INTRODUCTION

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Not long ago you are in a room where someone asks the philosopher Judith Butler what makes language hurtful. You can feel everyone lean in. Our very being exposes us to the address of another, she answers. We suffer from the condition of being addressable.

—Claudia Rankine, *Citizen*

When we claim to know and to present ourselves, we will fail in some ways that are nevertheless essential to who we are. We cannot reasonably expect anything different from others in return.

—Judith Butler, *Giving an Account of Oneself*

TEACHING: A MOMENT OF RECOGNITION

In 1960 Robert Penn Warren interviewed James Baldwin, who touched on, among other topics, the revolutionary conditions that were emerging through the parallel rise of new expressions of African American racial pride alongside glaringly bald forms of racial threat. Asked about the status of hope for better race relations in that moment, Baldwin imagined both its challenge and potential power: "In order to accommodate me, in order to overcome so many centuries of cruelty and bad faith, and genocide and fear, all the American institutions and all the American values, public and private, will have to change. The Democratic party will have to

1

become a different party, for example."[1] Baldwin goes on to call that vision "almost impossible to imagine in this country," one defined by "a world in which race would count for nothing."[2] How far we have still to come to overcome the racial calculus Baldwin entertains. Perhaps it remains unsurprising that the concerns for equity, justice, and responsibility Baldwin raised over a generation ago have remained just as urgent to scholars and teachers of race now, even if the tactics used to address them—or the forms of that address, whether political, cultural, pedagogical, or pursued by other means—have shifted over the decades. Baldwin suggests that, in effect, we would have to find new ways of addressing and configuring our relations to race, new ways of identifying its contours both in public and private discourse. In order to generate a foundational shift, Baldwin's piece suggests, we need to become responsible for the potential identities we take up in response to the social and educational changes that equity and justice demand in relation to race.

We as teachers and scholars have taken the persisting urgency of discourses informed by race as the central condition motivating the work in this collection. That singular motivation underlies our shared concern for teaching race today; more importantly, it also points to the very heart of the perilousness our volume identifies as our call to arms. These perilous times have lasted for decades: no single presidency or event marks their onset. Rather, the perils we discuss in the chapters that follow are not new, even if the agents, moments, and audiences might be. Nevertheless, these perilous times, our perilous times, demand our renewed and refocused attention as teachers and scholars. We define the perilous times of this collection, therefore, according to several forms of persistent danger that inform discussions of race in our moment as it sits in a historical trajectory of racial discourse. The perils of teaching race we confront in these pages include the rising frequency and fear of death not only in classrooms but on the streets. Rates of fatal encounters have risen in surprising ways: not only in confrontations with police or other gun deaths but, as these chapters reveal, through encounters with the seemingly benign or even beneficial elements of our engineered world, including water. All of those deaths are deeply driven by the social, institutional, and structural dynamics of race. Our strongest marker of peril, however, lies in a racial understanding of the death of citizens whose bodies are black and brown. In that light, today's fatality rates for black and brown persons are higher than they have been since race-based civic unrest became coupled with the progressive deregulation of firearm possession alongside the strengthening

of police protections from prosecution through legislation and judicial precedent, both of which crystallized during the late 1960s.[3] In addition to the perils of teaching race we find reflected in the world, we also consider the perils propagated by institutional imbalances and threats for our students and ourselves on campus. Finally, we consider the perils of the very continuity of the racially motivated dynamics, whether physical, cultural, or ideological, that continue to shape our classrooms as spaces that have inherited racial oppression and division from the formation of the modern university over a century ago. Given this combined core of lasting perils, coupled with a renewed form of attention to a long-standing set of conditions, our collective engagement in teaching race in perilous times remains as sensitive to historical forms of teaching as it is to more contemporary instances. Sadly, the perilous times have already lasted far too long, and just as Baldwin called for a change in institutions, we see that same call for change across institutions, social dispositions, syllabi, canons, and academic cultures in this collection as a moment to take responsibility for our current perils by responding to them forcefully.

The essays in our volume have converged on one point: each essay articulates a call to see our national conversations about race include a moment of self-recognition and recognition of others, a moment of teaching and learning, a moment that acknowledges the urgency of seeing race through a lens that focuses us on the lasting significance of public debates today, as well as those that have been conducted historically. We take it as central to address the tension identified in our epigraphs, one adopted from Judith Butler's investigation of the ethics involved in our accounts of ourselves. Her inquiry signals, on the one hand, the limits implicit in every attempt to acknowledge ourselves and others and, on the other, the call to listen to others as they provide theirs. Butler's insistence that "we cannot reasonably expect anything different" than a necessary kind of failure or shortcoming in such accounting points, ultimately, to ourselves. We know we will fail in our attempts to describe ourselves to ourselves or to others. Likewise, we know others will fail in their multiple attempts. But neither of those inherent tensions lets us off the hook. This collections suggests many lines along which we must therefore engage in telling about and listening to our many selves along with those of our students, even if we are bound to retell the story another time, in another voice, or after yet another small disappointment or even smaller triumph.

In this light of telling, listening, and accounting, what we learn during the current moment, this collection maintains, is always informed by its

historical emplacement. Our historical and social arcs point back from the present to our many and diverse past experiences, and it informs the ways in which, as Claudia Rankine noted in her retelling of Judith Butler's position in our first epigraph, that we "suffer from the condition of being addressable." These perilous times, punctuated by hate speech and violence aimed at populations from Black, Jewish, LGBTQ+, Indigenous, and immigrant and resident Hispanic and Latinx people, both dramatize the continuity of these behaviors with past moments of social discord and, at the same time, punctuate our moment with virulent eruptions. By noting this continuity across punctuated moments, we frame the discussions of each teachable moment with which our volume grapples through a comparative lens.

This volume emerged from a series of conversations among the editors about this perilous moment for teaching race that we inhabit. As Jason E. Cohen's chapter describes in detail, after tweeting a student's name, I—Jason Cohen—began to address the fallout that my words caused. I needed to take an account both in public and in private of the racist effects of those words. That account, however, occurred not only through my initiative, and those several forms of accounting generated the energy behind this collection. The events my chapter details began in December 2011; in the spring 2012 term, Sharon D. Raynor shared a semester's fellowship with me. Over the course of that semester, we considered how to understand the radical and strange powers of social media platforms to connect or alienate us from one another. One of the consistent fires in which our friendship was forged was the heat generated by confronting those new forms of connection and estrangement, whether because we were institutional strangers during our fellowship period or because of our discussions about the shifting contours of my recently emerged social media crisis. We never mentioned the Jewish philosopher Emmanuel Levinas, but our discussions did engage in considering the ways in which the call to "see the face of the Other," as Levinas describes an encounter with a stranger, became more complicated by technological as well as institutional forms of mediation.[4] Thus, when Dwayne Mack approached me later in the spring 2012 semester to tell me about his anger and disappointment in my actions, I was ready to listen, to see the pain in his eyes. We decided to approach that moment by collaborating on a scholarly collection that would engage us in shared work on questions of how to address race in our moment. That mutual work of overcoming became the kernel of this collection. Dwayne, as a historian of race in America, also saw the

importance of considering our gender imbalance and urged me to find an additional editor who would be able to speak from a frame outside of male discourse; Sharon thankfully obliged by accepting our invitation, and her voice has proven invaluable to shaping our present work for the better.

In the process of assembling in this collection, a series of interventions focused on how race enters into and works in the classroom, we considered the socially constructed category of race as well as the ongoing processes and phenomena that ground the racial subject in both structural and experiential forms of interpretation. The racial self thus situates one's relations to society, one's own being, external and historical markers, and institutional forces that, as Sherry Ortner suggests, include "the ensemble of modes of perception, affect, thought, desire, and fear that animate acting subjects. But I always mean as well the cultural and social formations that shape, organize, and provoke those modes of affect, thought, and so on."[5] The work of pulling together this collection thus became parallel with the work of redefining our relationship to ourselves and our socially constructed positions as voices speaking to and about racial subjects.

The double position of the racial subject that Ortner describes, one who stands in relation to individual perceptions and to social formations, has informed our understanding of how the embodied subjects of the teacher and student circulate in the classroom. As Du Bois writes, "there is almost no community of intellectual life or point of transference where the thoughts and feelings of one race can come into direct contact and sympathy with the thoughts and feelings of the other."[6] That problem that we found articulated by Levinas and described further by Du Bois was one profoundly reified in the classroom: Where else could one encounter the other intimately, if not in the classroom? And yet that challenge of seeing the other in the encounter persists.

Perhaps because of that persistence, the critical literature about pedagogies of race, while it has been informed by insights and frameworks driven by powerful methods and approaches drawn particularly from the social sciences, remains grounded in much of the same foundational critical literature today that it has called upon for the last three decades. The work of bell hooks, Paulo Freire, Frantz Fanon, and scholars of critical race theory has been represented in this collection not only because they continue to have a lasting and relevant impact on the discourses of race in the classroom and beyond, but also because their texts and approaches continue to inform the work in social sciences that has evolved from these shared foundations. Thus, when scholars in this volume engage with

George Yancy's provocation in "White Self-Criticality," or the emergent literature on white fragility, we also frame these responses as a part of the long conversation stemming from the interventions in white identity that bell hooks first articulated in the early 1990s.[7] The decade-long engagement by Eduardo Bonilla-Silva, Kristin Haltinner, and others on questions of colorblindness as a form of social and educational erasure;[8] the structural and institutional implications of public policy and private beliefs regarding race;[9] the gendered (female) and racially coded work of teaching that occupies scholars of educational practice and curricular theory[10]: all of these discourses share the common roots established by Freire, hooks, Fanon, and other scholars our contributors represent in this volume as being relevant to contemporary discourse alongside more recent scholars of race, society, and pedagogy.

At the same time that the vectors of race continue to track in new directions, the resilience of open dialogue also demands that we approach anew those issues of race which have, for a very long time, presented themselves both in the classroom and around its edges. When, in 1963, James Baldwin spoke before a room full of teachers, he urged them to persist in an approach that rings in its opposition to voices of moderation. As Baldwin wrote, "Now if I were a teacher in this school, or any Negro school, and I was dealing with Negro children, who were in my care only a few hours of every day and would then return to their homes and to the streets . . . I would teach [each child] that he doesn't have to be bound by the expediencies of any given Administration, any given policy, any given time—that he has the right and the necessity to examine everything."[11] While the questions and problems persist, the present volume suggests that our approaches have evolved.

How to teach race, how (as Baldwin wrote) to "examine everything," gives voice to an unparalleled concern for teachers and scholars today, in classrooms across the landscape of American higher education, classrooms in which identity politics have entered the conversation, whether through intentional practices or unwelcomed intrusions. What, in Butler's and Rankine's language, more "addressable" condition can one imagine than the classroom? What more intimate location for meditations on vulnerability and the need for persistence in our inquiries into Baldwin's "everything" that we must examine, including race? The essays in this collection explicitly maintain that teaching in the humanities and humanistic social sciences remains the crucial locus of a meditation on race because of the complexity and urgency of the problems tied to these concerns. Perhaps,

we suggest, identity politics can usefully be complicated by reflecting on the interdependent challenges of teaching, curricular selections and requirements, institutional demographics, the career paths individual scholars pursue, shifting modes of content delivery (now often distant and mediated by technology), and the evolutions of our disciplines, all of which are affected by the discourses and politics of race.

Such debates, we also suggest, do not stop at the threshold of a classroom or remain within the gates and sidewalks of a campus. At least since Thomas Jefferson built the University of Virginia on the backs of slave labor; at least since the US Supreme Court's 1954 decision in *Brown v. The Board of Education of Topeka* to overturn the "separate but equal" doctrine of *Plessy v. Ferguson* (1896); at least since Emmett Till's body was found lynched and mutilated in Mississippi in 1955; at least since the fatal campus riots of 1968–70 from Kent State to Columbia and beyond; at least since the explosive reactions to Rodney King's beating in 1992 bled onto campuses from California to Michigan; at least since James Byrd was lynched by dragging in 1998; at least the kidnapping and murder of Matthew Shepard also in 1998; at least since President Obama signed into legislature the Matthew Shepard and James Byrd, Jr., Hate Crimes Prevention Act as an anti–hate crime bill in 2009; at least since the Emanuel AME Church shooting in Charleston, South Carolina, in 2015; at least since the Charlottesville, Virginia, marches reverberated across large and small campuses in 2017; at least since membership in hate groups was at a twenty-three-year high in 2020; at least since George Floyd, Breonna Taylor, Rayshard Brooks, and Ahmaud Arbery were killed in painfully close succession and gave rise to further shockwaves of unrest; at least since too many more and too many other moments that we cannot commemorate individually, the national politics of race have shaped and been shaped by the implications of civic activism on campus and beyond. In the 2016 elections, while the hometowns of victims of racial violence, including Trayvon Martin, Tamir Rice, Laquan McDonald, Eric Garner, Rekia Boyd, Sandra Bland, Aiyana Stanley-Jones, Freddie Gray, Charley Leundeu Keunang, Ezell Ford, Michael Brown, Akai Gurley, and Alberta Spruill, among too many others, became fodder for political slogans and campaigns. Tub-thumping diatribes continued to support police and security and ultimately, in a nationally televised debate, included an endorsement by the future president of the use of force in response to civic activism and protest.[12] How then should we revisit race in the classroom in light of these eruptions, rather than trying to cover over repeatedly

uneven handling of these events on the national stage today as well as in historical contexts?

Yet, engaging with a counterfactual possibility for a moment, what would change if debates engaged with policy regarding racial justice or affirmative action were suddenly more equitable, balanced, and productive? Baldwin's suggestions would nonetheless powerfully echo the problems that attend to treating race as an issue of national policy and legislation. Even Baldwin's admonitions to progressive technocrats ring with a contemporary interest in the problems of data-driven decisions to shape policies over issues that are rarely as cut-and-dried as the numbers would indicate. As Baldwin chides, "One of the reasons we are so fond of sociological reports and research and investigational committees is because they hide something. As long as we can deal with the Negro as a kind of statistic, as something to be manipulated, something to be fled from, or something to be given something to, there is something we can avoid, and what we can avoid is what he really, really means to us."[13] The nebulous something that Baldwin so clearly resents in national responses to race also presents a line of retrenchment against cynicism. Rather than succumbing to accepting the handouts as "something to be given to," Baldwin holds that a response to racial injustices should not happen only on the national stage of legislation; it should happen at other locations where there can be no simple motive to appease or suppress. More potent responses to racially motivated language and actions must be more complex, more personal, and more revealing than policy or legislation would allow. The present collection contends across its chapters that a critical response to cultural and personal identity politics can happen at key educational sites—namely, at the level of the student, classroom, and institution—that provide models for the local interventions that remain as formative and powerful today as they were for James Baldwin.

The attention this collection gives to the student, classroom, and institution responds programmatically to that neglect. Indeed, the language of utility and outcome-driven educational models promoted by the tech sector, including charter management organizations supported by philanthropic initiatives for school privatization as disparate politically as the Chan Zuckerberg Initiative, Bill and Melinda Gates Foundation, Eli and Edythe Broad Foundation, and Walton Family Foundation.[14] Such philanthropic organizations' apparently liberal interest in educational alternatives for ailing public schools finds strange bedfellows with initiatives advocated by conservative think tanks like the Heritage Foundation

that favor preprofessional and technical educational models in STEM and affiliated fields across the pure and applied sciences at the expense of an engagement with race in the liberal arts context.[15] In both of these models, originating from seemingly unrelated motivations on the political left and the political right, the discourses of race and inequality are treated instrumentally as subordinate to the utility of the education, its outcomes for markets and jobs, and its apparent use-values, rather than for the broader civic implications of education as a platform for social change. In short, we demonstrate the need for a robustly critical view of identity politics in the classroom today because the national discourse on these topics has dried up as the weight of political capital shifts away from the concerns for racial equity and tips instead in the direction of a promotion of a utilitarian and class-segmented view of education. For those who can afford it, the humanities remain available, whereas broad swaths of society have begun to shunt such reflections toward preprofessional preparations, where conversations about race, alongside other more humanist concerns, have very little purchase on a student's or scholar's attention.

The present volume contends that a critical and sustained attention to the discourse of race in the collegiate classroom may begin to address a historically imbalanced treatment of race as a national concern. The chapters advocate civic activism in the classroom; we include discussions relevant to the weakening of affirmative action by addressing general education curricula as well as institutional admissions criteria; we examine structural racism in the classroom by writing about curricular innovations in *what* and *how* material is presented to students; we address new potentials for understanding race opened by hybrid learning platforms; we respond to accusations of insularity and irrelevance leveled at the liberal arts by showing how to teach materials that address the socially urgent questions; and we unpack the rhetoric of "illegal immigrants" in relationship to African American, Native American, Latinx, immigrant, and non-traditional-aged student populations.

The collection is divided into four major sections: (1) Affect and Authority in the Classroom; (2) Scholar-Activism: Teaching for Social Justice; (3) Precarious Institutions, Precarious Appointments; and (4) Historicizing the Moment, Historicizing the Curriculum. In the first section, the chapters ask us to consider, individually and collectively, how the emotional and affective charges of racialized contexts, events, and reactions come to bear on our authority as teachers. In classrooms where race and racial discourse take a central position, these chapters suggest

that the ways in which teachers recognize the emotional and cognitive dimensions of these topics can give great power to the material, as well as making it more immediately accessible to students who may or may not be well prepared to be confronted with these highly contentious topics. In the section's opening chapter, "On Native American Erasure in the Classroom," Scott Manning Stevens examines the classroom dynamic that frequently distinguishes an introductory course in Native American studies through the productive tension between dominant white and Native discourses, one that crosses national boundaries not only among Indigenous nations but also among global nation-states. For instance, Mohawk legal scholar Patricia Monture-Angus pointed out that she was frequently held responsible for the feelings experienced by white students when they learned about the conquest and settling of the Americas. If she were to accept responsibility for her students' feelings of guilt, then she would be forced to silence herself and ignore the aspects of legal history she wished to study in the first place. Stevens's chapter names three key strategies for dealing with the range of majority-student responses to a critical engagement with US history as Indigenous history and consider how to incorporate these strategies in our teaching.

Felicia L. Harris's chapter follows on the heels of Stevens's by considering how to teach the single most highly stigmatized word in our language today. Her chapter, "Multiple Pedagogies Required: Reflections on Teaching Race and Ethnicity in the Intercultural and Intergenerational Classroom," offers an application of classroom strategies using "reality pedagogy." Her work grows out of the personal experience of being judged by her students while addressing such charged material; it reveals not only how to handle such classroom experiences, but also how the affective force of these discussions themselves demand conscientious strategies to frame them productively. Returning in an affective key to the problems and questions raised by the Black Lives Matter movement, Emerald L. Christopher-Byrd's chapter, " 'Black Rage': Teaching Gender, Race, and Class in the Wake of #BlackLivesMatter and #SayHerName," examines the link between rage and a passion for justice, a passion that bell hooks has suggested does not necessarily come from the context of love. This chapter explores how anger serves as a pedagogical tool in examining not only individual responses to events, but more systematically in regard to institutional violence and discrimination against Black men and women. Ultimately, Christopher-Byrd's chapter questions the political role that emotions may serve as responses to structural forms of violence against

black bodies. In the section's final chapter, "Can the White Boy Speak? Coming to Terms with the Color-Blind Li(n)e," Douglas Eli Julien examines problems of colorblindness and white fragility in the classroom. As a white male teaching from an anti-racist perspective, his chapter demands that we assess where we are headed as teachers and ask what comes next after race surfaces in our classrooms. He argues that the task in the twenty-first century to unlearning racism always also involves an attempt to disrupt the narrative refusal of "they, them, and others." By framing his chapter through repeated references to Derrida's key text, "The Truth that Wounds," the chapter turns critical theory into a direct interlocutor. Using this dialectical approach, Julien approaches lyric and prose pieces including Kate Chopin's "Désirée's Baby," Langston Hughes's "Cora Unashamed," and Toni Morrison's "Recitatif" through the lens of Derrida's radical critique of racial discrimination. The powerful result develops a sustained and multivocal discussion of the twenty-first-century problem of colorblindness, as it updates Du Bois's concern with the color line nearly a century ago.

The volume's second section turns attention to the role of teachers as scholar-activists of race, and as we see throughout, the focus here is on the historical trajectories of those efforts to marry activism with teaching, but also further, to think about the futures of scholarly activism and, along with them, the futures of race across our institutions. Coeditor Jason Cohen's chapter, "Technologies of Discrimination: Structural Racism beyond Campus," engages in a wide-ranging discussion of how social media and technology have shifted the discourses of race on campus and beyond. His chapter argues that the landscape of our institutions must be considered in terms of the lived experiences of race on campus; it culminates in a series of institutional principles that, rather than advocating a direct approach or type of action, asks us to consider our dispositions toward race and racial discourse as an intervention itself. In a turn toward public engagement in the classroom, "Teaching from the Tap: Confronting Hegemony and Systemic Oppression through Reflection and Analysis," the chapter by Kerri-Ann M. Smith and Paul M. Buckley, takes as a case study the water crisis in Flint, Michigan, in order to examine the ways in which students gain an understanding of how the roles of institutions, government agencies, and government officials have collided, beginning in the "post-racial" Obama era. By engaging tools relating to information literacy, critical race theory, and environmental justice, the authors explain how they use reflection on contemporary and historical crisis to determine the transformative nature of the projects they designed for their courses.

Drawing on the field of education leadership, Rachel Roegman and Serena J. Salloum, coauthors of the section's third chapter, " 'I Never Touch Race': Teaching Race in Online Spaces with Future Indiana School Leaders," discuss the process of preparing educators to address cultural mismatches between students from diverse backgrounds and the educators in their schools. This chapter addresses the unique challenges of online and hybrid teaching both authors face in preparing future Indiana school leaders to be culturally responsive—to support academic achievement of all students, to affirm students' home cultures, to empower parents and communities from diverse neighborhoods, and to advocate for marginalized voices and greater social change. The section concludes with Shane A. McCoy's contribution, "Scaffolding for Justice: Deploying Intersectionality, Black Feminist Thought, and the 'Outsider Within' in the Writing about Literature Classroom." McCoy's work takes up the problem posed in *Pedagogy of the Oppressed*, in which Paulo Freire contends that education should aim to condition young students to understand how "a culture of domination" has produced a professional class afraid of disrupting the status quo. McCoy's chapter links an interest in activism to the volume's earlier concerns for affect by examining students' affective relationship to engaging with Black feminist thought. The essay suggests ways to teach a social-justice-oriented lens for reading, writing, and intervening in systemic inequalities.

The volume's third section considers race in relationship to a rising social condition not only of our students but also of employment in the university: precariousness. Contingent appointments and positions, contingent funding and programming, and contingent populations in our student bodies all signal the ways in which the conditions of precariousness govern a growing percentage of our institutions and, accordingly, shape their actions. This section opens with a chapter by Daniel J. Delgado and Keja Valens, "Institutionalizing (In)Equality: The Double-Edged Sword of Diversity Requirements," focused on the problems of diversity requirements at the institutional level from two distinct and complementary disciplines. The chapter considers how diversity requirements, particularly in general education curricula, function as part of scholarly, pedagogical, and institutional commitments to teaching diversity, especially in majority-white, middle-tier institutions. In so doing, the authors raise questions about how diversity requirements can reinforce, and how they can challenge, racial and ethnic inequality and, as a result, draw populations from the precarious margins toward central institutional positions. Further, they ask about the

incidental costs and benefits of requiring diversity measures for students and faculty as well as for institutions. The second chapter in this section, coeditor Sharon D. Raynor's narrative of transformation, "Survival Is Not an Academic Skill: Life behind the Mask," skillfully examines the evolution and movement she has pursued in her academic career in response to the same forces of precarity that have been drawn to the surface across the volume. As a Black female academic in a Historically Black College and University (HBCU) context, Raynor reveals how negotiations of academic spaces both within the classroom and, more structurally, within a larger institution require strategies that mirror the imaginary and metaphorical worlds of racial discourse found in literature. Her chapter assesses the academic landscape based on professional negotiations of what bell hooks names "belonging." Her tale of negotiating a career as a Black female literature professor across several institutions and in several positions, far from being serendipitous, provides a methodical approach to navigating the academic world and, like the concepts dominating discussions of "race" itself, moves between the prosaic and the metaphorical in its understanding of how institutions respond to faculty of color.

For Stephen W. Sheps, a precarious appointment has become normal. In the time since this collection was first assembled, Sheps has in fact been pushed out of the academy. That non-permanent academic status allows Sheps's chapter to examine his unique relationship to teaching race, one that works to resist the forces of compliance built into structures of review, promotion, and continuing employment on which the academy has traditionally relied. His chapter, "Reflections from a Precariously Employed Carpetbagger: A Canadian's Experience Teaching in the South," reflects on the challenges posed by limited-term and adjunct employment as an underlying condition of teaching race. Both precariously employed and living far from home, he addresses the challenges of coming up against the real, lived experiences of race and racialization in the South. His chapter suggests how his precariousness informs his teaching practice, and indeed, how it provides an unanticipated space to think critically about these matters. The section concludes with a chapter by Erin Murrah-Mandril, "Undocumented Learning Outcomes and Cyber Coyotes: Teaching Ethnic Studies in the Online Classroom," which discusses the process of creating an online version of her university's Introduction to Mexican American Studies course. The course is designed for a Hispanic-serving institution where most students who enroll in the class are Mexican American, many of whom have spent several years if not their entire life in Texas,

a conservative state known historically for its discrimination against Mexicans and Mexican Americans. Picking up on hybrid pedagogical formats introduced earlier, her course is taught in an online context as well. This chapter addresses how to model critical discourse about races and provide students with strategies to critique racism in the world around them. How, it asks, can instructors and instructional designers incorporate the unwritten outcomes of an ethnic studies course within a technical apparatus that is disembodied and highly regulated? It concludes that in an online course, the role of the teacher recedes to the periphery while student's writing becomes more central, which leads to the possibility of more open dialogue between teacher and writer, but it also acknowledges the risk of students being less challenged to push beyond their own pre-conceived and comfortable notions of race.

In the fourth section, we examine the long trajectories of race in the classroom through the texts that have been foundational to critical race pedagogy since W. E. B. Du Bois began to shape an awareness of Black consciousness and its relationship to racialized social powers, laws, and institutions over a century ago. His voice, like those other voices that have crossed the intervening years, provide a platform from which our contributors suggest we may better consider how to situate our work historically in the classroom as we teach for social and individual change. To that end, the section opens with Derrick R. Brooms's and Darryl A. Brice's chapter, "A Du Boisian Approach to Making Black Lives Matter in the Classroom (and Beyond)," which uses an autoethnographic inquiry into the experience of teaching as Black male professors whose sociology courses focus on race and racism. Brooms and Brice show how to incorporate experiences and perspectives from the Black Lives Matter movement in three key ways: first, by grounding teaching within a historical methodology; second, by engaging students in critical conversations about and within Black communities; and third, by asking students to develop writing that connects past and current realities, from Dred Scott to Ferguson, Missouri. Brooms and Brice pursue a Du Boisian method to raise Black consciousness and suggest its urgency for our work in the classroom in our moment. "The Racial Oracle Has a History," Mark William Westmoreland's chapter, continues to build on the long-standing relevance of historical models for teaching. His chapter raises concerns about the lack of historical awareness regarding how the modern concept of race developed over the last few hundred years and offers strategies

to fill that gap. Westmoreland's chapter asks particularly how one's social position affects the lens through which one understands race. The strategies his chapter develops represent a sustained effort to frame a racial way of knowing, a racial epistemology, as a pedagogical tool crucial to seeing racialized identity and community formation as deeply rooted factors in the everyday life of our students and, of course, ourselves.

Black community remains at the center of the section's third chapter, Tasha M. Hawthorne's "The Death of the Black Child," which focuses on the ways in which the Black Lives Matter movement carries a legacy of literary representations of Black homicides into the contemporary moment by considering the continued tragedy of lost lives in Black communities across the nation today. From the lynching depicted in Ida B. Wells's *Red Record* (1892) to Emmett Till's horrifying murder in 1955 to seven-year-old Aiyana Stanley-Jones's 2010 death by police gunfire, Hawthorne's chapter shows how lifeless Black bodies have long been offered up for public consumption. The chapter uses these literary and cultural texts to show students and teachers how to navigate the topics in a multicultural classroom, tracing how texts, activists, students, and critics interact in a complex cultural exchange centered on the image of the Black body drained of life.

In each of these chapters, and across each section, the argument for a sustained and patient engagement with historical materials undergirds treatments that emphasize the importance of seeing each new day's current events as urgent for ourselves, our students, and our institutions. Perhaps, as we have suggested implicitly across these chapters and explicitly as a recurrent thread within several of them, the platform and contents of social media and digital cultural channels more broadly—whether presidential or private, popular or subterranean—will provide us with durable historical artifacts; or perhaps, as other chapters have suggested, we should consider our historical relationships to race as an antidote to all that overly hasty work. In either case, the processes and practices of engaging in historically relevant critiques of race and its social power are growing in importance, particularly as we have observed just a few of the myriad ways in which cultural amnesia about racial inequality seems to be mounting. We hope to have offered a space in which the remembrance and commemoration of racial struggles remains urgent even as public discourse about the historical contexts for these conversations has too often begun to wane in richness and depth, if not in frequency.

NOTES

1. Stephen Drury Smith and Catherine Ellis, eds., *Free All Along: The Robert Penn Warren Civil Rights Interviews* (New York: New Press, 2019), 255.

2. Drury Smith and Ellis, *Free All Along*, 255–56.

3. See, for recent data, Frank Edwards, Michael H. Esposito, and Hedwig Lee, "Risk of Police-Involved Death by Race/Ethnicity and Place, United States, 2012–2018," *American Journal of Public Health* 108, no. 9 (September 2018): 1241–48. Homicide was the first leading cause, followed by accidental death, among Black men in their twenties. For this same group, suicide, HIV, and cancer also ranked above police death (the sixth-ranked cause of death), which nevertheless outpaced pneumonia and flu and diabetes, among others, as causes of fatality among young Black men. Historically, violence has more closely tracked with gun laws and their enforcement, which have risen since the 1990s after decreasing in the decades following the 1960s. For historical trends, see Ryan K. Masters, Robert A. Hummer, Daniel A. Powers, Audrey Beck, Shih-Fan Lin, and Brian Karl Finch, "Long-Term Trends in Adult Mortality for U.S. Blacks and Whites: An Examination of Period- and Cohort-Based Changes," *Demography* 51, no. 6 (2014): 2047–73, https://doi.org/10.1007/s13524-014-0343-4.

4. Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburgh, PA: Duquesne University Press, 1969), 76–78; see also Levinas, "Signification and Sense," in *Humanism of the Other*, trans. Nidra Poller (Urbana: University of Illinois Press, 2003), and especially on the ethics of seeing the face of the other, see 33.

5. Sherry Ortner, "Subjectivity and Cultural Critique," *Anthropological Theory* 5, no. 1 (2005): 31–52; quoted in Karida L. Brown, *Gone Home: Race and Roots through Appalachia* (Chapel Hill: University of North Carolina Press, 2018), 201.

6. W. E. B. Du Bois, *The Souls of Black Folk* (New York: Penguin, 2002), 145.

7. See, for instance, George Yancy, ed., *White Self-Criticality beyond Anti-Racism: "How Does It Feel to Be a White Problem?"* (New York: Lexington Books, 2015); see also George Yancy, *Black Bodies, White Gazes: The Continuing Significance of Race* (New York: Rowman and Littlefield, 2008); and Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk about Racism* (New York: Beacon, 2018); for a response to DiAngelo, see Marcia Nichols and Jennifer Wacek, "Frangible Whiteness: Teaching Race in the Context of White Fragility," in *Teaching with Tension: Race, Resistance, and Reality in the Classroom*, ed. Philathia Bolton, Cassander L. Smith, and Lee Bebout (Evanston, IL: Northwestern University Press, 2019).

8. See Kristin Haltinner, ed., *Teaching Race and Anti-Racism in Contemporary America: Adding Context to Colorblindness* (New York: Springer, 2014); Eduardo Bonilla-Silva, *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the United States* (Lanham, MD: Rowman and Littlefield, 2006).

9. For recent discussions, see Eduardo Bonilla-Silva, "Toward a New Political Praxis for Trumpamerica: New Directions in Critical Race Theory," *American Behavioral Scientist* 63, no. 13 (2019): 1776–88; and Joe R. Feagin, *The White Racial Frame: Centuries of Racial Framing and Counter-Framing*, 2nd ed. (New York: Routledge, 2013).

10. See, among others, Kirsten T. Edwards and Maria del Guadalupe Davidson, eds., *College Curriculum at the Crossroads: Women of Color Reflect and Resist* (New York: Routledge, 2018); and to emphasize the gendered forms of this racially differentiated discourse, see also Stephen D. Hancock and Chezare A. Warren, *White Women's Work: Examining the Intersectionality of Teaching, Identity, and Race* (Charlotte, NC: Information Age Publishing, 2017).

11. James Baldwin, "A Talk to the Teachers," *Saturday Review*, December 21, 1969. Reprinted in *Collected Essays*, ed. Toni Morrison (New York: Library of America, 1998), 685–86.

12. The *Washington Post*'s politics blog, "The Fix," published an annotated version of the September 26, 2016, presidential debate with clear references to the debate over how to respond to racial tensions in politics as well as on the streets. See Aaron Blake, "The First Trump-Clinton Presidential Debate Transcript, Annotated," *Washington Post*, September 26, 2016, https://www.washingtonpost.com/news/the-fix/wp/2016/09/26/the-first-trump-clinton-presidential-debate-transcript-annotated.

13. James Baldwin, "In Search of a Majority: An Address," in *Collected Essays*, 215–21, quotation at 219.

14. For a discussion of the role philanthropic organizations have played in privatizing education through charter management organizations, see Sarah Reckhow, *Follow the Money: How Foundation Dollars Change Public School Politics* (New York: Oxford University Press, 2012); Megan Thompkins-Strange, *Policy Patrons: Philanthropy, Education Reform, and the Politics of Influence* (Cambridge, MA: Harvard University Press, 2016); and Andrea Gabor, *After the Education Wars: How Smart Schools Upend the Business of Reform* (New York: New Press, 2018).

15. The Chan Zuckerberg Initiative is supporting education particularly by funding a network of schools they consider "Innovation Labs." Comparatively, the Brookings Institution and Heritage Foundation both maintain pro-STEM and professional training positions in their policy papers. For the Chan Zuckerberg priorities, see https://www.edinnovationlab.com. The Heritage Foundation's platform centers on "expanding choice," understood through deregulation and privatization, as characterized here: http://www.heritage.org/education.

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