replication of knowledge. Unless faculty have

had a personal experience with the harm caused by the academy's definition of knowledge and truth, it is unrealistic to expect faculty to develop this new framing alone. In an effort to disrupt epistemological racism as practiced through neoliberal pedagogy, I engaged in a Critical Race Participatory Action Research (CR-PAR) study with three faculty members to promote the development of transformative pedagogical practices.

Transformative pedagogies encompass the multiple pedagogical practices that strategically counter the narrow and oppressive definitions of knowledge. Transformative pedagogies not only provide additional cognitive knowledge about the contributions of People of Color (Kumashiro, 2000; see Ladson-Billings, 1995; McCarty & Lee, 2014a; Paris, 2012), they also attend to the alternative ways that knowledge is developed through emotions (Froyum, 2014) and the body (Shahjahan, 2004; Sue, 2015; Wagner & Shahjahan, 2015). Transformative pedagogies not only promote the well-being of Students of Color and counter epistemological racism, they also encourage the well-being of the faculty who practice them.

Developing pedagogical practices is a process of both personal and pedagogical development. Ladson-Billings (2006) cautions against developing a pedagogical practice without first engaging in the development of one's mindset toward justice, because it will be inauthentic and could potentially cause more harm. Instead, faculty must be willing to engage in the practices that they ask students to engage in (Tuitt, 2016). Consequently, the development of transformative pedagogy encourages faculty to be well in order to promote the well-being of their students (Shahjahan, 2005). As such promoting the development of transformative pedagogies through the CR-PAR project, incorporated a process focused both on developing anti-oppressive pedagogical practices as well as a critical race conscience.

A critical race conscience then is that in which all three structures of consciousness, cognition, emotion, and volition, work together to employ our human agency and free will to work toward racial justice as we engage with our social, cultural, political, and material world. Rather than the overreliance on cognition in most theories on learning, a critical race conscience recognizes that consciousness is comprised of the three structures: cognition, emotion, and volition. Cognition performs the function of computing information for decision making (Shapiro, 2011). However, cognition would not be able to function properly without the emotion structure of consciousness performing its fundamental function of evaluating information (Damasio, 1999; Perlovsky, 2006). Additionally, we not only gather information through the medium of our bodies, but also learn about our true cognitive and emotional commitments by how we utilize our volition (Mustakova-Possardt & Oxenberg, 2014, p. 127).

Through each of these three structures of consciousness, we have all developed an understanding of race, whether it is limited or not and comprised of inaccurate information. Not all of us have engaged in a critical dialogue in order to dissect the cognitive, emotional, and volitional information we have developed. Additionally, not all of us have engaged in a moral dialogue to in order to understand how our cognitive, emotional, and volitional structures of consciousness are pointing toward morality and justice. Developing a critical race conscience is the commitment to engaging in the lifelong process of investigating the complexity of race relations in the United States and globally, examining one's emotional response to race, and propelling oneself into actions that work toward racial justice. A critical race conscience is not a state of arrival, but rather an active daily practice. Accordingly, the promotion of a critical race conscience is the promotion of habits in which one constantly interrogates how their cognition, emotion, and volition are working toward racial justice.

This study is part of a larger project focused on more thoroughly developing an understanding of the connection between the implementation of transformative pedagogical practices and critical race conscience. In particular, this article examines how faculty critical race conscience is constrained by the epistemological racism embedded in academic disciplines and academic culture. I seek to answer the following questions: During a semester-long collaborative Critical Race Participatory Action Research (CR-PAR) project: (a) How do academic narratives obstruct critical race conscience in developing transformative pedagogical practices? (b) How does engaging in CR-PAR address inhibited structures of race conscience?

3.2 Methodology

Since the goals of transformative pedagogies in the United States, which foreground the role of race and racism in the larger goal of opposing and eliminating intersectional forms of oppression, align with the tenets of CRT, the methods and analysis of this study follows critical race methodology. Solórzano and Yosso (2002) define methodology, in general, as “the overarching theoretical approach guiding the research;” they further state that “methodology is the nexus of theory and method in the way praxis is to theory and practice” (Solórzano & Yosso, 2002, p. 38). According to Solórzano and Yosso, methodology merges theory and research methods, and critical race methodology, as a specific methodology, occurs at the nexus of CRT and research methods. Grounded in CRT, critical race methodology is an approach to research that: a) centralizes race and racism in the research process; b) challenges traditional research methods; c) provides a liberatory or transformative response to oppression that occurs along multiple axis (gender, race, class, sexual orientation, ability); d) focuses on the racialized, gendered, and classed

experiences of Students of Color; e) utilizes an interdisciplinary knowledge base to understand the experiences of Students of Color (Solórzano & Yosso, 2002, p. 24). The aspects of critical race methodology were central to the design of this research.

This study employed Critical Race Participatory Action Research (CR-PAR) to collaborate with three faculty members in developing transformative pedagogical practices. Since critical race methodology occurs at the nexus of CRT and research methods broadly, CR-PAR, as a specific critical race methodology, accordingly occurs at the nexus of CRT and transformative PAR. Transformative PAR is a learning process in which community members participate in the research process at varying levels of involvement in order to disrupt unequal power relations and change society (Mertens, 2010). The foundation of the learning process central to transformative PAR is working with people to develop an understanding of how

their social and educational practices are located in, and are the product of, particular material, social, and historical circumstances that *produced* them and by which they are *reproduced* in every day social interaction in a particular setting. By understanding their practices as the product of particular circumstances, participatory action researchers become alert to clues about how it may be possible to *transform* the practices they are producing and reproducing through their current ways of working. (Kemmis & McTaggart, 2005, p. 565)

Aligning with the emphasis of transformative PAR on disrupting the production and reproduction of social inequality, this project focuses on developing faculty members' understanding of the production and reproduction of inequality in pedagogical practices and developing their awareness of the ways in which they can transform their pedagogical practices to counter this inequality. Differing from the broad emphasis of social inequality in transformative PAR, CR-PAR

emphasizes understanding and disrupting the production and reproduction of racial inequality and its intersecting forms of oppression.

3.3 Methods

3.3.1 Site Selection

A Research 1 institution prioritizes research over teaching, which makes it difficult for faculty to devote adequate time to develop their teaching practices. Despite this oppressive hierarchical academic system, faculty at Research 1 institutions may have desires to practice transformative pedagogy. By working with faculty at a Research 1 institution, this project provided cognitive, emotional, and volitional supports for faculty who wished to develop transformative pedagogies within a system that does not prioritize teaching. Riverside University is a large four-year public university in the Northeast United States. Structurally it is a predominantly White institution (PWI) with the racial distribution of faculty approximately 75% White, 20% Asian, 3% Black, and 3% Latino and the student racial distributions at approximately 71% White, 7% Asian, 5% Black, and 3% Latino. The American Indian and Native Hawaiian populations are less than 1% of the population of faculty and students. Riverside University's enrollment is majority undergraduate with undergraduate enrollment at approximately 20,000 and graduate enrollment at approximately 10,000. According to the basic Carnegie Classification system, Riverside University is a doctorate-granting Research 1 institution in the highest category of research activity. The university has a balance of arts and sciences and professional fields with approximately 41-59% of bachelor's degree majors in arts and sciences and professional fields

(“The Carnegie Classification of Institutions of Higher Education, 2014 edition,” 2017). I selected Riverside University because it provides an opportunity to investigate how faculty develop transformative pedagogies in a setting that places little priority on teaching.

3.3.2 Data Collection

3.3.2.1 Sampling

I intentionally selected three courses from which to collect data. In order to challenge assumptions surrounding transformative pedagogies as specific to a discipline or course, I sampled required courses from social science disciplines including psychology, sociology, and economics. Social science disciplines are concerned with understanding society and relationships among people in a society. I intentionally sampled from social science disciplines in order to understand how major social science disciplines make sense of racism, which in the context of the United States is a significant organizing social force. Instead of electives, I chose required courses for students majoring in one of the three disciplines in order to limit the chance of selecting a course in which student values are a reflection of self-selection into the course. Just as youth are fully capable of developing a critical race consciousness (Carter, 2005), first-year college students are also capable. However, during the first year of college students develop in multiple ways (Duffy & Klingaman, 2009; Gillen & Lefkowitz, 2006; Mayhew, Seifert, & Pascarella, 2012). In order to not confound first-year student development with the experience of transformative pedagogy, I also excluded entry-level courses from the sample due to the high number of first-year students.

In the Spring 2018 semester, seven sociology courses, 10 psychology courses, and 15 economics courses fit within the sampling parameters. After sending the instructors of these courses an email invitation to a face-to-face meeting, one sociology faculty member, five

psychology faculty members, and one economics faculty member agreed to meet with me. After obtaining more details about the project in person, the economics faculty member declined to participate due to research demands for the semester, one psychology faculty member declined to participate due to the size of the course and fears of implementing changes after the semester had already begun, and the sociology faculty member expressed hesitancy for similar reasons. The research team then agreed to include only psychology faculty members in order to maintain consistency and to exclude one psychology course that, though required, focused on sexual identity which might have student enrollment reflective of student interest in social inequality. As a result, the sample includes three required psychology courses. The faculty members of each of these courses included: one White male, one bi-racial, White and Latino male, and one White Jewish female.

3.3.2.2 Collaboration

Following CR-PAR, the research team situated ourselves as collaborators with faculty throughout the research process, because in PAR, the relationship between researchers and participants is more accurately defined as a collaboration (Patton, 2015). The research team comprised the author as the lead researcher and the author's faculty mentor as the second researcher. Throughout this work they are referred to as the research collaborators. The faculty members working to develop their pedagogical practices in this work are referred to as faculty collaborators. While the research team developed the IRB and set parameters of the project prior to meeting with the faculty, faculty collaborators participated in decisions throughout the semester.

The main parameters set by the research team was that the CR-PAR project centered around the development of transformative pedagogies. As the lead researcher, I put together a literature-based summary of transformative pedagogies or observation checklist for which we would

collectively work toward (see Appendix A). While there was a plethora of factors that influence the successful implementation of transformative pedagogy, I selected only eight features, some of which included a confluence of related features. Focusing on eight of the most common features of successful implementation of transformative pedagogy created space for a more directive conversation. I separated each of the features into the two main facets of successful implementation including critical race consciousness and teaching practices, or as respectively labeled in the checklist provided to faculty collaborators “beliefs about self, students, and teaching” and “practices in the classroom”. In advancing critical race consciousness throughout the project, we focused on directing faculty collaborators’ attention to their a) attentiveness to race, b) ways of knowing, and c) cultural humility. In advancing teaching practices throughout the project, we asked faculty to consider how new teaching practices could: a) bring students’ whole self, intellect, emotion, and body in the classroom; b) relate knowledge to structural forms of racism; c) create dialogue about issues of inequality rather than silence them; d) model cultural humility, and e) allow students to have agency. These features were the emphasis of the collaboration, but we encouraged faculty collaborators to shape the nature of the collaboration.

During the initial meeting between the faculty collaborators and the research collaborators, we determined the nature of the collaboration. At the beginning of the meeting the faculty collaborators informed the research team about the areas for which they desired the most support and helped determine which class meetings we would target for improvement and the number of planning meetings necessary to complete this work. Our collaborative efforts targeted only three course meetings in order to allow for time between each recording to prepare footage for faculty collaborators’ viewing, to reflect on the previous recorded meeting, and to prepare for the upcoming course meeting. Throughout the research process, faculty collaborators helped

determine the issues discussed during the planning meetings. Following the initial meeting, the research collaborators video recorded one course meeting as a baseline to understand from where faculty were entering into the work. Each of the subsequent agreed upon course recordings were lessons faculty implemented after dialoguing with the research collaborators.

Although working separately with each faculty member, the nature of each collaboration shared a similar pattern. After video recording course meetings, the research team met with each faculty collaborator. At each of these planning meetings, we reflected upon the previously recorded course meetings, prepared for the upcoming course recording, and engaged in conversation about the intersection of their identities and the meaning of race and justice. After each planning meeting, the research collaborators and the faculty walked away with additional assignments to better align the subsequent planned lessons with transformative pedagogies, such as looking up information relevant to the lesson. The research collaborators would send an email memo to the faculty collaborators summarizing a) the discussion during the previous planning meeting, including success and ideas for continued reframing; b) information that the research collaborators investigated in support of the upcoming course meeting; c) scheduling reminders. The research collaborators would then attend the planned course meeting and video record it. This schedule did vary slightly in which one faculty collaborator asked for additional planning meetings. This cycle, course meeting recording, planning meeting, and email memo repeated three times throughout the semester until the final meeting, which focused on understanding the project in entirety in meeting faculty collaborators' goals.

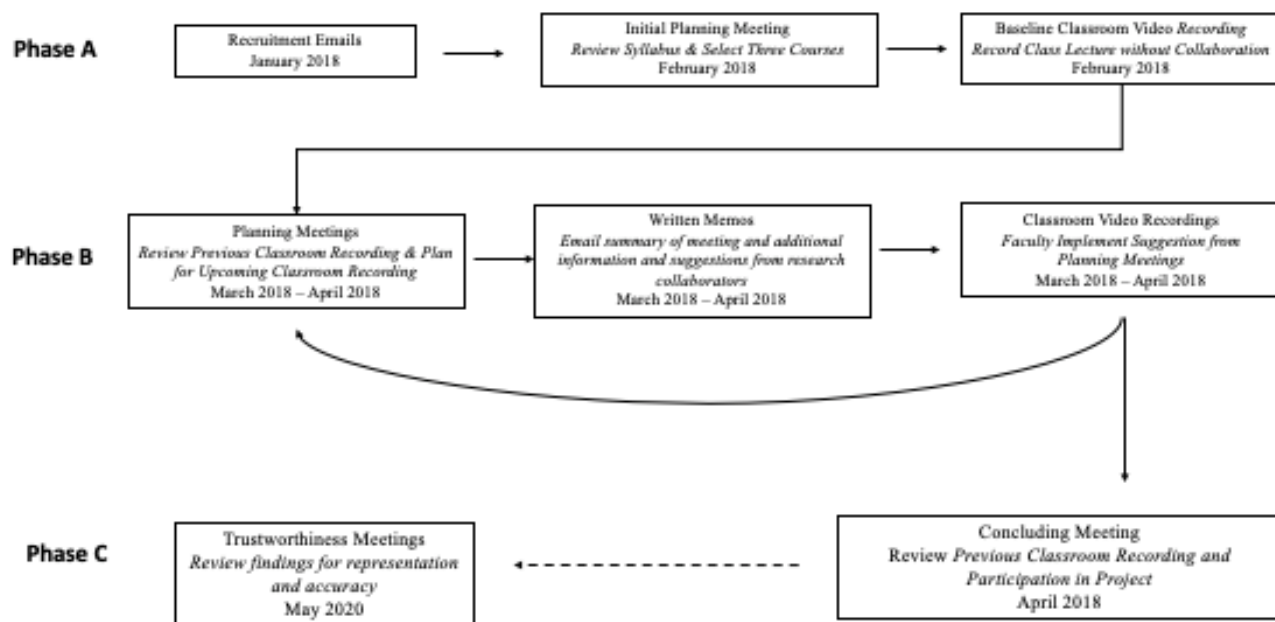


Figure 1: Semester Long CR-PAR Process

3.3.3 Dataset

The research team collected data throughout the semester-long collaboration from January of 2018 through May of 2018. The dataset consisted of three data sources: a) semi-structured planning meetings, b) videos, and c) artifacts and documents.

3.3.3.1 Semi-Structured Planning Meetings

The first source of primary data includes audio recorded planning meetings. The planning meetings occurred when the research collaborators and the faculty collaborators met to engage in conversation about race conscience and transformative pedagogical development. While I did utilize a combination of interview methods including informal conversational interviews and semi-structured interviews, the title “interview” indicates a unidirectional conversation, in which only

one person asks questions and another person responds to the questions. Meetings, in which the conversation is bi-directional, more accurately defined the relationship between the research team and the faculty collaborators. The planning meetings followed a similar structure: a) reflecting on previous class instruction through discussion and reviewing class recording; b) discussing changes that could be implemented for the following year or applied to upcoming classes; c) reviewing course materials for upcoming class recording; d) planning for upcoming class recording by distributing tasks between the research team and faculty collaborators. While the planning meetings followed a structure, they shared similarities with informal interviews in which questions would derive from the context with a focus on revisiting and deepening information from observations. The researcher followed the data and the respondents allowing for flexibility and responsiveness to specific situations and more authentic and personalized communication with respondents (Patton, 2015). In total there were 14 planning meetings ($n = 4$ Cognitive Psychology; $n = 6$ Developmental Psychology; $n = 4$ Social Psychology). Aligning with the transformative paradigm, the emphases of these meetings are building trust, establishing partnerships with the community, and focusing on the needs and concerns of the community members (Mertens, 2007).

Since the goal of the work was to engage faculty toward critical race conscience development, I prepared an outline of the topics and issues that were to be covered while permitting conversation (Patton, 2015). CRT informed the outline of these planned discussions during the planning meetings with an emphasis on understanding perspectives and encouraging reflection on the permanence of racism, race neutrality, and the legitimacy of marginalized voices (D. A. Bell, 1987; Delgado & Stefancic, 2012; Ladson-Billings & Tate, 1995). CRC also contributed structure to the meetings by focusing on engaging faculty in self-reflection (Freire, 2010). Engaging faculty in conversations that encourage self-reflection serves two purposes: a) provides insight into

development and learning as a result of engagement with transformative pedagogies, and b) it provides additional opportunities to reflect on the knowledge being constructed, encouraging the development of critical race consciousness. In particular, the semi-structured meetings with faculty provide additional insight into decisions they make in structuring lesson plans and facilitating class activities.

3.3.3.2 Video Recorded Course Meetings

The second source of primary data includes videos, which are substantive for providing specific examples that demonstrate how students and faculty engage with the course materials. In total, there were 12 recorded course meetings ($n = 4$ Cognitive Psychology; $n = 4$ Developmental Psychology; $n = 4$ Social Psychology). Videos are useful for faculty to observe themselves and assess their own thoughts on how they are teaching and how students are responding (Gurung & Schwartz, 2013). So as not to be too invasive in the course, I utilized a 360-degree camera. The camera was smaller than traditional video cameras. The camera captured the entire classroom from any location, but I situated it closer to the middle of the classroom to best capture any visual representations the faculty collaborators used. I turned on the camera at the beginning of the class and I did not have to distract the class by moving throughout the class to operate the camera, as requested by faculty collaborators. The research team then met with the faculty collaborator to review the video. I encouraged the faculty collaborators to select points throughout the class that they wanted to observe and reflect on as a team. I then also shared some of my own observations. The discussion surrounding the videos provided a useful space for addressing opportunities for discussing racial/social inequality or improving specific techniques.

3.3.3.3 Course Documents

The third source of primary data, course documents ($N = 54$), included syllabi ($n = 3$), class handouts ($n = 6$), PowerPoint presentations ($n = 23$), articles referenced by faculty ($n = 3$), and email threads ($n = 19$). In this study, one class handout and two email exchanges are utilized in data analysis. The documents produced in a course can be considered “naturally occurring” materials in that they are a direct or natural output and reflection of the issues being analyzed (Peräkylä & Ruusuvuori, 2013). Classroom documents are a central part of pedagogy. Pedagogy is inclusive of not only what teachers say and do in the classroom, but the materials they provide. Course materials convey faculty’s epistemology, the voices that can contribute to knowledge production, the ideas that are valued as knowledge, and the questions that are worth considering. Additionally, as students produce and engage with classroom documents, they also convey their beliefs and understanding of oppression and social justice. Faculty engaged in pedagogical research can use documents such as student assignments and other assessments to inform them about how well students are learning the objectives they are trying to accomplish (Gurung & Schwartz, 2013).

3.4 Data Analysis

Throughout data analysis, I utilized QSR International NVivo 11 software. According to Bazeley and Jackson (2013), computer assisted qualitative data analysis software (CAQDAS), such as NVivo, can assist in the efficiency of managing data and ideas, querying data, visualizing data, and reporting from data. Effective use of NVivo as a tool for data analysis requires the researcher to implement systemic analysis techniques and have strong interpretative abilities

(Bazeley & Jackson, 2013). In preparation for data analysis, I transcribed audio recordings of planning meetings verbatim and uploaded them to NVivo. As recommended by Friese (2014 as cited in Saldaña 2016) I coded video files directly in order to stay close to the digital data and better capture audio and visual components of data that would otherwise be invisible.

3.4.1 Question One

The first research question of this study is “How do academic/disciplinary narratives obstruct faculty critical race conscience?” Toward answering this question, I engaged in cycle one of coding for data reduction, which I followed by two additional cycles of coding. In the initial stage of data analysis, I engaged in data reduction by including planning meetings as the exclusive data source. In other sources of data, specifically video recorded course meetings, faculty convey disciplinary narratives but, without dialogue, it is less clear how faculty have adopted these narratives into their own thinking. During planning meetings, dialogue between research collaborators and faculty collaborators created opportunity for the interconnection between disciplinary narratives and critical race conscience to become more visible. As a result, the primary data source for answering question one included the dialogue in which statements about disciplinary conflicts with race were embedded.

The basis of analysis for question one subsumes theoretical assumptions of transformative pedagogies in that embedded within surface level obstructions to teaching about race were critical race conscience obstructions. As a result, during the second phase of data reduction, I identified all incidents in planning meetings that faculty described disciplinary narratives as conflicting with their ability to include race in their courses; I used the code “discipline versus including race” for each instance. This coding is an example of Versus Coding to capture the dichotomous conflicting

nature described between two ideas or concepts (Saldaña, 2016), in this case discipline and race. In total, there were twelve instances. In most instances, faculty explicitly noted the conflict with the discipline by stating “developmental psychology...a lot of researchers have been white and middle class” or “this is cannon”. In other instances, I inferred meaning of disciplinary narratives such as “I haven’t read hundreds of papers on this topic.” These instances in which faculty made statements about the role of disciplinary narratives obstructing their inclusion of race in teaching were part of a larger dialogue that did not make much sense in isolation. As a result, after I identified each disciplinary conflict, I included the dialogue in which it was embedded for context. I defined the dialogue as the segment of the conversation that was focused on one topic, so that when we changed topics by addressing the next class period or a new question the dialogue ended. When I included the entire dialogue, instances that were previously identified as separate were subsumed under the larger dialogue. This process of applying a conceptual phrase to code and categorize data corpus as a foundation for further detailed coding is referred to as Structural Coding (Saldaña, 2016). As a result, there were five dialogues, Structural Codes, that I utilized for the subsequent coding cycles.

The aim of the second cycle of the coding process was to unpack the explicit disciplinary narrative embedded in each excerpt previously coded as “discipline conflict with including race” as well as the During the second phase of coding, I also employed “Simultaneous Coding” (Saldaña, 2016) to apply two different codes to single qualitative datum. As a second-order tag of the primary code, I utilized “Subcoding” (Saldaña, 2016) to provide more enriching detail of the code. To code obstructions to structures of critical race conscience, I utilized “Concept Coding” (Saldaña, 2016) to identify the ideas that extend to a broader meaning beyond the apparent. In this case, the larger ideas included: Cognitive Obstruction, Emotion Obstruction, and Volition

Obstruction. The associated structure of consciousness was attached as described in the following: a) Cognition, knowledge and understanding about race, b) Emotions, a feeling they expressed about engaging race, or c) Action, a justification for a particular action they had, had not, will, or will not take. If more than two obstructions existed, I listed them separately. When there was misalignment between all three structures, I listed this as All Obstruction. I identified an obstruction broadly as something that inhibited them from engaging in racial justice. I paired each concept code with a Subcode in order to identify the particular way an obstruction occurred. In the third cycle of coding, I coded the surrounding dialogue for the same Critical Race Conscience Concept Codes and Subcodes toward providing context and meaning of the original excerpt.

Throughout the second cycle of coding, I utilized memo writing, specifically codeweaving as the process of incorporating codes into memo writing (Saldaña, 2016), in order to explore the meaning of codes, the meaning between codes, and connections to larger patterns or themes. I found this to be particularly important for keeping track of faculty's careful and subtle communications with underlying values about race.

Table 1: Coding Examples for Question One

Examples of Coded Excerpts from Question One

Excerpt of Dialogue for "Discipline vs. Race" First-Cycle Code	Second-Cycle Simultaneous		Excerpt of Connected Dialogue	Third-Cycle
	"Discipline vs. Race" Subcode	"Critical Race Conscience" Concept Code & Subcode		"Critical Race Conscience" Concept Code & Subcode
"Then I also don't really deeply know the research, so, I can talk about kind of superficially what I know about it but it's not my area, I haven't read hundreds of papers on this topic."	Requiring expertise to talk about race	Cog Obstruction: Meaning of racial disparities	"I feel like I'm judging people or people in the room might feel like I'm making an <u>assumptions</u> about them, it makes me really uncomfortable."	Cog Obstruction: Meaning of racial disparities; Emo Obstruction: Feeling uncomfortable
"this seems really useful for a class like "Self and Identity" class for example where we talked a lot about race and diversity but for research methods course... the fit seems a little bit harder."	Compartmentalizing/ Marginalizing race	Cog Obstruction: Belongingness of race in academic topics	"there will be a handful of students I think that address racial issues through their research proposals"	Cog Obstruction: Belongingness of race in course not topically addressing race
"Now that you've mentioned it. This is Cannon."	Recognizing racist narrative of canonical problem	Cog Obstruction: Nature and truth of cannon	"I usually flip this one to tell the story of it's actually about the missionaries eating the cannibals. It is a more historically accurate description of what happened, but I still hate the image."	ALL Obstruction: Misalignment between structures of consciousness

3.4.2 Question Two

The second question of this study is "How does engaging in a CR-PAR study focused on developing transformative pedagogy address disciplinary narrative obstructions to critical race conscience?" Answering this question entailed a data reduction phase followed by two cycles of coding. I began the data reduction phase by locating the Structural Codes, or the five contextual dialogues of inhibiting disciplinary narratives, referenced in question one. As stated previously, although there were only five dialogues, there were twelve instances in which faculty discussed inhibiting disciplinary narratives subsumed in the five dialogues. Building on this data, I looked across all data sources, including classroom video recordings, written email threads, and classroom materials, to locate all of the instances across the CR-PAR process that built on or led up to the inhibiting disciplinary narratives. All of the corresponding data sources were linked together. For

example, one faculty collaborator referenced an inhibiting disciplinary narrative while we were reviewing course materials for an upcoming lesson. The data that were linked included: the course materials that ignited the inhibiting narrative, the planning meeting dialogue in which the inhibited narrative was stated, the email thread that summarized the meeting and planned for the upcoming lesson, the video recorded lesson in which the faculty used updated course materials, and the subsequent planning meeting dialogue that reviewed the implementation of the lesson. In another example, one faculty member referenced a broader academic narrative, that you have to be expert to engage in dialogue about a topic. The data that were linked included all of the dialogues during planning meetings and email threads that she referenced this same idea.

Two data points were excluded from the final analysis. In one instance, a faculty collaborator described an inhibiting disciplinary narrative that he had overcome as a concluding thought in the final meeting. The concluding thought was a broad statement that did not reference a specific instance during the CR-PAR process, so it was not included, as the focus of this data analysis was on process. In a second instance a faculty member referenced a very specific disciplinary narrative that she began to challenge when thinking of the larger social norms that conflicted with race that we had discussed throughout the CR-PAR process. While this independent realization was a significant demonstration of growth, it also did not demonstrate the process of directly addressing an inhibited disciplinary narrative. After reducing and linking all of the data sources, I moved into the coding process.

During the coding process, I coded each associated material with process coding. “Process Coding” captures the action that is occurring (Saldaña, 2016) in this case by the research collaborators and the faculty collaborators. Process coding is beneficial for capturing sequences in routines (Saldaña, 2016), which is particularly helpful for understanding the steps taken in CR-

PAR to counteract inhibited structures of race conscience. After coding for processes, the categories will exemplify the phases (Charmaz, 2008).

3.5 Findings

There were a variety of inhibited structures of consciousness that were present throughout the semester-long CR-PAR project. Faculty's inhibited structures of consciousness presented directly through concerns about lacking content knowledge, emotionality around implementation, and actual obstructed behaviors. Inhibited structures of consciousness were couched within upholding the academic discipline. Rather than present the data as separate questions presenting a disjointed process, I present the data how the CR-PAR process occurred with each faculty member. This presentation allows for a more seamless story of how each inhibition was addressed.

3.5.1 “When is it okay not to talk about race?”

The lead research collaborator developed a literature summary of oppressive and conscious raising teaching practices (see Appendix A). The list incorporated information from a literature review on transformative pedagogies, which laid out examples of oppressive practices and conscious raising practices in teaching. One example described “ignoring race” as oppressive and “engaging in dialogue through preparation to discuss race/racial inequality” as conscious raising (as described by Sue, 2015). At the second meeting with each faculty collaborator, we asked them to peruse the list and to think of how they saw it relevant for their current course and teaching practices.

Kenneth's response to this abbreviated literature review on oppressive and conscious raising teaching practices demonstrates how cognitive understandings of the role of race in classrooms inhibit implementations of transformative pedagogies. Kenneth taught a specific course on identity from a social psychological perspective. Kenneth described in detail for us the numerous ways that he attends to race in the course he teaches on identity. However, he demonstrated a lot of concern about the relevancy of race in a Research Methods course. While perusing this list at the outset of our second planning meeting, Kenneth responded with the following statement: "My first reaction is... this seems really useful for a class like my Self and Identity class, for example, where we talked a lot about race and diversity, but for a research methods course I guess it seems, the fit seems a little bit harder or less obvious." Kenneth made a statement that indicated that race has a better "fit" in some courses than others. In this statement, Kenneth did not recognize the ways in which participating in epistemological racism. Epistemological racism occurs through the obstruction, distortion, or disregard of knowledge derived from communities of Color, while promoting knowledge from Whites (Pohlhaus, 2017; Scheurich & Young, 1997). Not only does Kenneth marginalize race to only one course that is an elective course, he also assumes that Research Methods courses are not biased and that the absence of race from the course means the course is neutral. According to Dyer (1997), this idea, that the absence of race is neutral ground, is exactly how White power operates. Accordingly, by excluding race from a required course and marginalizing race to a topic for an elective course, Kenneth participated in epistemological racism, whether he was aware of it or not.

In response to further questioning from Kenneth about the abbreviated literature review, I clarified that oppressive teaching is the inclusion of "inaccurate and incomplete or distorted

presentations of knowledge about people of color.” In trying to make sense of this statement, Kenneth openly shared the plethora of questions running through his mind:

How is this applicable? Well, I’m not saying that it couldn’t be... It seems mostly on target if I were giving a presentation about how race in America works or something or intergroup relations topics which there could be whole course on, right? Do you insert race into everything? When is it okay not to talk about race? ... I think the challenge is more to talk about race at all in this course as opposed to talking about it effectively or not, which is the second step, right?

Kenneth was open enough to share his line of reasoning. As part of the process of CR-PAR, we welcomed Kenneth’s questioning of the meaning of a transformative pedagogical practice in a course like Research Methods. His stream of questions demonstrated how academic narratives, such as the idea that race belongs in specific marginalized “presentations” or course topics, shaped his cognition of race as well as his understanding of transformative pedagogy. The academic narrative that marginalizes conversations of race to only very specific arenas can be replicative of how fears of opposing views leads people to operate in absolutes (Mustakova-Possardt, 2003), which in this case would be to include race in only one arena and “delegate responsibility” to a select few.

Further evidence of epistemological racism, his questions demonstrated the tendency in academia to compartmentalize race. Race is considered to be a specific topic that one can electively learn not a category that infiltrates every aspect of life. The compartmentalization of race in education is representative of the compartmentalization of humanity from intellect. Western epistemologies reify dualist notions of consciousness that separate the mind from other aspects of our being (Jaggar, 1989), which is not only inaccurate but oppressive. Race is part of our identity

and because society is currently structured by racial hierarchies, it is ever present with us even when engaging in intellectual activities. While in academia we act as if we can operate from a neutral stance, our reasoning and scientific approaches are always from a socialized place.

In response to Kenneth's questions about the relevancy of race in this course, the research collaborators focused on understanding the underlying thoughts and previous experiences that informed Kenneth's questions about the literature informed checklist. The research collaborators asked questions about the application of the checklist to his previously identified Self & Identity course as well as which facet of the current course did he see as conflicting with transformative pedagogy. Additionally, the research collaborators identified with some of Kenneth's concerns by restating that the goal of the work with which we are mutually engaging is to understand how to apply this work to courses that have not been designed as such. Throughout the dialogue, Kenneth raised some of his own ideas about how race might be relevant for the course.

Well, there is some very well-known examples that deal with race with research ethics, like the Tuskegee era... and what happened during World War II and how Nazism rose... it's just, it's not, again, not really what the lecture is about. It's about ethics in general... Then I guess the part of that would be.

As Kenneth spent more time processing what it would look like to incorporate race into a course like Research Methods, Kenneth found some strands that he could make relevant to his lecture. While he found a strand, he continued to teeter back toward dominant mentality that the lecture he has planned on research ethics is not relevant to race and forward again toward the parts that are not only relevant, but important to research ethics.

The research team continued to push Kenneth's cognitive understanding around the relationship between disciplinary knowledge and race, specifically in the case of social

psychology, by asking questions about the aim of social psychology to address social issues. Additionally, the research team provided suggestions for the topic covered in class such as the ethics of the racial composition of research teams, specifically when dealing with diverse populations. These questions sparked Kenneth to draw from his own cognition about ethics in monetary compensation related to poverty. The research team continued to challenge social taboos of talking about race (DiAngelo, 2018), by building on Kenneth's idea throughout the remaining of that planning meeting and through email communication. Through email we provided feedback on a handout that Kenneth planned to utilize for that upcoming lesson on research ethics.

On the day that Kenneth covered the research ethics topic in class, Kenneth took some of the ideas that we had discussed and formulated his own lesson. Mid-way through the lesson, Kenneth introduces a PowerPoint slide titled "Guiding ethical principles." He reads four bullet points and then makes the following statement,

Another way to summarize these is be good, do good, treat other people the way you would want to be treated. Respect other people. And that's all well and good until we start to think about how our own biases start to enter in from the ground up. As researchers, we make decisions, countless decisions really, in basically every phase of research.

Kenneth then went into explaining a variety of decisions that researchers make throughout the research process as well as providing an example of how differently see problems. Upon revisiting the slide, Kenneth stated, "If we go back to these ethical principles, we realize that we are inherently biased in a lot of ways. These principles seem harder to reach." In visiting each bullet point, Kenneth explained how biases influence the ability to enact these principles. In explicitly addressing how biases influence the ethics of research, Kenneth challenged white supremacist ideologies that research operates from an objective stance (DiAngelo, 2018). Kenneth then read

the first bullet point, “Psychologists are honest, fair, and respectful of others,” and continued “But we don’t necessarily know what we don’t know about other people, so we could easily be disrespectful to people without intending to be, because of our ignorance of other cultural norms.” The second to last pullet point read “Psychologists strive to serve the best interests of their patients, clients, or other recipients of their services.” After reading this point to the class, Kenneth asked the class, “what are those interests and whose defining them? Are we defining what’s in the interest of other people and do they agree?” Kenneth found that he was able to encourage thought and invite discussion about race and culture in a way that was authentic to him, when he started to see more connections between research methods and race.

At the outset of our third meeting, we recalibrated ourselves to recall the work we did over the past couple of weeks. We then moved into discussing how Kenneth experienced the last lesson where he tried to incorporate race into the dialogue. Kenneth immediately began reflecting,

When I got thinking about [our conversation during planning meeting two] it kind of triggered a bunch of other ideas in my mind. I'm a social psychologist. We are doing research methods, social psychology of research methods if you will. So, how our pre-exciting biases are entering into how we conduct research. It's like a home field for social psychology if you will, in other words we have talked a lot in the field about how our prior expectations and biases kind of shape the world that we see and perceive... Then connecting that to conducting ethical research is something that I hadn't really done before.

In reflecting on his teaching, Kenneth demonstrated excitement for his new cognitive understanding that his field explicitly connected to research methods. Kenneth began the CR-PAR process thinking that race does not belong in his discipline, but then began to see that his discipline

actually inherently addresses biases. Kenneth found that he was able to challenge broader academic norms regarding the marginalization of race.

3.5.2 “This is Canon”

As was typical in this collaboration, we sat down with Cameron to review a previous lesson that we visited and recorded as well as to discuss opportunities for growth in an upcoming lecture. Before sitting down to meet, both research collaborators had an opportunity to review the materials that Cameron prepared for the upcoming lecture. For this particular lecture, Cameron provided us with the PowerPoint presentation that he utilized the year prior when teaching the same lesson. Both research collaborators had some concerns, but we allowed Cameron to walk us through his plan for the lecture.

As Cameron walked us through his lecture moving slide by slide, we came across a slide that both research collaborators thought to have problematic elements. Cameron revealed a slide titled “Missionaries and Cannibals Problem.” Beneath the title read “Three missionaries and three cannibals come to a river and find a boat that holds two. If the cannibals ever outnumber the missionaries on either bank, the missionaries will be eaten. How shall they cross?” Beneath the text were two side-by-side images. In the image on the left, there was a cartoon of three Indigenous males with face-paint holding spheres standing next to three gray-haired white male missionaries dressed in black with crosses around their necks. The pairs of men were standing alongside a riverbank. The second, more-problematic, picture centered a young white male who was smiling while sitting in a large caldron that was atop a fire. Next to the large pot a dark-skinned Indigenous man was holding a Salt/Pepper grinder over the pot. There were more dark-skinned Indigenous men surrounding the scene. As we flipped to the slide Cameron automatically stated: “Yeah I know

I need better imagery here. I usually flip this one to tell the story of it's actually about the missionaries eating the cannibals. It is a more historically accurate description of what happened, but I still hate the images." In this statement, Cameron quickly acknowledged the problematic nature of the images. It is unclear if his initial response to the problematic image of the man in the cauldron was a result of the forefront of race in our collaboration or internal work that he had been doing in the year since he last taught the lesson. In any case, Cameron does not acknowledge the possibility of teaching the content about cognitive processing without using the image.

If we take Cameron's statement as fact, there is misalignment between all three of Cameron's structures of consciousness because his expressed emotions and expressed actions do convey the same message. Cameron uses strong emotional words to say that he "hates" the problematic image, yet unenthusiastically describes an action that should be taken without indicating that he will take the action. In this sense, his emotional description does not align with his action. Our volition, the way we use our bodies, demonstrates but also provides insight into our commitments (McIntosh, 2007; Mustakova-Possardt & Oxenberg, 2014).

While Cameron tried to demonstrate facts that he had about the history between Indigenous Americans and missionaries, the flipped story he tried to tell continues a problematic narrative. First, Cameron continues to refer to Indigenous Americans as cannibals which reifies the problematic narrative he claims he is working to disrupt. Second, referring the missionaries as cannibals is also not completely accurate about the ways in which Indigenous Americans were murdered. As Edén Torres (2003) explains simple facts about racial history does not include a deep understanding of the devastation on the "human soul" (p. 12).

In order to challenge Cameron's cognitive understanding of this problem, the research collaborators began by stating their concern about the images and asked about their origin and

relevance for the concept and topic Cameron was teaching. Cameron explained that it was a classic psychology problem that focused on teaching problem solving and the tensions between perceptions of simplicity. In order to clarify the goal of the activity and provide an alternative example, Tanner asked, “So you could easily teach them this and just make it about foxes and rabbits, right?” Cameron agrees that he could do that. Finding it important to reiterate what is problematic about the narrative of this problem, I stated, “Even just using the word cannibals but having an Indigenous population as that representation kind of portrays that all Indigenous populations are cannibals, right?” Cameron then responded, stating: “Now that you’ve mentioned it. This is canon. This is the problem that people studied around this one.”

Cameron’s response revealed how disciplinary knowledge is often taken as true and not questioned. As Cameron was taught through his own training, he replicated in his training of students that disciplinary knowledge is fact no matter how it is presented. By expressing concern about the potential harm of the activity, examining the goal of the activity, presenting alternative methods for achieving the goal of the activity, and reiterating the harmful narrative as presented in original form, the research collaborators created space for Cameron to realize on his own the harmful narrative of the discipline. After coming to the conclusion that the classic disciplinary problem presented a harmful narrative, we focused our efforts on how Cameron could represent disciplinary knowledge accurately while challenging the harm it perpetuated. We encouraged Cameron to take ownership of this change and to inform students the problems with this traditional portrayal of this problem.

During the second-class observation, but the first of which the research team provided some insight, Cameron addressed the decision-making problem. Cameron changed the imagery and found that he was still able to convey the disciplinary idea. When Cameron came to the slide

titled “Missionaries and Cannibals problem,” which was almost identical to the slide described above, except the picture of the man in the cauldron was removed. Once he came across this slide, he took a long pause and said “um” and took another pause. Cameron then began by stating, “I’ve been kind of reflecting on the classic problems that people have used and here’s one of them, the missionaries and cannibals problem. Super simple.” He then goes on to explain the decision-making prompt to the students as was included in the original slide cited above. He then tells the class,

It’s a classic problem and it’s always made me cringe. It has all kind of assumptions and actually if you look at history it’s actually the missionaries who ate the cannibals through spread of disease and why is this the only presentation of certain cultures. So, I went looking for a better problem to use, so then I came across the "Jealous Husbands Problem," you have three married couples that need to cross the river and no woman can in the presence of another man. This is problematic in a different kind of way. [the class laughs] So then I cringed at that one and thought these white male psychologists, what the hell? [the class laughs] I kind of like this one, the "Orcs and Hobbits problem." Sorry if I’m offending any orcs in the audience.

Cameron then encouraged the group to address the issue of how to get the hobbits across the river. While Cameron incorporated the suggestions and conversation we had, his statement at the end “sorry if I’m offending any orcs in the room” seems to discredit all of the work that he did to point to the problematic representations. While Cameron characteristically used humor in his lessons, this use of humor seemed to cast the concerns of Indigenous Americans or women in the previous examples as unimportant. This demonstrates that Cameron’s cognitive understanding of racial history developed on the lower levels of cognition, because as Perlovsky (2007) states lower levels

of cognition are generally not connected to the emotional structures of consciousness. The concern surfaces here that Cameron implemented teaching practices without changing his heart. Since we had only met twice prior to Cameron's implementation of this new strategy, we had not yet discussed some of his deeply held beliefs and values. This example highlights what Ladson-Billings (2006) warns that implementation of teaching practices without changing mind leads to more harm. However, here Cameron had intellectually committed to racial justice, consistently informing us of the knowledge he had about race, and he volitionally demonstrated his concern about incorporating race. However, the joking nature of his mock apology demonstrates that the true offenses for which he worked to correct were something to be laughed at, consequently unimportant. The research collaborators hoped to discuss this during the following planning meeting with Cameron. However, while processing the struggles that Cameron had during this lesson, he raised additional struggles that were more central to him.

The research collaborators met with Cameron for our third planning meeting. We began the meeting by watching the video clip of the part of the lesson focused on decision making problems in crossing the river. In reflecting on the course meeting and his implementations, the research collaborators sensed discomfort in Cameron's implementation of the lesson. We sensed this by his use of "um," the long pause before he began talking about this part of the lesson, and his pulling up his sleeves and rubbing his arm right before he stated, "it's always made me cringe." We asked Cameron about his comfort level in discussing race in the classroom and Cameron responded, "I don't feel I have trouble talking about the topic other than it's a sensitive topic... This is a case where words should be measured and so I'm trying to be careful just before I say them while you know obviously having long pauses in a classroom context is awkward." Cameron stated that he did not feel uncomfortable explaining the topic to the class based on the topic, but

that he spent a considerable amount of time searching for images that would not replicate harmful narratives. Since he utilized most of his time searching for different images, Cameron stated, “it was an error in my time allocation because I also usually then go through the delivery of things.” Cameron describes his largest obstacles to teaching this new lesson is finding the time to locate enough information and be able to practice delivery. The research collaborators encouraged Cameron that talking about racial justice does require more preparation time, especially since it is a new topic for him. Cameron stated that his goal for the next time he taught this particular lesson was to spend more time on the delivery in order to create more dialogue and interaction between students and the material.

In this example, material imagery surfaced as a point of entrance to understanding content knowledge. The material imagery unveiled representations of disciplinary knowledge that were unnecessarily harmful. By questioning this representation, Cameron developed a cognitive understanding that canonical knowledge can and should be interacted with more complexly. The research collaborators were unable to address Cameron’s use of humor at an inappropriate time. Cameron did begin to question the narrative that he perpetuated in his classroom. This example points to problems with faculty not critically thinking about and challenging canonical knowledge, but also the lack of time they have to be able to do so. Cameron found it important to change the imagery he included in this example and had little time to be able to prepare in other ways for the lecture. While the hope that with his next implantation he will be able to implement more change, the problem is that this is only with one example. Faculty looking to create even more large-scale changes in their courses need the time to do so.

3.5.3 “I don’t actually want to spend 6 hours”

Increasing awareness about the ways in which racism is replicated in disciplines can block some faculty from moving forward, as it did with Janet. At the end of the first planning meeting with each faculty collaborator, I asked each collaborator about their identity broadly in order to develop an understanding of which aspects of their identity were most forefront for them. Specifically, I asked Janet, “how do you think that your identity contributes to your teaching?” Janet responded stating,

I think that what I know about developmental psychology is, I mean a lot of researchers have been white and middle class and have focused on that population and that’s where most of the knowledge in the textbook comes from. I’m also guilty of that in most of my research. So, in that sense I feel like, “Oh this is really developmental psychology and this is what it’s all about.’ I often don’t think about other cultures and other subcultures... then I sort of realized that can’t be true, but I haven’t explored [that] enough.

Janet demonstrated a clear understanding that disciplinary knowledge, represented through textbook knowledge, is shaped by research on the White middle class. She acknowledged that she replicates this narrative on what is defined as knowledge in her own research and her own teaching practices. Though she acknowledged this, she stated that it has not been something that she had tried to disrupt. When thinking about how to apply the knowledge she has about the problematic representations of her discipline toward creating a change in her teaching practices, Janet found herself obstructed by emotions.

During the second planning meeting with Janet, we examined the aforementioned literature review on oppressive and conscious raising teaching activities. Janet flatly stated, “so, definitely, I ignore race most of the time.” I then asked Janet, “When you say that you do find yourself

primarily ignoring race, why do you think that is? What are some of the reasons that you think that might occur?" Janet responded stating:

It makes me really uncomfortable. Then I also don't really deeply know the research, so, I can talk about, kind of superficially, what I know about it, but it's not my area. I haven't read hundreds of papers on this topic; I can definitively say this is why or this is the viable reasons that people think or why. Then I can go further and say what we can we do about it or what can society do about it if they want to or should we not do anything about it. I feel like I'm not in a position to really steer that discussion and so I tend to avoid it.

Janet continued to explain how uncomfortable she is talking about race. Janet obstructs herself by believing that she was to read "one-hundred" papers on race to be able to address it in her classroom. While it is true that we expect faculty to be knowledgeable about a topic, Janet's exaggeration that she needs to read an abundant number of sources in order to talk about race is more of excuse making. Higher levels of cognition are demonstrated through an incorporation of knowledge as well as emotional insight (Perlovsky, 2007). In this case, higher levels of cognition would be demonstrated by cultural humility in which an individual seeks to learn about another's life experience or culture (Freire, 2010; Tervalon & Murray-García, 1998).

When I told Janet that I would like to investigate this further while we explored this in the class materials she had prepared, Janet responded, "So, just to be clear, when I ignore race I'm not explicitly saying that group differences don't matter I'm not just ever talking about them." This statement is a clear demonstration of the ways that white supremacy operates, seeming to be objectivity (DiAngelo, 2018) or nothing at all (Dyer, 1997). Janet's frankness in making this statement demonstrated what Scheurich and Young (1997) describe as the unconscious ways that ignoring race is in fact participating in epistemological racism. While Janet makes this statement

to argue that she values group differences, there is misalignment between her volition and her intellect. Janet's emotion structure of consciousness aligns well with her volition structure of consciousness in that she feels uncomfortable and therefore does not take action. This means that her perceived intellectual commitment to addressing race in her classroom, will not follow through. Janet states that she feels "uncomfortable," which obstructs her ability to be able to address race at all in her teaching. Throughout our continual time together, Janet's discomfort continued to surface which provided more insight into her cognitive and volitional understanding of race.

Understanding Janet's concerns about developing a more expansive knowledgebase about race in her classroom, we focused on equipping her with tools to digest new information that she could apply and utilize in her current lessons. After visiting her class for the third time to observe and record her teach, I touched base with Janet at the end of class to see how she felt about how the lesson went. She stated that she had difficulty and was upset with how the class went. Recalling Janet's expression of concern at the following planning meeting, meeting number 4, I suggested that we start there. Janet explained,

I'm afraid of opening things up to the floor in a subject that I'm not an expert in and having things come up that I don't know about and I can't then guide the students. In other words, I'm afraid of being incompetent. Both of actually being incompetent and of looking incompetent.

Janet's willingness to be honest about her fears provides great insight into the struggles of being a faculty member. The expectation to consistently be expert in every detail and the unwillingness to engage in a topic if one is not expert, prevents faculty from being able to engage in dialogue for the purposes of learning. Mustakova-Possardt (2003) argues that we do not have an understanding of what it means to be in dialogue where we can have differing opinions. As a result, we engage in

self-protective absolutist behaviors that we cannot engage in dialogue until we know all there is to know about a topic.

Engaging in conversations about race require humility (Freire, 2010; Tervalon & Murray-García, 1998). It requires admitting that there are things that we do not know. In trying to encourage Janet to be okay not knowing every detail and engage in conversation for the purpose of group learning, I said to her, “you talked about when students ask you a question about language or intelligence that you feel equipped to say to them, ‘That is something I need to do more research on.’ What would it look like to say make that same kind of comment when it comes to issues you’re lecturing about?” Janet then responded, “What if somebody asked a question about particle physics? I don’t understand what the Met One does. What would you say?” I responded, “I don’t know.” Janet then responded,

I would say, I don’t even know, I couldn’t even understand what I looked up on the Met One like it would take me hours and hours of research to even come close to being able to explain the Met One to someone... I feel similar way about gender, I don’t actually want to spend 6 hours looking up something about gender for a student. I don’t even know where to look, it’s not my field. So, for me to say like, “Oh! I don’t know the answer, but I will look it up.” I don’t even know how to get started on that.

Janet continued to explain how if someone asked her a question relevant to her research area that she didn’t know, she would be able to check Google and other references. She stated,

I could in 15 minutes find out whether somebody has done that study and published it. Whereas a question about gender I may not be able to do that and it will take me a lot longer. I’d have to admit that, but I would also have to try to do the work and spend a

considerable amount of time to answer one question that I could have avoided by not opening it up to the floor.

While Janet does indeed recognize the harmful narrative her discipline perpetuates, she knowingly partakes in the discipline. This is the unconscious participation in white supremacy (Ignatiev & Garvey, 1996) Janet provides numerous rationalizations for why she will not take up the cause in her classroom. She begins with explaining her emotionality as the major obstruction, that she is uncomfortable. This discomfort she repeatedly describes is a result of a lack of knowledge that she has on the topic. Though encouraged to admit when she doesn't know something, Janet struggles with the humility of being upfront about her lack of knowledge to the class. In attempting another route, encouraging Janet to come back to the work, Janet explains that she doesn't want to spend the time engaging in an investigation.

3.6 Discussion

By engaging in a process of developing transformative pedagogies through CR-PAR, I had the opportunity to promote faculty development of a critical race conscience practice. I discovered that faculty critical race conscience was obstructed by disciplinary narratives that implicitly create conflicts with incorporating race into teaching. The primary disciplinary narratives that faculty in this study confronted included: race is to be compartmentalized into elective classes that topically address race, canonical knowledge that has problematic representations should not be questioned, and engaging in dialogue about race requires expertise. While working through each of these narratives, I found that faculty were unconsciously participating in the replication of epistemological racism in their pedagogical practices. No matter the reason, the faculty in this

study allowed knowledge derived from White elite men to remain the dominant knowledge they conveyed to students and knowledge about and derived from people of Color to be excluded; this is participating in epistemological racism. Through CR-PAR, we helped faculty identify their participation in epistemological racism and develop strategies for an alternative route, raising critical race conscience.

Because there are multiple ways that faculty can participate in replicating epistemological racism through pedagogy, allowing each faculty member to identify how they participated in epistemological racism created new opportunities for critical race conscience development. Kenneth's growth in critical race conscience is evident by his ability to disentangle the objectives of his discipline with academic narratives about appropriate course content. This revelation, that happened about mid-way through the CR-PAR process, encouraged Kenneth to continue to try new activities and take new risks of more explicitly incorporating race throughout the remainder of the course. Cameron recognized that he was able to disrupt the problematic race and gender representations that were embedded in his discipline. While further work needs to be done to address the misalignment along Cameron's structures of consciousness, his willingness to continue to try to combat racism and sexism in his work provides a strong foundation for continuing the development of a transformative pedagogical practice. While Janet was able to implement a few new teaching practices, the biggest breakthrough for Janet was developing recognition of the true cause for her emotional and volitional responses. Throughout our time together Janet expressed some of her obstacles to including race as a result of feelings of discomfort. Janet eventually came to realize that she struggled with not feeling expert, which was really the result of her not wanting to spend time to invest the effort to do the search. While this truth is still problematic, it actually

demonstrates greater alignment within Janet's consciousness which provides the opportunity for her to address it more concretely.

While we were able to support faculty in disrupting racist and sexist disciplinary narratives on an individual basis, these disciplinary narratives reflect the larger context in which higher education exists. While the focus of higher education should be preparing students for job placement *and* preparing them to challenge inequalities in the workplace, the corporatization of higher education has created an environment where issues of democracy and inequality are considered separate from academic success (Giroux, 2009). This larger context of academia focused on privatized success rather than public good has shaped disciplines as evidenced by the disciplinary narratives that separate issues of inequality from the goals of pedagogy that faculty in this study recount. The privatized interests that pervade the academic narratives of Riverside University may stem from its foundation and primary existence as a private institution, only existing as a public state-related institution for a little over fifty years. At private institutions bias against women and people of Color is higher than at public institutions (Milkman, Akinola, & Chugh, 2012). Academia as an entity needs to engage in further discussion to attend to the contexts of institutions that encourage separation between ideas of democracy and equity and academic and career success. This context which has conflicting messaging for faculty success disrupts faculty's ability to begin changing their teaching practices and their personhood.

While we do not want faculty teaching about race if they do not understand it as they can replicate harmful narratives (Ladson-Billings, 2006), by keeping faculty from engaging in dialogue about race we are further marginalizing transformative teaching practices. Faculty are products of the same system in which we are trying to give them the agency to disrupt. While faculty may desire to work toward justice, if they are not provided opportunities to do so, with a team to support

them, the likelihood of them doing so is less. Faculty go through doctoral training programs that replicate harmful narratives about the separation between social issues and the work that they do in their discipline. Doctoral training programs need to be more active in training doctoral students to not be “expert” in a field, but to understand that learning is continual. If we want to continue to create faculty who are unable to have the cultural humility to understand that learning is a continual process (Freire, 2010; Tervalon & Murray-García, 1998), then we need to focus on developing their race conscience in doctoral programs rather than primarily focusing on their intellect. Just as making decisions purely with emotions removes our reasoning in decision-making, making a decision purely on reason excludes the informative function of decision-making (Damasio, 1999).

The problematic context of higher education also works against faculty wholeness. The disruption of knowledge systems that perpetuate ideas that intellect and emotions cannot coexist is another critical component of faculty development. To assist students in unlearning the belief that intellect and emotions cannot coexist, faculty must unlearn those beliefs themselves and recognize that they also suffer at the hands of the academy. While striving for wholeness, bell hooks (1994) recalls her introduction to the academy as a place in which “the objectification of the teacher within bourgeois educational structures seemed to denigrate notions of wholeness and uphold the idea of a mind/body split, one that promotes and supports compartmentalization” (p. 16). By permitting faculty to be “emotionally unstable” as long as they are academically productive and successful (hooks, 1994), the academy contributes to the destruction of educators’ wholeness, their identities. This misalignment between faculty member’s structures of consciousness is a demonstration of a consciousness obstructed from operating at its full capacity. Speaking to faculty, Williams (2016) states that countering these harms and teaching in a transformative manner,

requires us to be authentic and emotional – to bring the person that lives outside of the classroom to the person who is the professor, instead of drinking the Kool-Aid of emotional disconnection and neutralized “professionalism” often encouraged by university higher-ups. (p. 81)

Not only do the divisive ideas perpetuated by the academy harm faculty by promoting that they live in separation and disconnection, it also disrupts student ability to progress. If professors are not attending to their own wholeness, then they will struggle with attending to the wholeness of students (Shahjahan, 2005). Moving toward a holistic education in which race, statistics, psychology, and physics are interwoven is a lot to ask of faculty. I do not expect faculty to be expert in everything, but as Mustakova-Possardt (2014) argues if we are truly to advance our collective moral consciousness then we must advance our consciousness.

3.7 Conclusion

Through Critical Race Participatory Action Research faculty can develop the tools to create liberating spaces for students. Faculty are trapped within an oppressive context. According to Giroux (2011), the practice of transformative pedagogical practices have been “under assault by a market-driven model of education” since the 1980s. As a result, contemporary pedagogical practices focus on consuming knowledge rather than transforming knowledge and remove discourse as a practice (Giroux, 2011). This emphasis is evident in the narratives of the faculty described in this study. While faculty participated in the study in order to better attend to race in their teaching practices, they struggled with the fact that race conflicted with their disciplines. The conflict between race and their discipline demonstrates how social issues have been marginalized

in the academic institution, thus removing, as Giroux states, knowledge that can transform or discourse that can lead to growth. We are distant from discourse, because we no longer know how to engage in productive discourse (Mustakova-Possardt, 2003). In recognizing that the academic institution has created this distance between transforming knowledge and transforming practices like discourse, I hope that faculty can begin to challenge these problematic spaces for their own liberation.

4.0 Concluding Thoughts

This dissertation project contributed to the disruption of epistemological racism as practiced through the use of neoliberal pedagogy in college classrooms by supporting faculty development of transformative pedagogical practices. Toward supporting transformative pedagogical practices, the research team focused on supporting faculty in a process of developing their pedagogy (Salvatori, 1996) and critical consciousness (Freire, 2010). Through this study, I learned that the process of developing a critical consciousness required further theoretical advancement. Consequently, this study a) advanced a theory of critical race conscience to better theoretically and practically support faculty's consciousness development, and b) examined how inhibiting dominant disciplinary narratives obstructed faculty critical race conscience and their subsequent teaching practices. As a participatory action research study, this dissertation actively countered dualism in academic practices demonstrating that a dissertation can contribute to theory while creating change (Herr & Anderson, 2015), by advancing a theory of critical race conscience while actively implementing practices that advance transformative pedagogy.

In advancing a theory of critical race conscience, I found that critical forms of consciousness have the potential to be more humanizing when connected to noetic sciences. I discovered that Western epistemologies continue to have harmful effects that extend beyond marginalizing cognitive knowledge that derives from communities of Color. Epistemic injustice, epistemological racism in particular, causes harm by aligning with dualist ideologies, which separate the mind from all other aspects of our consciousness, from being human. I advanced an epistemological shift in our framing of critical race consciousness in order to combat epistemological racism through its other means of operation, the exclusion of emotion and volition

development in education. In this view, critical race conscience acknowledges that advancing our cognitive development requires advancing our emotion and volition, in that at higher levels of cognition we find deeply embedded connections between emotion and volition (McIntosh, 2007; Perlovsky, 2006). In fully advancing all three structures of consciousness, we promote the development of our conscience which is our ability to judge what is morally right or wrong. As such, I find that encouraging the development of all three structures of consciousness advances our humanity. It is at the nexus of noetic sciences, morality, and RaceCrits that I hope this study encourages further dialogue.

Applying this theory of critical race conscience to understanding faculty development of transformative pedagogies in CR-PAR allowed me to more thoroughly see the complex struggles faculty encounter. Faculty are embedded within a system that is founded upon and replicates Western epistemologies. Being trained within this system, faculty have adopted many academic and disciplinary narratives that encourage separation across all three structures of consciousness. I found that by encouraging faculty to begin questioning from where these narratives derived, they were able to come to new understanding of what it meant to work toward racial justice. In examining their choices in teaching, faculty began to interrogate why race should be marginalized to one course, examine what it means to teach canon that harmfully centered race, and understand that approaching a course that did not centralize the topic of race did not mean that it was not relevant to understanding the course material. As faculty began to explore the meaning behind choices they have made, faculty were able to find better alignment between their structures of consciousness by uncovering cognitive understandings that obstructed their enactment of their commitments and uncovering their commitments by exploring how they engaged in action. In uncovering their beliefs and commitments, faculty could operate from a more authentic place when

they teach or begin to search for methods that would allow their actions to align with what they socially desired. In just a semester-long project, I did not anticipate faculty would have reached the status of a “transformative pedagogue,” as transformative pedagogy is a lifelong commitment. However, I did find critical race participatory action research to be a useful method to advance critical race conscience development by encouraging development across all three structures of consciousness, in which faculty were able to come to new recognitions of how epistemological racism operated through their teaching and implementing new practices that better work toward racial justice.

4.1 Limitations

One of the primary limitations of this study is related to the nature of the participatory action research in navigating multiple roles. In navigating roles of researcher, collaborator, and self (reflective of my social identities), I recognized at the outset of data analysis that I did not capture my experience as collaborator or as a racialized, gendered, classed mother-to-be graduate student. After some class recordings and many of the planning meetings, I recall having strong reactions to some of the statements faculty made or to the process of the research collaboration. However, I did not capture my experiences, as a researcher or as a student, in any written format. Generally after each interaction with the faculty, there were next steps that I needed to take in order to provide faculty with the best support possible, such as merging the 360° camera footage so faculty could view it at the next planning meeting, looking up information that would be helpful for the implementation of the lecture, or sending out a summary of the planning meetings. In this way, my role as collaborator was often at the forefront. Yet, capturing my perspectives as

researcher and as self are a critical component of participatory action research, so that I could allow my own consciousness to fully exist for my own well-being and to better support faculty. In addition, I did not capture my collaborator role as part of the research team. After many of the planning meetings, I would spend a few minutes debriefing with the other research collaborator. We would discuss our general impressions with the direction of the meeting, our concerns moving forward, and further divide any remaining tasks. We did not audio record these meetings, nor did I write memos to capture what we discussed. These meetings, though brief, would have provided more insight into the decision-making process of the research team, as well as provide more rich contextual understanding of many of the other datapoints.

Another limitation of study, though becoming one of the outcomes, was the theoretical framework of critical race consciousness. In relying on RaceCrits and Transformative Pedagogies, which embed theories on critical forms of consciousness, to inform this study, I did not conduct the CR-PAR project with a thorough enough intentionality toward critical race conscience development. Because critical race conscience was implicitly part of the study, I did encourage faculty to think through some of their emotional responses to the work that we were doing. However, without having a theory of critical race conscience I did not have the knowledge of all of the ways in I could better support faculty in their development. For example, if I had known about the evaluative function of emotions in consciousness, I would have encouraged faculty to spend more time reflecting or processing what their emotions informed them about their receipt of new information. Now having the language and understanding the problematic nature of misalignment between all three structures of consciousness, I will be better equipped to direct faculty attention to this misalignment.

4.2 Future Directions

Because of the richness of this dataset, I plan to spend more time examining the possibilities for further advancement in the academy. In this dissertation, I only analyzed inhibiting academic and disciplinary narratives. However, while working through the data faculty described numerous obstacles encountered in this system in which they are embedded. Faculty described fears related to how students would respond, particularly on their teaching evaluation, to a transformative teaching practice which provides rich space for exploring the meaning and utilization of teaching evaluations as well as addressing student expectations in the learning space. Faculty also mentioned the obstruction of time in creating change to their teaching practices, which I would like to explore in relation to the corporatization of the academy.

4.3 Future Research

In the future, I would like to develop a research project that addresses all of the opportunities presented in this current project. Rather than focus on faculty development during one semester, I would like to engage in a multistep critical race participatory action research project. The project I envision will begin with a summer-long workshop, continue in the fall semester with a semester-long highly supported application, and conclude at the end of the spring semester with a semester-long faculty directed implementation.

For the first step of the project, faculty would agree to participate in a summer-long workshop. The weekly commitment would include required readings and working meetings. Faculty would be assigned readings that target their cognitive and emotional structure of

consciousness, specifically dealing with race, whiteness, and antiracism. They would also attend a bi-weekly workshop focusing on unpacking the intellectual meaning of the readings, as well as their emotional and volitional responses. Differing from the project examined in this dissertation, the summer-long workshop is intended to ignite faculty development of critical race conscience prior to addressing their teaching practices. While the practice of implementing transformative pedagogies is effective in uncovering how critical race conscience is relevant in teaching, a summer long workshop would be beneficial in providing faculty with the language to identify racism as it arises. Faculty would engage in group dialogue around readings and reflection prompts around cultural humility and investments in whiteness and privilege. During the last third of the summer workshop, faculty would be required to bring in their course materials for one selected course and redesign course activities and assignments that would align with an antiracist framing.

The two semesters of implementation and practice focus on volition so faculty can more deeply understand their cognitive and emotional commitments related to racism and anti-racism. In the second phase of the study, faculty would work to apply their work in a selected course. In the Fall semester, the research team would be highly involved, similar to the present study. The research team would record faculty teaching, provide faculty with opportunities to review these recordings, and dialogue about alternative techniques and presentations of consciousness. In the third phase of the study, faculty would work more independently seeking out researchers on their own. The research team would still record lessons in order to document faculty growth and progress.

This year-long critical race participatory action research has the potential to set a strong foundation toward a life-long process of critical race conscience and transformative pedagogy faculty development. Transformative pedagogies still exist on the margins of the academy (Sleeter,

2012), so this study will practically increase the number of faculty who are developing a transformative practice. Additionally, this study will contribute to our theoretical understanding of the processes that faculty experience in developing their critical race conscience and transformative pedagogical practice, providing faculty, staff, and administrators with an understanding of the type of support systems that need to be put into place, personally or structurally, to create the optimal environment for faculty growth in their departments. In creating opportunities for faculty to develop all three structures of their consciousness, faculty will achieve fuller development of self, meaning and purpose, and conscience, which in itself is significant. This development though will also create classroom spaces where students can develop critical race conscience, which is the ultimate goal of transformative pedagogies.

Appendix A Transformative Pedagogy Summary Checklist

Transformative Pedagogy for Critical Consciousness Observational Checklist

Oppressive (Inaccurate, Incomplete, Distorted, Kumashiro, 2000)	Conscious Raising Asks questions of who contributes to knowledge, how knowledge is defined, and impact of such knowledge, Rendon, 2009)
Beliefs about self, students, teaching	
<ul style="list-style-type: none"> Understand ignoring race can cause harm (Sue, 2015) 	<ul style="list-style-type: none"> Value differences students bring to the classroom (Carter Andrews & Castillo, 2016; Kumashiro, 2000); understand SOC may not implicitly understand racial inequality and may also experience cognitive dissonance when exploring material (Logan et. Al, 2014)
<ul style="list-style-type: none"> Idea that rationality is superior (Sue, 2015); Idea of professionalism that disconnects mind and body of faculty identity (hooks, 1994; Williams 2016) 	<ul style="list-style-type: none"> See their personal experiences as connected to who they are as faculty (hooks, 1994; Tuitt, 2016; Williams, 2016; Wise & Case, 2013)
	Cultural humility: <ul style="list-style-type: none"> examine self and acknowledge their privilege (Sue, 2015); understand they inadvertently participate in racism (Berila, 2016; Croll, 2014); recognize that unlearning racism is a personal responsibility which should not be deflected on to POC (Berila, 2016)
Practices in the Classroom	
<ul style="list-style-type: none"> Separate spiritual, emotional and physical from intellect (Berila, 2016; Giroux, 1992; Rendon, 2009; 	<ul style="list-style-type: none"> Strategies that enable students to bring their whole self (body, emotions, and mind) into the

Sue, 2015; Wagner & Shahjahan, 2015);	classroom (Wagner & Shahjahan, 2015; Williams, 2016); <ul style="list-style-type: none"> • validate emotions as part of process of unlearning oppression (Froyum, 2014; Sue, 2015)
	Explain: <ul style="list-style-type: none"> • myth of post-racial society (Croll, 2014); • how racial inequality is structurally reproduced (Bell, 2014)
Silence: <ul style="list-style-type: none"> • Ignore race conversations (Sue, 2015); • silence students who say offensive things, focus on what students “should not” say because of prejudice (Croll, 2014) 	Dialogue: <ul style="list-style-type: none"> • prepared to discuss race/racial inequality (Sue, 2015); • Encourage students to reflect on internalized messages: without judging their thoughts but also without accepting them (Berila, 2016) • create space where mistakes are permissible, allow students to restate or clarify what they said, to analyze meaning (Croll, 2014)
<ul style="list-style-type: none"> • See beliefs about race as not significant to teaching; • don’t see own race as significant to teaching; • ignore whiteness in teaching (Howard, 2016); • lack humility to share own biases (Sue, 2015) 	Cultural humility: <ul style="list-style-type: none"> • build structures so their voice is not authoritative voice in which array of voices incorporated in class materials (Croll, 2014); • incorporate sources that don’t reinforce negative stereotypes (Sue, 2015)
	<ul style="list-style-type: none"> • Allows students to have agency (Solórzano, 1989)

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