The Antiracism App: Methodological Reflections for Theory and Practice

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Abstract

One of the biggest challenges of antiracist education is moving beyond critique to transformative practices, policies and discourses against racism (Dei, 2006). In light of the rise of ubiquitous digital mobile technologies and digital learning (Liu, 2012) there is a need for antiracist advocates and educators to find new methodologies for understanding and combating racisms and engaging antiracism practices. I propose looking at the methodological opportunity of these very digital social technologies for antiracist education. Specifically, I suggest the methodological possibilities of mobile app (application) technologies as they interact, interconnect and interrupt social life in the everyday. Drawing on Stanley's (2011; 2014) framework for understanding racisms and antiracisms, I engage how this framework can articulate with the methodologies of app technologies through flagging (Billig, 1995), revealing the organization of spaces and the inclusion of excluded narratives and knowledges. I reflect on the opening of such a methodological dialogue for furthering antiracist education in the age of the internet, smartphones, and the prominence of the digital in everyday life.

Introduction

On a typical day, I use and rely on digital (often mobile) technologies in such a way that they are part of my everyday routine. However, as the sound of new email chimes on my computer, digital applications (apps) have a means of signifying their presence in my life; I am not always an active subject, looking, reading, searching and responding in and with digital applications, I am also at times their object or receiver. The vibration in my pocket, the sound bite in my ears, the pop-up message bar on my screen all signify or flag the presence of a notification from one of the many digital apps I have on my phone, my tablet, my computer, that something has "happend" digitally, and I respond. This is an interesting phenomenon to me, but one I do not actively question or critique in any cognizant or real way. I do recognize the aged, classed and raced privilege (van Dijk, 2005) of this "fact" of digital technologies in my everyday life, but their continual presence is not something I actively question. The applications that flag and re-articulate their linkages into my daily life operate in a certain way that make their messages important, timely and meaningful. Consequently apps, and perhaps digital social technologies more generally, have a pernicious ability to colonize (following Smith, 2012) my time, my knowledge, my spaces and indeed my very being in the world. They do this in a particular way, however that is and continue to be effective, as I have allowed, and been complicit in, this colonization. The methodology of the app is at once one of tactful, and in many ways unquestioned, complicit colonizing of the spaces of my everyday life, and it is this methodology that I wish to explore in relation to antiracism education.

To outline how the methodology of the app fits with antiracism, I first describe the ways app technology can be understood as a methodology itself. Next I engage how a particular framework for antiracism education (Stanley, 2011; 2014) that situates the social structures of racism and its articulations may be linked and articulated with the methodology of app technology. This macro-level methodology is contextualized through concrete examples of current apps and how the ways they function could be articulated with transformative antiracist

education methods. Such a discussion also reveals the need for antiracism theory and critique to look into and become more literate in the digital social dynamics of the everyday and join in the scholarly debates (such as those within virtual ethnography methods [see Beneito-Montagut, 2011]) to begin to work through understandings of digital social culture and technologies in relation to antiracism theory and praxis.

Why the App? What Do Digital Mobile Technologies Have to Offer Antiracisms?

Educational literature on digital mobile apps has focused on a variety of concepts and theories in order begin working through the ways in which the digital is influencing culture. The rise of "digital humanities" (Liu, 2012; Rogers, 2013) and "virtual ethnography" (Beneito-Montagut, 2011; Robinson & Schulz, 2009) as disciplines or fields of inquiry reveal that such conceptualizations are starting to take place. In education, much of the theorization has focused on information communication technologies (ICTs) in the classroom and for teaching and learning, as well as potential shifts in learners themselves, characterized most strongly by discourses of the "digital native" (see Prensky, 2001). As Nakamura and Chow-White (2012) explain in their introduction to an edited collection on race and the internet: "the pervasiveness of the digital as a way of thinking and of knowing as well as a format for producing and consuming information forces intellectuals and scholars to produce new methodologies and ways of working to reflect current media realities" (pp. 1-2). The digital in most places in the developed world is a "reality" and must therefore be given due weight as a factor, though admittedly it would be too simplistic to say *the* factor, that relates the interrelationships many people regularly experience in their lives.

It is in this reality I would like to situate my reflections on digital (mobile) technologies, more specifically apps, as pervasive and ubiquitous within the everyday actions of many people, to look to how apps "work" within these everyday actions. I argue that methodologically app technologies have something to offer antiracism education in the precise way that they *are* successful at being ubiquitous and pervasive in everyday practices for those who are digitally "engaged" and "linked in."

To be clear, what I suggest here is not to look to a methodological description of the ways people in a connected environment are learning, or using technology (or not), but rather how digital technologies are themselves constructed to fit methodologically within our lives. This both shifts the focus of the methodological subject from the student, kid or native; their learning; and relative engagements or literacy with digital technology, to focus on the technology as the subject itself, and in so doing, look at a different methodological context. By methodology I mean a macro-level framework that is linked to paradigmatic understandings (O'Leary, 2010), which is both a practice as a method of action, and a knowledge of this practice/method or a knowledge that informs, influences and acts as a lens for this method or practice. Digital social applications have a specific methodology they employ in order to fit within everyday routines.

Taking Up the Typology: An Explanation of Racisms and Antiracisms

Timothy Stanley's (2011; 2014) framework regarding the anti-essentialist approach to racisms and antiracism offers a structural starting point for thinking through the ways in which antiracism and digital social technologies may methodologically connect. Briefly, Stanley's framework relates racism as the interlocking processes of racialization, involving exclusion, with negative effects for the racialized and excluded. Antiracism in turn requires an engagement with the racialized exclusion to create positive inclusions and an effort to mitigate the consequences of these racialized exclusions.

The anti-essentialist focus of the framework posits that racism is not one single entity, or mode of categorizing human difference, but rather racism is conceived as historically produced forms of exclusion that not only shift in contexts of time and space but also permeate contemporary social life to the point that they become common-sense and "wallpaper" everyday interaction (Goldberg, 2009; Grant & Stanley, 2014). Seeing racism as historically produced emphasizes the way the histories of race-thinking and its structural articulations are always informing the present understandings and contexts of racisms even as the circumstances and contexts of social life itself change through time. Rizvi (1993) calls these historical and structural articulations "grammars." They become grammars in the sense that they act as common-sense "rules" or ideologies that continue to see, understand and position certain bodies in specific ways and in relation to specific identities, ideologies and values from the past and inform the present. Part of these grammars are the ways in which the histories of race-thinking in the West has become linked to biological signifiers of human variation, where these significations group and classify people based on *assumed natural* commonalities like skin colour, nose shape, and hair texture that still hold weight, value and effects in many popular understandings of race today (Goodman, Jones, & Moses, 2012; Hannaford, 1996). Much antiracist scholarship has focused on debunking, deconstructing and speaking against this notion of race to emphasize an understanding of race as a social construction because of the negative effects of these historical and structural grammars (e.g., Barzun, 1937/1965; Donald & Rattansi, 1992). Part of antiracist struggle then, works to deconstruct and document the process of this race-thinking/-making and the continuity of these grammars in certain contexts, which is commonly understood as racialization.

Racialization occurs at a variety of levels: the micro-level as with racialized micro-aggressions (e.g., Sue, Lin, Torino, Capodilupo, & Rivera, 2009), at levels of state formation (HoSang, La Bennett, & Pulido, 2012; Omi & Winant, 1994) or even multinational levels (Bonnett, 2006; Lentin, 2008). Thus the contexts through which racialization occur are not only shifting over time and place, but also vary widely in the ways in which they are enacted. Racialization then is the process through which understandings and ideologies of race are employed by people, institutions, nation-states and social systems as a process of continuing to signify and enact race as a legitimate means to understand and document human variation (Lewis, 2003; Murji & Solomos, 2005). It must be noted at this point that in any of these contexts, the processes of racialization on their own do not necessarily create racisms. For racializations to become racisms, they must also enact exclusions that keep some bodies and meanings out of or in specific sites, creating negative consequences for the racially excluded. Exclusions are also enacted at multiple levels of social life such as the places people are allowed (or not) to live (Lipsitz, 2011; Nelson, 2008), the voices that are given weight and presence in institutions and governments (Ahmed, 2012; Paul, 2006) and even the nations people are allowed to call "home" (Fekete, 2009; Lentin & Titley, 2011). Consequently, racisms are part of systems of discursive and systemic orientations and positioning of bodies with real material effects; they are not, in this way simply personal prejudices "in the head," to use Litchenberg's (1998) terminology, or solely ideological as Miles and Brown (2003) suggest, that can be potentially corrected by educating people of their ignorance or misunderstanding. But rather, racisms are more pervasive and continual systems of representation and re-inscription of signified meanings and material lived realities, in all facets of society (Goldberg, 1993; 2009). In this way racisms also materially structure how people live and experience life across time and contexts (James, 2010; Berg & Wendt, 2011).

Racisms and processes racialization are complex and slippery as they are not lived and felt in the same ways for all bodies in all places. This in turn makes antiracism especially complex and

important for engaging racialized dominant identities and realities (DiAngelo, 2011; Picower, 2009). People in dominant positions, like racialized whites in the North American context, are often particularly resistant to and even at times actively work against antiracism and social justice because of their dominant positions and, in their resistance, can consciously or unconsciously perpetuate the grammars of racism everyday (Bush, 2011; Tochluk, 2008).

In this framework, racisms then require antiracism*s* that reply to the contextual and anti-essentialist understanding of racisms in the everyday (Essed, 2002), and must be equally contextual, rather than fixed as a single orientation, or method of intervention. They must be plural in the sense that not one form of antiracism will combat or intervene in all racisms. Antiracisms in turn, become specific interventions in relation to specific racisms as a means of both creating inclusions in the face of racialized exclusion and mitigating the consequences of those exclusions. It is this continual shifting and context-specific understanding of racisms that makes antiracisms particularly hard to methodologically implement and sustain (Pollock, Deckman, Mira, & Shalaby, 2010). Especially in educational contexts, some have argued that by starting with grassroots everyday tactical interventions, larger and slower systemic change can be sustained. This includes engaging (with) the excluded and changing or even irradiating the grammars of racism (Pollock, 2008; Jiwani, 2011).

But what about digital spaces? Scholarship on racism, antiracism and digital technology has been slow and sparse. Scholars like Lisa Nakamura (2002; 2008) have been exploring and documenting the ways in which racialization in visual representations occur online for several years, where others have been more recent in taking up more lengthy and in-depth studies of race and racism in digital media and the areas such as online governance (Akdeniz, 2009; van Dijk, 2005), digital media analysis (Everett, 2008; Nakamura & Chow-White, 2012), digital communities (Kollock & Smith, 2002), as well as discursive structures of race and racism online (Brock, 2009; Daniels, 2009). This is by no means an exhaustive understanding of scholarship of race and racism that links to digital social media, but rather reflects some of the avenues through which studies of these subjects are being taken up. Understanding the sociological spaces and means through which digital media articulates (with) social identities and realities, especially in relation to racialized positions of dominance is still much needed (Ess, Dutton, & Daniels, 2013). This means there is still much work to be done in understanding and engaging the complexities through which racisms are circulated and (re)produced in digital social spaces, particularly mobile ones, and how these articulate (with) material realities offline in antiracist scholarship. What I suggest next, however, is a means through which we may begin to conceptualize active antiracist change to engage both digital social technology as well as everyday antiracism practices through the use of a methodology of app technologies.

New Hash-Tags in Old Conversations: The Methodology of the App

Taking up an antiracist framework and articulating it with a methodology of app means moving the framework from older text-based interventions to creating a new mash-up, relating to a new perspective, or a "hash-tag," in older antiracist educational conversations. Currently, within antiracism education the methodologies employed for social justice ends have continually been critiqued for their lack of being "proactive" (Lentin, 2008), transformative (Dei, 2006) and/or stuck in the descriptive process of racialization (Goldberg, 1993; Razack, 2002). As was delineated above, projects of antiracist education attempt to expose exclusionary narratives and the silences they espouse in order to mitigate the negative effects of such exclusions (Stanley, 2012).

In order to do this, I propose the methodological potential of app technologies in light of some of the current apps within the digital realm and the possibility they may carry for antiracism. One of the ways of conceptualizing the methodology of digital mobile technologies is to look to the current theorizing within studies of mobile learning or m-learning. Though I do not necessarily equate my arguments here with the larger discourses of m-learning, the way m-learning is framed provides insight into the ways of thinking through the potentials of a digital mobile methodology for antiracism education. M-learning is characterized most basically as "e-learning using mobile devices and wireless transmission" (Hoppe, Joiner, Milrad, & Sharples, 2003, p. 255). However, particular to m-learning is its focus on "mobility and ubiquity" (Peng, Su, Chou, & Tsai, 2009, p. 174). M-learning is defined in relation to mobility because of its reliance on portable digital technologies like smartphone apps and is therefore able to provide "'widespread,' 'just-in-time' and 'when needed' computing power for learners" (Peng et al., 2009, p. 175).

These two methodological characteristics of m-learning are reminiscent of an antiessentialist antiracism (Stanley, 2014), as it responds, reacts and intervenes in learning in a way that is context specific to time, place and the people involved. What I suggest is that antiracism should also follow such methods for "learning" in order to respond to racisms as pervasive and ubiquitous. Jiwani's (2011) discussion of the difference between small tactics and larger solutions to combat racisms is informative here, as the latter breaks up racism's pervasive wallpaper into smaller more contextual, manageable and purposeful—what Jiwani calls "tactical"—means of antiracist interventions. Methodologically both m-learning and antiracism, through tactical interventions, work similarly to provide continual, small, in-time and contextual means of interaction.

However, what *is* the specific methodology/ies of digital social apps as they interact within peoples' daily lives that may provide a framework for such tactical antiracisms? A brief investigation of mobile apps allows me to contextualize what I mean. App technologies have created a sociological phenomenon of intervening in a persistent and, at times, urgent manner into our lives. They do this by creating space in our time. Apps intervene: they push, pop-up and alert users of their existence in their everyday lives, the normal, mundane and sometimes not-so-mundane practices of our daily goings-on. How many times has a colleague's cellphone (or your own for that matter) rung, beeped or vibrated during an inappropriate time? The app has interrupted thinking/working and successfully attracted attention to its presence. Apps are methodologically successful in interrupting and colonizing time. Apps are also continually updated and continually engaged, something antiracism *needs* in order to make interventions *continue* to matter, problematize and shift *with* racisms, rather than as afterthoughts and reactionary interventions. Furthermore, apps are multidisciplinary, using visual, discursive, geographical, historical, symbolic and social understandings and knowledges to both attract and keep their user base. Apps rely on mixed media, such as video, image stills and audio components, to create meaningful and interesting interactions with the user's environment. They allow for many modes of engagement that are often enhanced through continued engagement, broadening social networks and interactivity within the apps themselves (Goggin, 2011). Such a methodology would potentially allow antiracism to take critique into the world, inside the world, and latch onto and create important connections with and for the peoples negatively a/effected by racialized exclusions on a myriad of levels.

Pushing Potentials: What Might This Look Like?

Apps already exist to make connections to people in relation to their location; to superimpose other realities onto the physical landscape; to send and flag information from multiple sources;

to allow for communal knowledge production and the continual inclusion of voices, viewpoints and artefacts to continually texture and tear open the "normalcy" of peoples' everyday surroundings (Goggin, 2011). What I wish to offer below is some concrete examples of how app technologies methodologically work and how their workings may be helpful for antiracism projects. In particular I look at apps' methods of flagging and organizing space as well as the inclusion of multiple narratives and how this can be employed within and alongside an antiracism framework or more simply *as* an antiracism methodology. It is also important to note that this discussion does not mean that all of these methods should or could be within a single app or intervention (if it were to be created), but rather the methodology of app technologies can create circumstances that can respond to racialized exclusions from a variety of levels and contexts in important and significant ways. This means that a methodological framework from app technologies could also potentially work against multiple and overlapping oppressive consequences, as it would be limiting and short-sighted to suggest that these methods are only relevant to antiracism and cannot be considered for the analysis and intervention of other overlapping oppressive structures such as class, gender, ability and sexuality, among others.

Flagging:
Apps use notifications to interrupt, to notify and to flag their existence and their intrusion into daily goings-on. I borrow the term flagging from Michael Billig (1995), which he coined to describe how nations and nationalism, as unnatural demarcations, must be continually marked, or flagged to signify themselves. Billig relates that flagging occurs through specific discursive cues—literally through national flags, through logos and through maps that unassumingly flag the territory of a nation state. Flagging also occurs through what Billig terms "unheralded" flags, less obvious, but equally powerful in their ability to symbolically link to nation states; for example using a maple leaf to flag Canadianness or the bald eagle to signify Americanness. What is important within the concept of flagging is the ways in which common-sense does not reveal the flags for what they are—discursive links to the nation—but rather seem like naturally occurring "shorthand" for the nation state. Billig's analysis powerfully reveals how unnatural and purposeful flags actually are, but through their ubiquity, they are rarely seen as anything but natural and common-sense: Of course a clover signifies "Irishness," where the link and histories of this signification are left unquestioned, for example.

This is not too different in the context of app technologies. Thinking back to my introductory narrative in this article, the app digital technologies literally flag their interruptions in my daily life to the point that this has become, like for Billig with flagging nationalisms, banal and normal. Flagging from digital technologies has become so engrained that I almost come to expect the flags to occur; I expect to hear and see flags from my apps, continually reminding me to be and respond to their immersiveness, to be part of the digital community (Turkle, 2011). Many apps for example send "push notifications" which alert users of updates, important messages or other content that has been operating in the background. App technology, therefore, also creates the added routine of direct response to these flags. Not only do I know what the sound bite from my smartphone means—what app it links to—I also am more likely to respond to it because the technology is with me to do so—it's mobile like I am. I check my email because continual flagging has alerted me to the routine of checking, reading and responding to emails *as they are flagged.* Apps therefore have the further ability not only to flag their existence and demarcate space to the point it becomes natural in my life, but also they are able to do this in real-time, making time and space seem to be naturally broken up and stratified by digital technologies continually grasping for my attention, and which I in turn come to see as a common-sense part of my everyday routines (Turkle, 2011).

Flagging as a method is not completely new to antiracism as Stanley's (2009) work on the banality of colonialism in Vancouver provides an illustrative example of the ways in which "banal" or ubiquitous street signs can be analyzed to reveal a racialized history of white supremacy. Consequently a street sign that normally simply flags a street also, revealed through Stanley's analysis, flags a silenced racial history of colonialism and violence. Following this, by flagging these racialized histories in the physical environment and making them known there can be an on-going, real-time catalogue of recovered historical narratives and such recovery can be shared with others. In this way the methodology of flagging can also be in the celebration and flagging of antiracisms themselves as the knowledge of other important work in antiracism in local, national, international and digital spaces is important for creating meaningful links and allies in common struggles.

Seeing the organization of space:
As the discussion of flagging reveals, the organization of space in relation to racialized dominance as the norm makes the task of making such spaces problematic difficult for antiracism scholars and practitioners. I am not, for instance, continually reminded of the racialized histories and excluded peoples and their stories in the spaces I regularly inhabit. I am not asked to question how the house I live in came to be there, who may have lived here before, why they no longer live there and how this may be part of larger systems of organizations and histories of space that occur largely within racialist and classist structures (Liptiz, 2011; Nelson, 2008). Further, I do not question on a daily and continual basis why the neighbourhood I live in is constructed the way it is, in relation to the types of houses, the organization of the streets, who actually live and inhabit those spaces and why *those* people, streets, houses and *not others* are part of this neighbourhood. The organization of space and the exclusions upon which such organization depends is not something I, or most people, actively question or investigate (Razack, 2002). Though apps currently themselves do not come to question such organization through a racialized lens, they do point to the organization of spaces in other ways that can be tactically co-opted for antiracisms.

Digital mobile technologies used in apps have recreated physical and symbolic space in a way where the physical world is no longer "simply" physical but becomes instead a hybrid space where digital, social and spatial relations can be explored, documented and understood. De Souza e Silva (2006) noted the way digital mobile technologies allow for a hybridization of space where the digital is mapped onto and within the physical world, as not only do many people physically carry the digital with them through mobile devices like smartphones but also the digital is within the physical environment as people weave through it. This occurs on a variety of levels through digital screens, QR codes (a digitally encrypted bar code which, when scanned, directs the user to digital content) and apps that allow for augmented reality experiences such as NearestWiki (Acrossair, 2010b) or Acrossair Augmented Reality Browser (2010a). These apps use smartphones to superimpose content (anything from local/near concerts to wikipedia content) to create a hybrid interactive digital/physical environment for users.

Apps like Urbanspoon (2013) or Foursquare (Foursquare Labs, Inc., 2013), rely on geographical locations services within your mobile devices to point to spaces in your general location that are flagged both actively and passively through the applications themselves. Foursquare, for instance, can alert users of others who have been to particular locations when the user themselves is near such locations. The alerts can also tell users what others thought and did in those locations as well as other user connections who have also visited or interacted with a particular geographical site. Urbanspoon is also a geo-location app but for restaurants, which can use your location to help you find particular types of restaurants through food type, price

range and other user reviews. Further, in both apps users have the ability to add their own experiences in relation to locations. This can be a response to a comment from a previous visitor on Foursquare or adding other restaurants and feedback onto the existing maps within Urbanspoon. Consequently, in both instances the apps are able to interact with the physical environment in real-time and flag the space as marked by past users and their particular interactions with the locations *as* users themselves experience them.

In this way, the space becomes not something that is passively inhabited, but rather it is something that becomes continually constructed through the apps' technology. Such abilities to mark, interact and understand the physical spaces through such digital interactions provides an important bridging platform between the goals of antiracism to disrupt common-sense understandings of the organizations of spaces and re-make them into something that is actively constructed, negotiated, engaged and, in this way, more equitably re-made. Therefore both the flagging of the constructedness of spaces themselves as well as the ability to interact with the histories of the spaces and the people who have previously interacted with them provide a concrete tactical methodology for antiracism education from app technologies. For antiracisms, this may mean a space could be marked and flagged to emphasize the histories of First Nations, Inuit and Métis (the commonly accepted group identities for Indigenous and first peoples in Canada), where territorial lines are understood and the histories of these territories from the people who inhabited them can be interacted with and explored. A territory can be flagged as a user enters or passes into or out of the physical space, where not only the physical geography of territories but also, and perhaps more importantly, the histories of why such groups no longer live there can be engaged and attended to—where they are now, digital links to their own stories in relation to the spaces as well as some of the political and social movements that may be happening—in attempts to recover those spaces for the people who were forcibly removed. This links space, history, contemporary social justice initiatives and the voices of those these spaces have and continue to effect, in an interactive and in-time way, through the use digital mobile technologies' methods.

Including excluded narratives:
The example of First Nations, Inuit and Métis histories in relation to the organization of space through app technologies reveals that working to deconstruct spaces that create racialized exclusions involves the reciprocal processes of re-making those spaces in ways that excluded narratives can be highlighted and celebrated. Bringing in excluded knowledges is one of the main means through which antiracisms operate to mitigate the negative consequences of racialized exclusion, and this entails including the actual voices of those that are excluded. This is a difficult project within antiracism, as it requires people to seek out where and in what ways these exclusions happen, as well as to whom, in order to make spaces for the racisms the excluded experience to be engaged and made meaningful. Looking back at the discussions of flagging and space, I suggest that perhaps looking to the problematizing of space as not simply "there" but something that is made, re-made and continually engaged in and through narratives can offer a powerful first step to understanding and problematizing space, so meanings of the excluded can be engaged and acts of power understood. Apps methodologically create such spaces through their engagement with space itself as well as their abilities to digitally superimpose knowledges, histories and politics within the physical space through the digital one. In so doing, this begins the process of providing spaces for power to be engaged, historic and contemporary excluded knowledges and narratives to be spoken and heard and works to transform the everyday spaces we inhabit into overtly political racialized spaces. In this acknowledgement, space becomes contentious and "uninhabitable" (Hall & Jhally, 2002) as a wallpaper of dominance.

It is important to note, however, that not all people "require" or would benefit from this type of app or methodology of antiracist education equally. In many ways, people who already live the reality of racialized exclusion do not need an "app" to alert them to power-infused racisms because this is often already part their "reality." This formulation is reminiscent of Ladson-Billings and Donner's (2005) argument in relation "the call," where "regardless of one's stature and/or accomplishments, race (and other categories of otherness) is recruited to remind one that he or she still remains locked in the racial construction" (p. 279). In the precise way that racialized and excluded bodies *are* reminded of their racialized categories, whiteness becomes the dominant norm from which "racial categories" are understood (DiAngelo, 2011) and the norm of bodies that *do* belong in certain spaces. Whiteness then "orients" the space (Ahmed, 2007) where racialized and excluded bodies often must inhabit or *become* racialized bodies within these spaces (Ibrahim, 2003) in relation to whiteness as the supposedly unracialzied norm. It is this orientation of whiteness and the subsequent hyper-visibility of certain bodies through racialization within spaces that apps have the potential to flag and consequently problematize this orientation of space and bodies. In this way the processes of racialization and the exclusions they engender in relation to space can be explored in the material and digital spaces they actually take place and in real-time, as they happen. By potentially making the organization of space in relation to the racialization of bodies visible, app technology allows space to become complicated, engaged, unfinished and uninhabitable in the "normal" ways it may have been before. With such a methodological focus, no longer could I walk through my neighbourhood and not be notified of the organization of space, of bodies and of the histories of these organizations, and in so doing, the many voices and histories of peoples previously silenced and excluded become included in my understandings of everyday space itself.

Mitigating consequences:
Mitigating the consequences for the racialized and the excluded becomes the most difficult and perhaps the most needed aspect of antiracist intervention that the methodology of app technology may help address. One significant way to mitigate consequences for racisms is to allow the knowledges and the voices of the racialized and the excluded to name and contextualize the racism(s) they experiences and relate their own stories from their own perspectives. To ask someone to bear witness to their racisms for others is a tall order and runs the risk of re-inscribing the racism and their exclusion. Therefore it is vital to note that even within a methodology of app technology, creating spaces in which voices are more likely to be heard and celebrated must be done in a way where such voices do not come to stand in for all voices of racialized peoples who experiences racism(s). In light of this, I suggest that consequences may be mitigated in two major ways. First, a major consequence of racisms is their persistence, despite the continued efforts of antiracisms of all shapes and forms. The app technology's methodological focus on small but continual tactical notifications encourages engagement that can be particular to geographical location, subject and time. Antiracism in this way can be tactical and continual in its insistence of including excluded narratives and making complex the interactions and spaces of people's everyday lives. Second, racist exclusions create isolation and silencing in their exclusions; to be excluded is to be Othered, made to stand apart in relation to those bodies who are considered "included" (Ahmed, 2007). This silence and isolation can be mitigated through one of the biggest successes of digital mobile technologies— its social dynamic. The effect of social networking is strongly felt in initiatives like Shannen's Dream (Imagination for People, n.d.) where children using social media were able to engage and relate the importance of Canada's First Nations' plight for equal rights and opportunities for education in remote regions of Canada. The consequence of the social success of digital networks for Shannen's Dream went to the highest levels of the Canadian government, urging them to see and remedy the inhospitable learning environments in which these children are forced to live and learn. Creating spaces for engagement with excluded knowledges as well as

places from which the racialized and the excluded can "name their reality" (Ladson-Billings & Tate, 1995) in the very places and spaces in which such reality is lived becomes an important means through which the consequences of the racially excluded can be mitigated. It becomes the small, tactical changes that allow for slower, larger systemic changes to take place as well as foster bigger and clearer understandings of those systems as they come to show through from such continued and pervasive engagement.

There are apps that are just starting to document discourses and spaces in order for people to become aware of the pervasiveness of discriminatory discourses as well as places of potential and past oppressive violence. Apps like Safecity.in (Malhotra, D'Silva, Bansal, & Kapoor, n.d.), where tweeting #pinthecreep allows women in New Delhi to 'pin' where and when they have experienced sexual abuse or harassment, show enormous potential in this regard. The app also allows users to see where others have "pinned" on a digital map of the city, providing important digital avenues for those effected by oppressive and discriminatory practices. In this way the voices of those most e/affected by such harassment have both a network of support as well as means to share their experiences for the benefit of others. Apps like Safecity.in and social digital movements like Shannen's Dream both create digital, interactive and in-time spaces where the consequences of oppression and racialized or gendered exclusion can be engaged in ways that are informative for fostering communities of recovery from such discrimination and abuse. Antiracism education should look to such endeavours for tactical, continual intervention in relation to racisms racializing, exclusionary and oppressive processes in the places and spaces (both digital and physical) in which they operate.

Caveats and conclusions:

The discussion above in relation to mitigating consequences reveals the obvious statement that even such a methodology is not the only means, and cannot be the only means, of engagement with racisms within antiracism education. Such a methodology alone cannot create the deep conversations and meaningful connections that are required for reparative, meaningful inclusions. In this sense, there is no guarantee in the methodology of app technologies to provide the spaces and places for transformation, but becomes one means of many to engage antiracism struggle.

It also must be noted that the "digital divides" still loom large in antiracism scholarship in relation to technology that rightly assert the unequal distribution and uses of technology and technological investments along racialized, classist, gendered and even ablest lines (van Dijk, 2005). An app is not THE answer, but it is my contention, that in adopting a methodology based on app technology within antiracist work, and even using and developing apps for antiracism themselves provides greatly needed opportunities for antiracist education to make its tactics against racisms continually prevalent and important to young people who are engaging apps and digital mobile technologies on a daily basis. It would be remiss of antiracism scholars to ignore the prevalence of technology and how it shapes understandings of racialized bodies and meanings. As Nakamura and Chow-White (2012) iterate: "scholarship that investigates the shifting meanings of race and how it works in society, and proposes interventions in the name of social justice, must expand its scope to digital media and computer-based technologies" (p. 5).

In the ways that digital technology creates inclusions within our time to check emails or respond to Facebook or Twitter posts, we can create inclusions of time for antiracist sentiment, intervention and praxis. By naming, flagging, bearing witness and connecting struggles in the here and now, in the everyday, by intervening in papering of the wallpaper of dominance (Grant

& Stanley, 2014), we are recreating, through little, continual marks in the fabric, the texture of life (Arendt, 1973) in a different pattern.

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