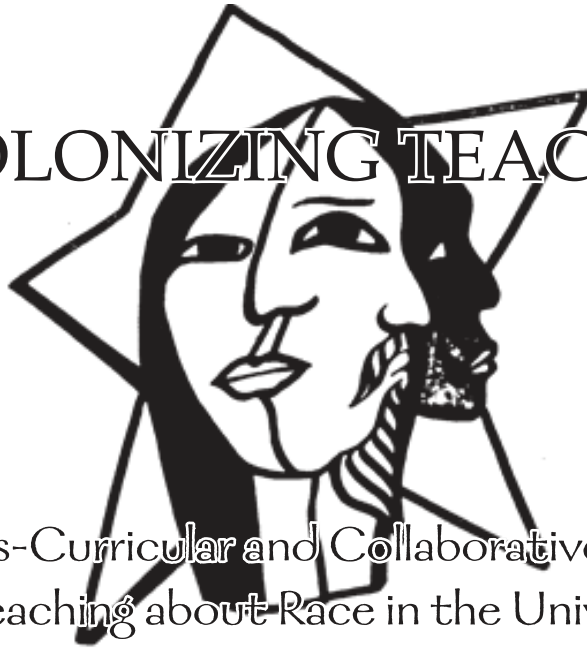# DECOLONIZING TEACHING

A Cross-Curricular and Collaborative Model for Teaching about Race in the University

Darlene St. Clair & Kyoko Kishimoto

[T]here was a discussion panel this week entitled "Real Students, Real Talk" that I was a part of. Basically the panel talked about the on-going issue of race on our campus. I just wanted to let you know that the concepts taught in your class were very helpful in expressing my ideas and beliefs about race. The material covered in your course weren't just things that I regurgitated back on a test. I was able to retain the material so well that I was able to help educate others about "White privilege," "race as a social construct," etc. I just wanted to thank you for teaching one of my favorite classes this year…!

 —Unsolicited email from student

I really enjoyed the class. I went in expecting 'Hate all White people' and came out seeing more of the issue.

 —Anonymous course evaluation

I was nervous to take this class because I thought I would be attacked of my race & privilege. The discussions were open & allowed people to express their viewpoints openly. I really enjoyed this class.

 —Anonymous course evaluation

I was unaware of my supremacy, not because I didn't take advantage of it—I did, but because I didn't take an interest in why. I accepted and even used remarks toward non-White individuals, even though I could feel my insides

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rebelling against the action…. I set this background so you will understand I no longer wear my 'Whiteness' as a prize. I am aware of it on a daily basis, because of where I came from, maybe. I am not totally sure. The bottom line is, it wasn't until I started school at SCSU that I realized just how deeply ensconced my own privileged thought process ran. I used to believe I was not considered racist as long as I thought a "color-blind" world solved everyone's dilemma. That's how badly naïve and sadly informed I was.

 —Excerpt from a student paper

Introduction

Teaching about race in college settings began in the 1960s and 1970s when Ethnic Studies and other race-specific programs emerged as a response to the absence of histories and perspectives of people of color in academia. However, there have been challenges to this inclusion of discussions of race in the curriculum. For example, the teaching about diversity and multiculturalism that occurred in the late 1980s were apolitical and ahistorical conceptions of multiculturalism (Gordon & Newfield, 1996). Additionally, Angela Davis (1996) critiques the "containment and co-optation" of race, in which diversity and multiculturalism is managed and controlled. This containment approach pays little attention to the power relations and racial, gender, and class hierarchies that exist in our society.

Chandra Mohanty (2004) discusses the danger of an accommodation of multiculturalism in an increasingly privatized

and corporatized society. We suggest that an accommodationist teaching of multiculturalism benefits "corporatized academies" in a way that evades discussions of inequalities created by, for example, capitalism.

We also argue that there exists a danger of a ghettoization or compartmentalization of race in college curricula. In addition, the existence of Ethnic Studies may be perceived as permission for other disciplines to avoid the discussions of race. Furthermore, colleges and universities are co-opting this course content and transforming it into "diversity" and "multiculturalism" that dodges the challenging issues including White privilege, institutional racism, social position and oppression. This model of multiculturalism also puts forward the common stance of colorblindness as a response to racism that we continue to struggle against. This article discusses a cross-curricular and collaborative model for teaching race at St. Cloud State University that resists the compartmentalization and co-optation of classes that teach about race.

There are many universities and colleges that offer some sort of diversity requirement. Debra Humphreys (Association of American Colleges and Universities) conducted a survey in 1998 that revealed that almost 60% of the 65 institutions involved in the survey had a requirement for students to take at least one course addressing diversity. In another study in which 196 institutions were surveyed, "34% had a multicultural general educa-

tion requirement, 33% offered course work in ethnic and women's studies, and 54% had introduced multicultural material into their departmental course offerings" (Humphreys, 1998).

The Association of American Colleges and Universities has developed a useful website that introduces innovative diversity requirement models (Association for American Colleges and Universities, "Diversity Requirement Models"). Many of the colleges and universities listed here seem to have "diversity" requirements, whereas the cross-curricular and collaborative model of teaching race at St. Cloud State University is closer to the Difference, Power, and Discrimination (DPD) Program implemented at Oregon State University which has a more comprehensive curriculum.

Typically, "diversity" course requirements use descriptive terms such as intolerance, global (outside the U.S.) focus, human cultures, cultural perspectives, cultural appreciation, cultural pluralism, cross-cultural, respect for difference, sensitivity to needs, interactions between individuals of different groups, changing nature of American society, and foreign cultures to describe their courses. On the other hand, the DPD program focuses on "the intersectionality of race, class, gender, sexual orientation, and other institutionalized systems of inequality" (Xing, Li, Roper, & Shaw, 2007).

The DPD courses are also infused across the curriculum (across disciplines) and they offer "training and resources needed to develop or modify comparative diversity courses." The Racial Issues Model at St. Cloud State University similarly goes beyond teaching "diversity" and discusses racism, institutional racism, white privilege, etc. and also offers racial issues courses across disciplines.

Racial Issues Model at St. Cloud State University

The Racial Issues model at St. Cloud State University (SCSU) is powerful because race is taught within the curriculum, in credit-bearing classes, and is not delivered through a one-time workshop or training. The Racial Issues model employs a cross-curricular effort which legitimizes the discussion of race across various disciplines but also shares the responsibility of teaching about race throughout our campus community. The significance of discussing race is backed by the weight of the institution since taking one of these courses fulfills a graduation requirement.

These courses critically analyze power relations, the systemic nature of racism, and how our social positions operate within these structures. This approach challenges the simplistic discussions of race that center around "celebrating diversity." Although we encourage a global analysis, we intentionally focus on race relations in the United States.

In our classrooms, there is a common perception that oppression is a bigger problem in other countries such as South Africa, China, or Iran. We address the danger of this distancing by examining how racism was and remains institutionalized in the United States. Another powerful aspect of the Racial Issues model is our effort to appropriately assess these classes. To gauge the impact of the Racial Issues courses, we give pre- and post-surveys each semester. These surveys measure shifts in student knowledge, attitudes, and behaviors. Based on the data collected, we make adjustments and improvements to what, and how we teach. In addition, we are able to alter the survey instrument to better measure our research and pedagogical interests.

History

St. Cloud State University is a large, comprehensive state university in the upper Midwest with an enrollment of over 18,000 students. It is the largest of the state universities in Minnesota that are not campuses of the University of Minnesota system. Both SCSU and the larger St. Cloud community are predominantly White communities. This region has seen an increase in diverse populations in the past 20 years with a growth in both domestic people of color and an increasing population of new immigrants and refugees including Somali, Hmong, and Vietnamese. These demographic shifts have also impacted our student enrollment.

In addition, because SCSU provides in-state tuition to international students, we have seen a dramatic increase in international students who are racialized as people of color in the United States, although they may not have been in their home country. At the same time, SCSU and the surrounding community has experienced an increase in racist incidents. The Racial Issues requirement at St. Cloud State University, which began in the academic year 2001-2002, was a response to these ongoing struggles with racism. One of the strengths of the Racial Issues requirement is that this is an institutional response, located in the curriculum.

Structure

Every student is required to take one Racial Issues course during their academic career at SCSU, typically during their freshman year. The Racial Issues courses are offered through different disciplines and departments, including Ethnic Studies, Community Studies, History, Sociology, Human Relations and Multicultural Education, English, and Women's Studies. These Racial Issues courses focus on several criteria (Racial Issues Colloquium, 2006):

- *Understanding:* A course must examine the historically and socially constructed concepts and meanings of race, racism, ethnicity, and oppression. Specifically, a course must address African Americans, Asian Americans, American Indians, and/or Latino/as in the United States today.

- *Education:* A course must explore the patterns of racial oppression, racial domination, and hate crimes; the impact of racial classification; as well as the heritage, culture, and contributions of under-represented and oppressed people of color in the United States.

- *Awareness:* A course must raise consciousness of the daily and institutional realities of racial discrimination, as well as racial privileges experienced by different racial groups. In addition, a course must explore how members of racially oppressed groups maintain a sense of identity in the face of persistent and systemic racial oppression.

- *Student Growth:* A course must provide a significant arena for critical dialogue and self-reflection on the role of racial power relations in students' lives.

All courses must meet these criteria and be supported by the Racial Issues Colloquium, a group of faculty teaching these courses across disciplines, before they can be designated as Racial Issues courses. Typically, Racial Issues course proposals may be submitted and sent back for clarification/corrections before they are accepted. Some proposals are not accepted because they fail to meet the criteria.

Student Learning Outcomes

Students in Racial Issues courses will demonstrate knowledge of key concepts such as: race and ethnicity, privileges and benefits based on racial identity, racial prejudice and racism, institutional discrimination, and assimilation and exclusion. An assessment instrument has been designed to measure student knowledge,

attitudes, and behaviors before and after taking the class.

Colloquium

The Racial Issues Colloquium meets on a regular basis and includes faculty from various disciplines who are teaching these courses. The Colloquium discusses challenges and strategies of teaching these classes, shares resources, and organizes to maintain this requirement within the larger university curriculum.

Summer Seminar

The Racial Issues Colloquium also meets each summer to focus on a particular topic, which in the past have included: resources, pedagogy, assessment, analysis of data, and the place of Racial Issues courses within the institution.

Strengths of the Racial Issues Model

The Racial Issues model, as developed at SCSU, has a number of important strengths. This model promotes a discussion of race across the curriculum and between disciplines. It is proactive, in that it is geared towards incoming students. It is not a "celebrating diversity" version of multiculturalism but instead focuses on challenging topics such as race and the construction of race, racism, anti-racism, institutional discrimination, and White privilege in an effort to effect change.

The Racial Issues courses have a concentration on the social position of students. Discussions and assignments help to connect racial issues concepts to their lives. The use of the colloquium model avoids the compartmentalization and assignment of the discussion of race to any specific department. Rather, the colloquium seeks to expand the discussion and the work of teaching race across disciplines and across the curriculum. Using pre- and post-course assessments to gauge student learning is another important asset. We gather data, both formal and informal, to evaluate the impacts and make improvements on the courses. Our survey instrument includes items on knowledge, attitudes, and behaviors.

Another strength of the Racial Issues model is the ability to teach about related concepts from different disciplines. Each of the authors teaches a Racial Issues course at St. Cloud State University at an introductory level. Kishimoto teaches Introduction to Asian American Studies and St. Clair teaches Introduction to American Indian Studies.[1] As colleagues in the Racial Issues Colloquium and the Ethnic Stud-

ies Department, we regularly discuss our teaching experiences to improve our teaching, share effective strategies, and create a support system to address the challenges we face as women of color teaching in a predominantly white institution.

The majority of students in our Racial Issues classes are White students who are learning racial issues concepts for the first time in their lives. Even though these Racial Issues classes deal with the more challenging concepts such as race, racism, anti-racism, institutional discrimination, and White privilege, we argue that these concepts cannot be taught in the same way when discussing the history of Indigenous peoples and Asian Americans.

For example, both courses focus on topics such as colonization/assimilation, stereotypes and public policies, and identity and diversity within communities. However, these topics need to be approached from different social, historical, and political positions because of the vast differences in their experiences, and because of the danger of homogenizing their experiences. So, while Racial Issues courses include many of the same core concepts, there is room for faculty to teach these concepts in ways that make sense within their various disciplines.

Challenges of the Racial Issues Model

Despite the many strengths of the Racial Issues model, there are some challenges. One of the challenges is the threat of territoriality, when instructors, departments, or the entire colloquium assumes ownership of this course content. This could lead to the Racial Issues Colloquium positioning themselves as the gatekeeper that decides who should teach about race, and what and how they should teach. This sense of ownership could potentially limit the impact of the course requirement and discourage faculty who want to include discussions of race in non-Racial Issues courses. The existence of a Racial Issues Colloquium that owns and controls the teaching of race might also give permission to some faculty to avoid the responsibility of discussing racial issues in their classes.

These are required courses—they bring in significant revenue to the university. This is seen as important. At the same time, what these courses aspire to teach and the knowledge that is transmitted is not legitimized because it threatens and challenges the system. Our classes do more than just discuss diversity or multiculturalism, they teach critical analytical skills needed to deconstruct how racism

may be invisible yet is still prevalent in our societal systems, including our educational institutions.

In addition, the Racial Issues requirement is vulnerable in a corporatized university where many students have a strictly vocational focus. Students are reluctant to take any classes that they don't see as contributing to or directly impacting their potential job skills.

Because these courses challenge the status quo, the idea of meritocracy, and color-blindness, there is resistance among individual students. Faculty teaching these courses experience a "kill the messenger" effect. This effect functions more strongly when women of color are delivering the message.

Decolonizing Efforts in Our Teaching

We have discussed how we teach the racial issues concepts differently in our classes. Now we are going to discuss our experiences as women professors of color teaching these Racial Issues courses in a predominantly White classroom, and our decolonizing efforts in our teaching.

We encounter resistance in the classroom because of student resentment towards this graduation requirement, because this is the first time they become aware of their social positions, and because the class content challenges the status quo. Further, because we are women of color, our classes are seen as promoting personal agendas, and not as teaching a legitimate field of study.

In order to address resistance in the classroom, I (Kishimoto) have to emphasize my authority to counter the stereotype of Asian Americans as foreigners and submissive people. I emphasize my academic qualification and status in the U.S.—that I am born and raised in the U.S. I realize that this is a very Western model but it is my way of surviving and dealing with resistance in the classroom.

However, I resist the Eurocentric model of teaching where teaching is seen as objective by taking into account our subjectivities and making connections between the class content and the students' lives. I use my own vulnerability and self-disclosure as a way to invite students to open up and challenge their own privileged and marginalized identities (Kishimoto & Mwangi, 2009).

In teaching American Indian Studies as an Indigenous Woman (St. Clair), my expertise is minimized. This occurs through an imposed patriarchy. Additionally, my expertise is questioned as an Indigenous person because "real" Indians are not supposed to be highly educated. This is

evident in the reactions of my students to the course content. This reflects students' assumptions, and what they expected to learn in the class—that Indians are beautiful, spiritual tree-huggers that want to initiate you into their secret wisdom.

Students often make an unspoken request to not bring up the "heavy" unpleasant aspects of Native studies and Native experiences. This class is challenging for students. I am asked to "pretty up" course content to lessen the guilt of non-Native students. Sometimes Native students are also uncomfortable in a setting that challenges the dominant culture narrative of U.S. history.

As an Indigenous woman, my intellectual traditions (traditional teachings) frequently challenge the teachings I have received through my Western/dominant culture education. These challenges include basic questions including "What is knowledge? What is worth knowing?" I take seriously my spiritual role as a teacher, a role that views sharing knowledge as a sacred gift that is honored and recognized through prayer.

I begin the semester by introducing myself in Dakota. Through this I lay out my identity which is formed around my Dakota name, my Wasicun (English/White) name, and my home place. Through this, I answer what I have been taught is the most important question—who am I? In Dakota communities, kinship relationships and kinship terminologies are crucial to proper interactions.

In the classroom, I see this as important in the forming of relationships and recognizing "teacher" as relative. I ask my students to call me "professor," not as a method of establishing a hierarchy but because "professor" means "teacher." This kinship term identifies the role and responsibilities of teacher and student. These acts are what Linda Smith (1999) refers to as "decolonizing methodologies." I see the underlying importance in using these methodologies not solely because they make teaching easier or more effective but because this is how I have been instructed. Bringing these intellectual traditions into my teaching is what Gerald Vizenor (1994) describes as "survivance," as an act of surviving, not a passive "survival."

Challenges of Being Women of Color Teaching in Predominantly White Classrooms

Despite the differences in the way we teach the racial issues concepts or the way we approach the class, as women of color we share experiences teaching in a predominantly White institution. We draw on Emma Perez's concept of "strategic es-

sentialism," to define women of color as a political representation not only to assert counter sites within dominant society, but also to give "voices to each new marginalized social or political group bonded temporarily at specific historical moments" (Perez, 1998).

As women of color, we face many challenges in the classroom and in the institution. We face resistance in the classroom because of the subject matter that challenges the status quo, because teaching for social change is not seen as a legitimate field of study, and because of who we are, we are seen as promoting a

personal agenda. Such resistance can lead to negative student evaluations which can be used against professors in the tenure and promotion process.

Because there is little diversity on our campus, we are often called upon to be role models or faculty advisors for students of color organizations. We are involved in community work. We serve on committees and search committees because diversity is needed. However, student services and community work are not valued in the tenure and promotion process because they are not seen to be as important as research. If we do research on racial issues, such research is not seen as legitimate or valuable.

Challenges come not only from the institution but also from within our own communities. Pointing out sexism within communities of color causes us to be seen as a race traitor or as breaking the unity of the group. When involved in community engagement or social activism, the work often becomes gendered and women's contributions are not valued or acknowledged by the community or larger society. These challenges in the classroom and in the institution lead to the revolving door or low retention rate of faculty of color.

Having dialogues about the challenges we face as women of color and teaching these Racial Issues classes are our way of decolonizing our classrooms and the institution. Teaching these Racial Issues classes gives the students the tools to be critical thinkers, and to understand the big picture of how race, racism, oppression, and privilege works. It is a small but important step in making institutional changes.

Opportunities in the Racial Issues Model

We have discussed the strengths and challenges of the Racial Issues model. We see possibilities and opportunities for this model to expand and improve. One of the ways to support the Racial Issues model is highlighting how the Racial Issues mission corresponds with the university's mission.

According to Larry D. Roper (2007), "[i]nstitutional change, minor or major, is more easily implemented and sustained when it is tied to the core mission or

Several connections exist between the university and the Racial Issues missions, including preparing students for full participation in a global society . . .

espoused educational outcomes of the institution." Our university's mission states that "St. Cloud State University is committed to excellence in teaching, learning, and service, fostering scholarship and enhancing collaborative relationships in a global community" ("Mission, Vision and History of St. Cloud State University," 2009). Further, the mission of the Racial Issues Colloquium:

> endeavors to be a positive model to other campus communities seeking to combat racism, discrimination, and other forms of oppression. By means of curricular design the Colloquium contributes to the critical examination and transformation of campus culture as we teach to a generation of students that need to understand each other in a global society. We challenge our students to critically examine power relations while deepening and strengthening a commitment to racial and social justice. ("Racial Issues Colloquium," 2006)

Several connections exist between the university and the Racial Issues missions, including preparing students for full participation in a global society, excellence in teaching and learning through the development of critical analytical skills, and fostering scholarship while focusing on a commitment to racial and social justice. Highlighting these connections is an opportunity to situate and confirm the Racial Issues requirement within the stated goals of the larger institution.

Anti-Racism Teaching Continuum

Based on our experiences teaching these Racial Issues courses over several years, we have envisioned a continuum (see Figure 1) that includes our current

Figure 1
Anti-Racism Teaching Continuum
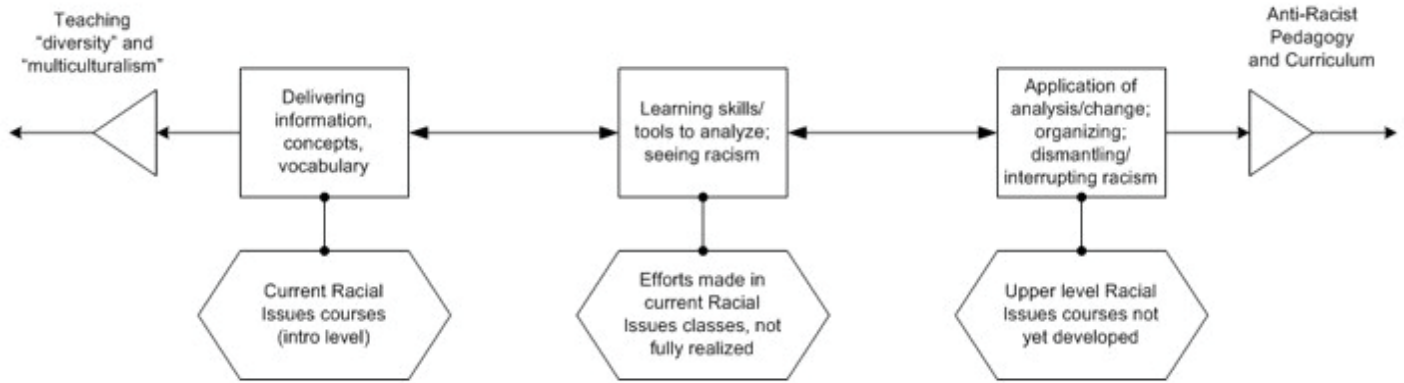
courses and pedagogy and an extension to where these courses might go. This continuum uses a scaffolding design to build upon previous content and skills to move toward anti-racism. The left side of the continuum begins with courses that we describe as teaching "diversity and multiculturalism." These courses are often simplistic or celebratory in their discussion of diversity and they fail to provide an analysis of the political, institutional, and ideological structures that underpin discrimination and social disparities.

As the continuum moves toward the right, the content and pedagogy also shifts to include historical and contemporary forms of racism, concepts such as race, racism, assimilation, White privilege, institutional racism, systemic racism, and internalized racism. These concepts form the core of Racial Issues courses and are distinguishing features from the "diversity and multiculturalism" courses.

In the center of the continuum, we take the concepts and, in addition, develop learning skills and tools to analyze and recognize racism. Some of the faculty teaching Racial Issues courses make an attempt to integrate these critical and analytical skills into their courses. However, this may not be the case for all Racial Issues courses taught by all Racial Issues faculty. Moving further toward the right in our continuum is the application of analysis necessary to organize efforts to dismantle and disrupt racism. An important aspect of this stage on the continuum is that courses require students to learn and practice self-reflection regarding their individual social position and socialization.

Developing Upper-Level Racial Issues Courses

We see a need for the development of upper level Racial Issues classes that provide these opportunities and the sup-

port to do this work. We have found that the students cannot learn the entire continuum in one semester.

Secondly, students often need time and space to process the information that they have learned in the introductory level Racial Issues course.

Thirdly, we recognize that no one can unlearn racism in one (or two) courses, trainings, or workshops. Anti-racism is a lifelong journey and commitment which is a continuous endeavor.

Lastly, our experience is that students express a level of frustration that comes along with their new awareness of how racism operates in their lives. Students frequently ask "what can I do?" An upper level Racial Issues course would focus on questions including "who am I" and "what can I do." This combination of self-reflection and action empowers students while still in a supportive environment and better prepares them for life outside the university.

What Would This Upper-Level Class Look Like?

In the introductory classes, students are introduced to concepts such as intersections of oppressions and racism in the context of power relations. In the upper level classes, the students are encouraged to apply these concepts and develop analytical skills and lenses. At this level, students require a more sophisticated understanding of racism including analyzing intersections of oppressions, critically examining power relations, connecting complicating issues as a way to challenge one's social position, countering simplistic, less-nuanced interpretations, and engaging varying theories in a dialogue around a topic.

In developing these skills it is particularly helpful to bring in real-life situations into the discussion. This provides an opportunity for the professor to share

experiences from their life and model the way to unpack their social locations and share their own learning and growth. This can support and encourage students to engage and examine their own social locations. Complicating this work is the identities of the professor and how this is interpreted by the students. Sharing and self-disclosure at this level may put professors and students who have marginalized identities in vulnerable positions. Tense or even explosive moments in class may provide opportunities for both professor and students to practice these analytical skills through a careful unpacking in a supportive environment.

We also have to take into account the time and space that affords personal and intellectual growth of the student. By the time they take the upper-level classes, students may have matured, had more life experiences, and have had time to process the ideas that were introduced in the introductory classes. In addition, the time allows students to recognize their own stage in the racial identity formation, discussed by Beverly Tatum (1999).

We imagine an anti-racist as someone who recognizes and has reflected on their social location. In addition, they recognize the complexity of the intersections of oppressions. Another key understanding is that one can be both oppressed and an oppressor and at a deeper level one can be complicit in the oppression of ourselves and of others. These efforts are challenging but are necessary as we analyze how internalized inferiority and superiority work in our lives and in the systems we operate in. We envision that one can enter the path of becoming an anti-racist at any point, one can travel slowly or at a steadier pace, our paths may have detours and set-backs but that being on the path is the most important thing. Being an anti-racist is more about being on the

path than an end result with definable characteristics.

Students often times become frustrated, sometimes indignant when they learn about racism—"Why was I not taught about this," "I feel guilty," and "What can I do?" This question of "What can I do?" is important but needs to be problematized. In an era in which people want immediate change, this translates into "who [which politician or group] can I write to to address this issue?" While this is an important aspect of effecting change, the problem lies in placing the responsibility of "fixing" to somebody else.

Understanding our social position in relation to the issues we are discussing, includes talking about and acknowledging our privileges as well as our complicity in oppression. This is very difficult for most of us. We are often more comfortable in seeing ourselves as victims or critiquing the system from the outside rather than seeing how we are complicit or how we benefit from these systems. It's only at this point that we, as a class, are ready to talk about what we can do.

This course can talk about identity development and how we are socialized and racialized into a system of racial superiority/inferiority. Negotiating this uncomfortable space is a challenge—the realization of how this system impacts our lives. This work is important for both people of color and white people. Developing relationships of support can help us in this difficult work and build relationships of trust and as allies. It is only at this point that the class is prepared to "do something" as a community beyond the classroom.

We need to discuss the many forms of resistance that people express and experience. These efforts may not be widely visible but nevertheless, these efforts are important and should be recognized. One example is the awareness that these systems exist and how they operate. This work

may not be widely visible externally but this effort contributes to a variety of survival techniques that challenges the system in more subtle ways (Collins, 2009). Alani Apio (2001) describes the "thousand little cuts" that can kill, "just enough slices to leave blood on the scene, but no actual bodies." We envision these "little" efforts done in this course as a thousand ways to heal.

Anti-Racist Positionality of the Teacher Continuum

Using the same Anti-Racism Teaching Continuum, which ranges from simply providing concepts/knowledge to application of analysis/organizing for change, we similarly argue that the anti-racist positionality of the teacher also lies on a continuum. In other words, can one teach an anti-racist class without being an anti-racist? What is the difference between intellectually knowing the content, effectively teaching the content, and the professor's positionality on the continuum of anti-racism?
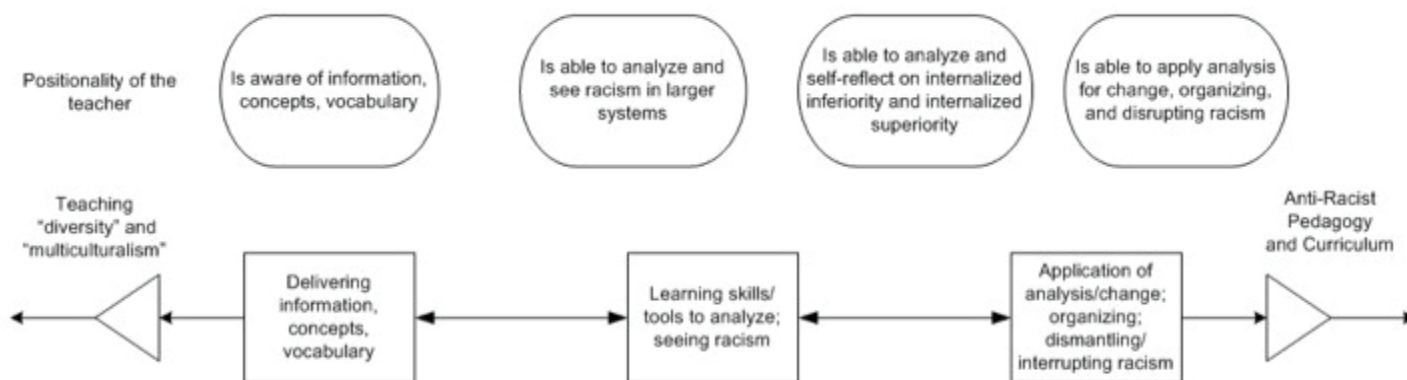
We believe that it is possible to intellectually know the content and effectively teach it without being further along in the journey of anti-racism. Our diagram (see Figure 2) portrays the continuum in a two-dimensional, linear format. However, we envision it to be a more complex process. Anti-racism is a continuous journey and the individual will be constantly traveling—one never "arrives" at the end. Further complicating this work is the shifting and adaptive nature of power and oppression. These dynamic shifts require continuous efforts to focus on the ongoing process of anti-racism rather than reach-

ing an end result. However, in order to apply anti-racist pedagogy in the classroom, we believe that the professor needs to be further along the continuum.

Anti-Racist Pedagogy across the Curriculum Workshop

One effort to move along in the journey of anti-racism is the Anti-Racist Pedagogy across the Curriculum Workshop that we offer at SCSU. The goal of this workshop is to expand anti-racist education across disciplines on our campus. The Workshop has three parts.

The first part is a three-day workshop offered by the Minnesota Collaborative Anti Racism Initiative (MCARI). This training includes a more complex definition of racism (power analysis of racism and White privilege), three expressions of racism (individual racialization, cultural racism, and institutional racism), and the work of dismantling racism (institutional transformation). Caucusing, with White people and people of color discussing various issues separately, is an important tool in this training. Our caucusing includes sharing how we have been racialized and socialized. This workshop offers something for faculty at any stage on the positionality of the teacher continuum.

The second part of the workshop is a four-day training by Emily Drew and Victor Rodriguez which offers an application of these concepts within higher education institutions, our particular institutions, and discussions of pedagogy across the curriculum.

The third part of the workshop is

> ## Anti-racism is a continuous journey and the individual will be constantly traveling— one never "arrives" at the end.

Figure 2
Continuum of the Anti-Racist Positionality of the Teacher

creating and sustaining a community of anti-racist educators. As a group we meet regularly to share challenges and successes in our teaching and learning.

Participants are faculty across varied disciplines (including faculty who were not in the Racial Issues Colloquium or did not teach classes specifically about race—for example, biology, Spanish, and information media) who are committed to incorporating anti-racism in their teaching. They are also at different stages on the anti-racism continuum in terms of their teaching as well as their positionality.

Each participant makes an effort to change their curriculum and/or teaching practices, shares the revised content with each other, and meets monthly to discuss challenges and strategies for implementing anti-racist content and pedagogy in their teaching and classes. We meet on a monthly basis to create a supportive community and to hold each other accountable in our individual efforts.

Conclusion

Institutionalizing the Racial Issues requirement within the curriculum is essential. Racial Issues courses discuss core concepts such as assimilation, race, racism, power, and privilege—concepts that go beyond the apolitical and ahistorical celebration of diversity. It provides the critical analytical skills to understand power relations and the intersectionality of oppressions. It is important to have the university support the development of critical thinking skills needed to make individual and institutional changes.

However, there are challenges to teaching these Racial Issues courses. It is important that the university recognizes that the challenges that face faculty who teach these courses are not personal problems but institutional concerns. The Racial Issues Colloquium must resist the temptation to become the gatekeepers for teaching about race. Rather, we propose that the institution recognize the opportunities that these Racial Issues courses provide including, connecting these efforts to the larger mission of the institution, and developing new

courses that support the growing need and interest among our students and faculty in anti-racism on our campus.

The continuums that we have developed help us envision where we are and where we can go as teachers and learners. Furthermore, recognizing that we need partners in this work across our campus and in all disciplines, providing training and the support of a community of anti-racist educators is an exciting next step. It is our hope that educational institutions will recognize the importance of these endeavors and how they will allow us, as institutions, to move along in the journey of anti-racism.

Note

Acknowledgment

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