

INTEGRATING EISNER'S CONCEPTUALIZATION OF CURRICULUM WITH THE FOUR "I'S" OF SYSTEMIC RACISM TO PROMOTE ANTI-RACIST PRAXIS IN EDUCATION AND BEYOND

PAUL MADDEN *Connecticut College*

ANNE VERA CRUZ *Brown University*

White supremacy, or if you prefer systemic racism, manifests differently across the globe. At its core, it is a system of power that stratifies being-ness in terms of who is fully human, who is not, and whose bodies and lands can be violently reconstituted in the pursuit of material wealth accumulation (Weheliye, 2014). In the United States, where our praxis is largely located, White supremacy manifests as a form of settler colonialism that is continuously shaped by the relations core to its begetting, that is, chattel slavery and Indigenous land theft (Wolfe, 2016).

While hard to connect at times, these dualistic logics of Indigenous erasure and anti-Black racism can be seen in the rocks appearing under Alaska's receding ice caps, the micro plastics floating on top of our highest peaks, and in the infamous gait of a buffalo-horn-wearing, Donald Trump supporter walking through the US congressional chambers in January of 2021 (months after Black Lives Matter supporters were met with heavily armed reservists on the Capitol's steps). Realizing these connections, at least for us, relied on frameworks, ontologies, and epistemologies we did not learn over the course of our thirteen years of K-12 schooling (Illich, 1970).

Further, being critical of what we learn, how we learn, and why we learn—as illustrated by critical curriculum scholars—is often not taught within teacher preparation programs. While the opportunity to learn about classroom management, lesson plans, and canonical texts on the broader educational landscape is crucial for any beginning teacher, the lack of space for a deeper analysis and reflection on interconnected manifestations of globalized White supremacy in relation to teaching and learning remains hidden. For example, popular curriculum theory and practice textbooks such as Null (2016), Morris (2016), and Flinders & Thornton (2017) all include canonical texts from Dewey, Tyler, Bobbitt, Counts, and Montessori—all White, and all drawing from shared, modernist Western metaphysical and

cosmological orientations towards the nature of reality and Westerners place within it (Tuhiwai Smith, 2012). While these textbooks also include more widely known critical scholars such as Michael Apple, Paolo Freire, and William Pinar, few, if any, have engaged in explicit discussions about White supremacy in relation to some of the central questions of critical curriculum theory: What is included? What is excluded? What language are we utilizing to teach? Why are we teaching these frameworks and world-views? As a result of this void, even the best-intended teachers are more likely to be caught unawares of how White supremacy is embedded within the core of the diffusive cycle of schooling.

In this paper we hope to offer fellow curriculum theorists, curriculum specialists, and teacher educators alike a pedagogical approach to leveraging one aspect of our collective knowledge base in support of anti-racist praxis. Specifically, we will share how we use Eisner's (1994) conceptualization of curriculum to pay greater attention to how we can contribute our energies and capacities towards moving our own spheres of influence towards anti-racist praxis, community, and well-being, within and beyond our schools.

Next, after reviewing Eisner's (1994) pluralistic conceptualization of curriculum, we will advance our own pedagogical experiences with integrating, in tabular format, Eisner's (1994) explicit, implicit, and null curriculums with the anti-racist analytical framework of the "Four 'I's", the internal, interpersonal, institutional, and ideological dimensions of systemic racism (Bivens, 2005; Bivens & Marcus, 2005; Chinook Fund, 2010). In our experience, this generative pedagogical practice allows pre- and in-service teachers within undergraduate and/or graduate programs to iteratively concretize the complex, intertwined dimensionality of systemic racism as it manifests within K-12 pedagogical practices, curricular materials, disciplinary orientations, assessment policies, and school routines. In addition, we hope to share other generative and differentiated supports that helped us to push our students, differentially positioned in respect to race and gender, to grapple more intently and relationally with the manifestations of White supremacy within schools.

The Frameworks:

Eisner's (1994) Conceptualization of Curriculum and the Four "I's"

In this section, we will discuss the frameworks we used to help our students understand systemic racism as a complex, interconnected system within our collective spheres of influence—Eisner's (1994) conceptualization of curriculum and the anti-racist analytical tool known as the Four "I's" (Bivens, 2005; Bivens & Marcus, 2005; Chinook Fund, 2010). In addition to presenting both frameworks, we will also discuss the limitations of each in an effort to gesture towards the synergies gained by integrating them within our courses.

Eisner's (1994) Conceptualization of Curriculum

In *The Educational Imagination*, Eisner (1994) wrote about three kinds of curricula that all schools teach—the explicit, implicit, and null. The explicit, or what is stated or taught in the form of goals and objectives, is typically found in programs of study, course syllabi, lesson and unit plans, and planned experiences. The implicit curriculum, also known as the “hidden” curriculum, is what students learn as a result of: (a) the relationship between the student and the teacher; (b) the inferred value of a specific knowledge and culture based on selected texts, illustrations, and experiences; and (c) deduced appropriate societal behaviors as observed through rewards. Finally, Eisner (1994) wrote about the null curriculum or “what schools do not teach” (p. 97), specifically, in intellectual processes and in subject matter. These three hallmarks of curriculum theory have been utilized and re-interpreted in multiple ways by curriculum theorists such as Apple (2019), Schubert (1991) and Pinar (2019).

In practice, teaching students about Eisner's (1994) three curricula has been helpful in determining the subjectivity of curriculum (Pinar, 2019) and the hegemony of Western thought, language, and culture (Apple, 2019). In relation to secondary mathematics, for example, the promotion of mathematical knowledge as immutable, pure, and universal combined with the tendency to overrepresent and even misattribute mathematical ideas to Greek men, contributes to the White supremacist and anti-Indigenous notion that Western knowledge and culture represents the apex of human development (Semali & Kincheloe, 1999). For example, Martínez's (2012) meticulous research makes clear that there is no evidence that the eponymous Pythagorean theorem was discovered by the Greek Pythagoras. Rather, there is robust evidence that the relationship between the lengths of the sides of a right triangle was already well known in China and India during Pythagoras' lifetime and even to Babylonians over a thousand years before his birth. In this example, the missing contributions of non-Westerners (null curriculum) and the overrepresentation/misattribution of mathematical ideas implies (implicit curriculum) that the West has been, and is currently inhabited by “special men, geniuses” (Martínez, 2012, p. 181). Unfortunately, this pattern of representation can also be found in other subject matters within Western curricula. Thus, as Semali and Kincheloe (1999) argue, young people of European descent and BIPOC youth the world over internalize ideas about their place in a world based upon such expressions of unequal militarized and/or political-economic power relations.

Eisner's (1994) model was also implicitly central to Vera Cruz, Madden, and Asante's (2018) analysis of the national science curricula of the Philippines, the United States, and Ghana. As these scholars evidenced, even when the same “objective” science subject matter is presented within each national curricular framework, there were vastly different metaphysical, cosmological, ontological, and epistemological assumptions underlying the content's contextualization, presentation, and application within their respective school systems. As such, Eisner's (1994) conceptualization of

curriculum is similarly helpful for illuminating the White supremacist and colonialist implications of presenting science, like math, as objective, culture free, and immutable.

However, Eisner's (1994) conceptualization of curriculum does not provide an analysis of the deep logics or structures of White supremacy, which must also be intentionally engaged. For instance, you could use Eisner's (1994) framework to critique the degree to which a science curriculum advances scientific inquiry, without underscoring the modernist and Western aspects of this approach. Take the example of the water quality of a local river. Most K-12 science textbooks (explicit curriculum) would suggest a written hypothesis, followed by a collection of samples and a computational analysis of its pH, turbidity, clarity, etc. Common implicit analyses would include the "lived" scientific method and its processes—from the utilization of scientific materials such as test tubes to the deemed significance of measurement apparatus. In most cases, the hegemony of Western scientific logic limits the discussion of the null.

While Eisner (1994) did not speak explicitly about this potential of the null, his analysis does offer the possibility of engaging with other knowledges and thus opens up questions about the hegemonic nature of modernist Western knowledge. For example, what if the water quality of a local river could be analyzed based on a deeper knowledge of the natural ecosystem and existing relationships of plants, other-than-human beings, the water itself, and the surrounding infrastructure? Would that not also refer to "water quality"? After all, for millennia, plants and animals have relied on and contributed towards consistent water quality, each with a complementary role and function. The absence of one being can disrupt the harmony of others, as well as impacting water quality. In this case, the null could be the forgotten knowledge of local environments, its naturally balanced ecosystems, and a sense of personal relationship to a place or the people local to it.

Although this example is rooted in one of our lived experiences and knowledges, sharing this as null in teacher education courses has provided an opportunity for aspiring teachers to grapple with the limitations and deemed supremacy of Western scientific methods (and reasoning) as reflected in standards and text. With more examples brought to light, some from students themselves, the utilization of Eisner's (1994) framework has created a stable foundation and praxis for asking what is not included. However, as mentioned earlier, acknowledging the existence of other knowledges and the lack of space for them in school curricula is not enough to question and understand the replication and systemic nature of White supremacist structures. In the next section, we introduce the framework of the Four "I's"—a framework utilized in anti-racist programs to illuminate how systemic racism operates, perpetuates, and manifests within our lived spaces.

Dimension	Definition (General)	Definition (Racism specific)	Example in Education
Internal	The way that someone internalizes superiority, inferiority, or any identity that (incidentally) helps a person's consciousness function within a system	The internalization of inferiority by BIPOC folx and superiority by White folx on the basis of racial identity [Includes the internalization of (hyper)(in)visibility by people of color, and erasure by Indigenous peoples]	<ul style="list-style-type: none"> • BIPOC folx - Stereotype threat • White folx - entitlement, "I deserve to get in, but (racialized other) did not"
Inter-personal	The way that people interact with each other to replicate/negotiate relative status or relations within a hierarchy	The way that people interact with each other to replicate racial status /negotiate relative status or relations in relation to race.	<ul style="list-style-type: none"> • Microaggressions: microassaults, microinsults, microinvalidations
Institutional	The formal/informal policies, structures, routines, outcomes/goals of a system that facilitate relating, being, and acting within the norms of a system	The formal/informal policies, structures, routines, and goals that facilitate relating, being, and acting within competitive, rationalistic, and individualistic White frames which disproportionately expose BIPOC folx to harm and disproportionately benefit White folx.	<ul style="list-style-type: none"> • Disparate policy impacts: school discipline referrals and outcomes, referrals for IEP or 504 plans • Property taxes as school funding mechanism
Ideological	The discourses, framing of, and positioning of (e.g., elevating) ideas that help to justify and set the norms of a system.	The discourses, framing of, and positioning of (e.g., elevating) ways of knowing and ways of being that help to justify White supremacy	<ul style="list-style-type: none"> • Underrepresentation / overrepresentation in curricular texts • School dress/hair policies

Table 1 *The Four "I's"* (Chinook Fund, 2010; Bivens & Marcus, 2005; and Bivens, 2005). Defined with Examples from Educational Spaces.

The Four "I's" and Systemic Racism (a.k.a., White supremacy)

The "Four "I's"" is a mnemonic device, credited to the Chinook Fund (2010), that helps anti-racist educators, activists, and organizers draw attention to systemic racism's internal, interpersonal, institutional, and ideological manifestations (See Table 1). However, an earlier four-component analysis of systemic racism, which used the terms internal, interpersonal, institutional and cultural, emerged in the 1980s from the anti-racist, feminist, and spiritual labors of the Women's Theological Center (WTC). When Paul Madden, the first author, learned of WTC's model from Donna Bivens of

the Women's Theological Center (WTC) and Paul Marcus of Community Change Inc (CCI) of Boston, WTC's model had already benefited from two decades of iterative and collaborative revisions from both WTC's partner organizations and anti-racist educators, organizers, and researchers alike (D. Bivens, personal communication, January 8, 2021). Since learning of WTC's model (Bivens & Marcus, 2005), Paul, over the last decade, has continued to modify the framing and definition of the four components of systemic racism to reflect the scholarship that has influenced his anti-racist praxis and research. In the process, Paul has opted to use the term ideological rather than cultural, both in preference for the pedagogical affordances of the Four "I's" as a mnemonic device (Chinook Fund, 2010) and the analytical focus and precision that ideology affords (as culture is not only ubiquitous, but multi-dimensional itself).

In using the Four "I's" together, we began becoming more explicit both in terms of our: a) ideological conceptualization of race, White supremacy, and racializing processes; and b) the academic sources that have shaped our praxis-oriented, anti-racist engagement with each of the Four "I's". Specifically, our treatment of systemic racism, *vis-a-vis* the Four "I's", is explicitly grounded by anti-colonial theorist Patrick Wolfe's (2016) conceptualization of colonialism and Black Studies scholar Alexander Weheliye's (2014) definitions of White supremacy, race, and racialization.

To start, Weheliye's (2014) definitions of race and racialization were particularly foundational to understanding the Four "I's" as an interrelated system of forces serving to support White supremacy, whose continuities over time and space constitute a *structure* of White supremacy. Weheliye's pedagogical shift from thinking of race as neither a social construct, nor as "a biological or cultural classification but as a set of sociopolitical processes of differentiation and hierarchization, which are projected onto the putatively biological human body" (Weheliye, 2014, p.5) provided a necessary space for understanding systemic racism as an ongoing, contested, and sociopolitical project of material wealth accumulation with linkable continuities to the past.

Meanwhile, our use of Wolfe's (2016) description of race as a set of ideologies and practices "whose diversity reflects the variety of unequal relationships into which Europeans have co-opted conquered populations" (p. 16) helped to illuminate the existence of different regimes of race across the globe while also specifying the defining features of systemic racism in the United States as a settler colony. As such, in alignment with Wolfe's (2016) work, our use of the Four "I's" underscored the role of anti-Black racism and Indigenous erasure in shaping all racializing processes within the United States historically and in the present. However, like Weheliye (2014), we urged our students to work within the grammar of relationality, rather than in a grammar of (hegemonic, hierarchical) comparisons, as we pushed to extend their analyses to examine the "relays betwixt and between the genocide of indigenous

populations in the Americas, the transatlantic slave trade, Asian American indentured servitude, and Latino immigration" (p.13).

In support of illuminating each level of systemic racism specifically, we draw from a multitude of researchers and our own experiences as differentially positioned, anti-racist, K-12 practitioners and teacher educators. With respect to the internal level, we draw extensively from Helms (2020) scholarship on racial identity formation, particularly her characterization of internalized racism as the internalization of inferiority by BIPOC folks and the internalization of superiority by White folks within a White supremacist system. While Helms's (2020) work is still highly relevant for explaining the nature of interpersonal racism from a psychological perspective, the work of Sue et al. (2007) on racial microaggressions has been a useful frame for students to be able to identify how differentially positioned people interact with each other to replicate/negotiate relative status or relations within a White supremacist system. On an institutional and ideological level, while we could offer many suggestions for readings that aim at connecting the continuities between past and present modes of racialization processes, there is no single text that we rely upon. That being said, the work of Weheliye (2014) and Wolfe (2016) provided useful schemata for reinterpreting our understanding of our institutionalized experiences and our ideological, often taken-for-granted, beliefs.

Although the internal is listed first in the Four "I's" framework (Figure 1 on following page), any one of the Four "I's" could be leveraged as an entry point for discussing systemic racism. As we will discuss, sometimes the interpersonal gives insight to the internal while the institutional illuminates the ideological, other times a different permutation may be more generative. In short, they are all connected and, in our practices, we have found that as long as we stay with the work, a full analysis always takes shape. Most importantly, in the process of illuminating the Four "I's", it is our hope that our collective schema for reinterpreting the way we experience our day-to-day racialized realities expands and, in doing so, opens up space for us to re-imagine reality for otherwise unimaginable anti-racist possibilities.

Integrating Eisner with the Four "I's"

Integrating the Four "I's" (Bivens, 2005; Bivens & Marcus, 2005; Chinook Fund, 2010) with Eisner's (1994) framework for curriculum, as seen in Figure 1, calls for a deeper, interrelated analytical examination of the roles of curriculum, pedagogy, and assessment in relation to White supremacy. Utilized in both an undergraduate Introduction to Educational Studies course and a graduate Curriculum Theory and Practice course, this integration compels students not only acknowledge that other knowledges, cultures, and languages are often absent, but also asks the central critical curriculum theory questions of: "Why are they absent?", "How and why does

Ongoing Use of Traditional US MS/HS Mathematics Curricula

4I's	Explicit	Implicit	Null
Internal - The internalization of inferiority by BIPOC folx and superiority by White folx on the basis of racial identity [Includes the internalization of (hyper)(in)visibility by people of color, and erasure by Indigenous peoples]	<ul style="list-style-type: none"> Students who cannot finish work within an externally-defined time frame will fail Students who finish early can work on enriching and engaging math problems or projects. They have no responsibility to help others. 	<ul style="list-style-type: none"> Strong/ weak reflection of students repertoires of cultural practices and day-to-day reality within math curriculum's problems, explanations, and/ or math history. 	<ul style="list-style-type: none"> Students personal experiences, ways of knowing, and being are excluded from the curriculum.
Interpersonal - The way that people interact with each other to replicate racial status / negotiate relative status or relations in relation to race.	<ul style="list-style-type: none"> A teacher grades on a curve, work is done independently, and math is competitive despite legacy of opportunity gaps in relation to gender, race, and/ or socio-economic status. 	<ul style="list-style-type: none"> A teacher calls upon and rewards the responses of White and Asian students; in particular males. Asian students and White women are treated as "procedurally" competent, but are too often, and unfairly categorized as conceptually weak. 	<ul style="list-style-type: none"> A teacher/ math coach does not offer extra supports to students who have had unequal access to traditional math curriculum; attempts are not made to relate math to students funds of cultural, personal, or community knowledge and/ or experiences.
Institutional - The formal/ informal policies, structures, routines, and goals that facilitate relating, being, and acting within competitive, rationalistic, and individualistic White frames which disproportionately expose BIPOC folx to harm and disproportionately benefit White folx.	<ul style="list-style-type: none"> Government(s) make math a high stakes testing subject that determines school funding, student graduation, and life opportunities <ul style="list-style-type: none"> School tracking in math 	<ul style="list-style-type: none"> School district still use traditional mathematics curriculum despite strong empirical evidence that traditional curriculum is generally inferior to new math curriculums AND has a particularly negative impact on women, students of color, and/ or low income students. 	<ul style="list-style-type: none"> Lack of curricular materials and mandated content standards that promote full history of mathematics beyond a singular progression from Greece to Renaissance Italy to Enlightenment France/ England to the present.
Ideological - The discourses, framing of, and positioning of (e.g., elevating) ways of knowing and ways of being that help to justify White supremacy	<ul style="list-style-type: none"> Textbook portrays history of math as starting in Greece and progressed linearly to Renaissance Italy to Enlightenment France/ England to modern US. Important answers should always be presented in symbolic mathematics. 	<ul style="list-style-type: none"> "Platonism" - math is immutable, unchanging system of logic waiting to be discovered. Detached from human interests and purposes. Visual/ concrete models are inferior to symbolic 	<ul style="list-style-type: none"> Our base 10 system is the Hindu-Arabic, positional base 10 system originating in India and then modified in current day, middle east. Banned in Florence, Italy in 1299. <ul style="list-style-type: none"> Algebra was developed by Muhammad ibn Musa al-Khwarizmi (Iranian/ Persian) and Greeks learned math/ sci/ philosophy from Egyptians (see Aristotle's metaphysics)

Fig. 1 Example of Instructor-created Sorting Activity that integrates Eisner's (1994) with the Four "I's" (Chinook Fund, 2010; Bivens & Marcus, 2005; and Bivens, 2005)

schooling promote White supremacy?", and "How is systemic racism ever-present in day-to-day teaching?"

Noticing the critical potential of this joint framework, we worked together to construct a set of activities, first, for students within an introductory graduate-level Curriculum Theory and Practice course and then, later, for an undergraduate-level, Introduction to Educational Studies Course. As these conversations are often not engaged within introductory level courses, we will share the two different paths we took to integrating these frameworks with respect to our different course goals, our differentially positioned students, and, as discussed in the second section, how our own racialized and gendered positionalities influenced the ways we embodied this pedagogical initiative.

In using this analytical framework, we aim to offer students the opportunity to do some identity work with respect to their future practice and their own subjectivity and to contextualize these efforts in relation to trans-national, anti-colonial and anti-racist social change efforts. While we draw from revolutionary critical pedagogies that have the "analytical robustness and ideological inclination needed to sort through the underlying power manipulations of colonialist forces" (Grande, 2015, p. 117), we also recognize our need both to monitor our anthropocentric presumptions and to reinterpret these insights for the purposes of advancing anti-racist, abolitionist, and/or

decolonizing projects. Ultimately, like Grande (2015), we hope that our students' engagement with revolutionary critical pedagogy will not only be used within their future sites of practices, but ideally within anti-racist and anti-colonial organizing work outside the structures of schooling as well.

For us, this is challenging work, not only pedagogically, but also personally as we embrace our own ongoing process of becoming, organizing, and relating to others, as non-Indigenous, differentially racialized educators within the United States. In this process, as indicated by our citation of her work, we have found that grappling with Grande's (2015) *Red Pedagogy* to be the most generative work for connecting our pedagogical work to the work of social change. Situated professionally at the intersection of Indigenous political theory and critical pedagogical studies, Grande's work, in particular *Red Pedagogy*, has helped us to sit with our relationship to an Indigenous subjectivity "that addresses the political quest for sovereignty, the socioeconomic urgency to build transnational coalitions, and creates the intellectual space for change" (2015, p. 163). In doing so, we have embraced trying to operationalize a praxis that honors Grande's (2015) call for a pedagogy that "would not only view the personal as political, but the political as deeply informed by the structure of colonialism and global capitalism" (p. 163), while also advancing the material work of developing pedagogical space for the "critical analysis of the intersecting systems of domination and the tools to navigate them" (p. 164).

Class Example 1: Introduction to Educational Studies (Paul Madden)

A key goal of my undergraduate Introduction to Educational Studies course was to understand how systemic racism and other systems of oppression/dispossession have influenced the history, philosophy, and ongoing structures of schooling in the United States. As such, I started this course by developing students' capacity to not only illuminate the four dimensions of systemic racism, but to get a textured feel for how the different dimensions of systemic racism have replicated, and continue to replicate, within US schooling contexts.

In support of these efforts, I created conversational guidelines to support transformative and empathetic interpersonal conversations, in the hopes of providing students with a constructive space in which to grapple with definitions of race, culture, systemic racism, and White supremacy. In recognition of students' racially differential experiences, students were asked to self-select into caucus groups, that is, small groups where students could discuss their differential racialized experiences with other students who shared a similar set of racializing experiences. Other times, students discussed systemic racism within interest groups organized in relation to their intended grade-level, content area, and/or curricular or pedagogical interests. In both types of groupings, caucus groups and interest groups, I asked students to reflect upon the differential histories of schooling (and living) in the United States with respect to the intersecting hierarchies of race, gender, sexuality, and class.

While students engaged with numerous secondary and primary sources in these groups, I also engaged in pedagogical efforts to ensure that these theories and frameworks (head work) connected with the heart and hand work of anti-racist praxis. Specifically, I asked students to reflect on their own experiences regarding stratification within schools. To activate student's prior knowledge, experiences, and understandings, I first asked students to complete a retrospective Social Pear-amid activity based on their own K-12 experiences in schools (See Figure 2 below). To model vulnerability and to generate thoughtful responses, I, as a White male, shared my own middle school experiences with school-based stratification (See Figure 3 on following page). Then, I asked students to place the highest and lowest status social groups at the top and bottom of the pear.

Social Pear-amid Activity

Imagine one of your elementary / middle / high schools (circle one). Then, fill in the social hierarchy pear-amid in a way that is meaningful for you. The top of the pear-amid should be populated with student groupings with the highest status, while students at the bottom of the pear-amid should have the lowest status. Please draw additional horizontal and vertical lines as needed.

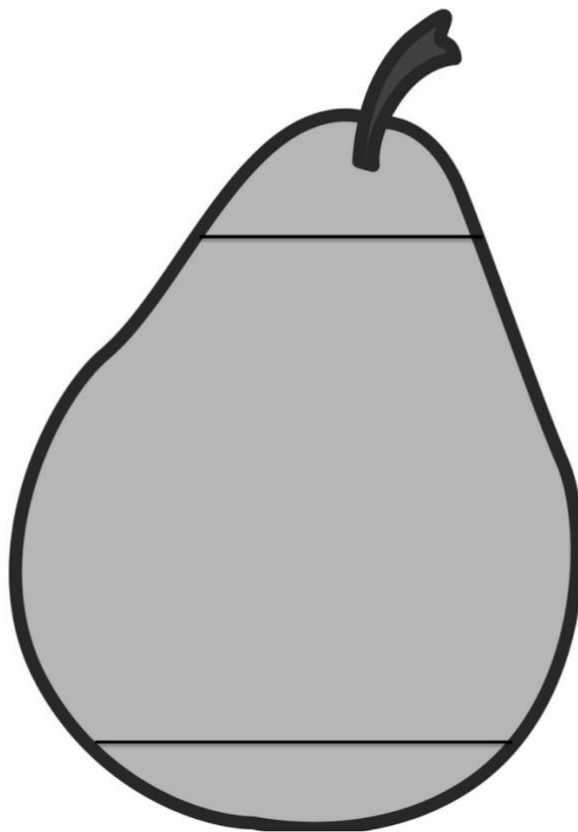


Fig. 2 Pre-activity for Four “I’s” within an Introduction to Educational Studies Course

While some students were able to complete the activity with ease, a few students, mostly White, resisted this activity either by saying that there was no social hierarchy within their schools or that the social hierarchy within their schools was not based on race. Rather than directly challenging students on their interpretation of their own

Imagine one of your elementary (middle) high schools (circle one). Then, fill in the social hierarchy in a way that is meaningful for you. The top of the pear-shaped should be populated with students of the highest status, while students at the bottom of the pear-shaped should have the lowest status. Add additional horizontal and vertical lines as needed.

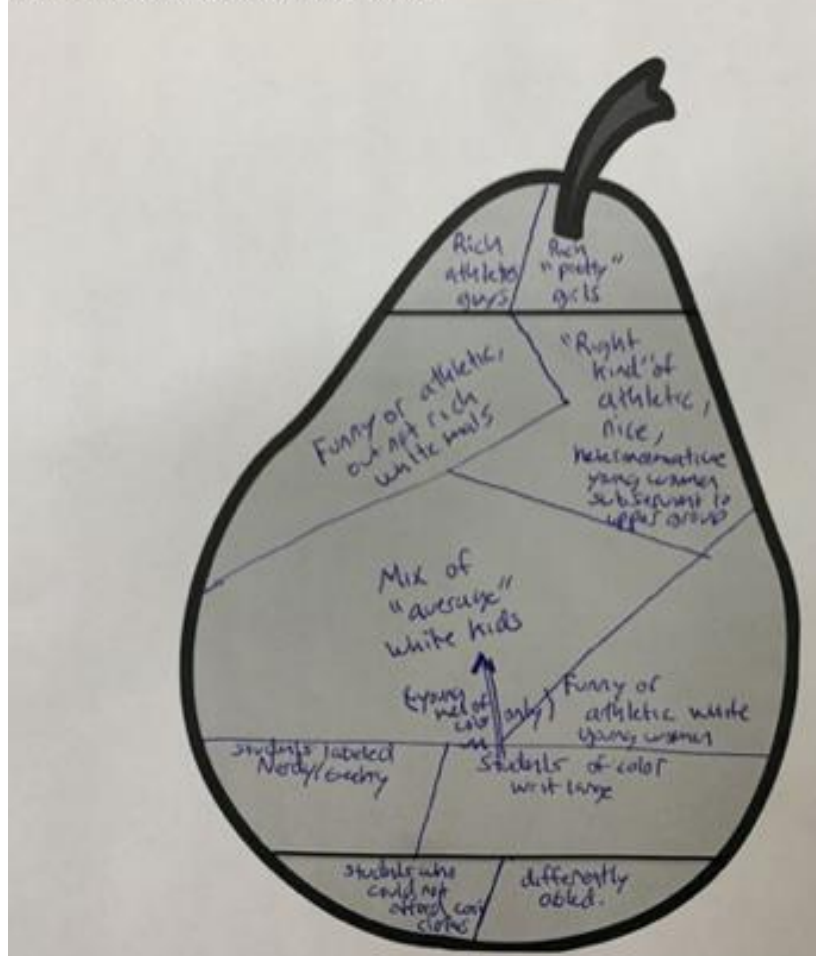


Fig. 3 Instructor's Personal Example of Four "I's" Pre-activity within an Introduction to Educational Studies Course

experiences, I tried to invite students to wonder: a) why do you think this was the case within your school, but not within other folks' schools? and/or b) why do you think, given your positionality, you may not have noticed it?

Once students had a chance to activate their own prior experiences with stratification in schooling and to develop a shared anti-racist knowledge base, I introduced them to the Four "I's" using content from Table 1 and, soon thereafter, Eisner's (1994) conceptualization of curriculum. In particular, Figure 1 is the worksheet that I utilized to engage students in applying the Four "I's" in relation to Eisner's (1994) conceptualization of curriculum. Specifically, before asking students to populate this analytical framework themselves, I have them start by using Figure 1 as a sorting activity. In practice this means that students were provided worksheets (or access to

4I's	Explicit	Implicit	Null
Internal - The internalization of inferiority by BIPOC folx and superiority by White folx on the basis of racial identity [Includes the internalization of (hyper)(in)visibility by people of color, and erasure by Indigenous peoples]			
Interpersonal - The way that people interact with each other to replicate racial status / negotiate relative status or relations in relation to race.			
Institutional - The formal / informal policies, structures, routines, and goals that facilitate relating, being, and acting within competitive, rationalistic, and individualistic White frames which disproportionately expose BIPOC folx to harm and disproportionately benefit White folx.			
Ideological - The discourses, framing of, and positioning of (e.g., elevating) ways of knowing and ways of being that help to justify White supremacy			

Fig. 4 "Table of Analysis" - Integrating Eisner's (1994) with the Four "I's" (Chinook Fund, 2010; Bivens & Marcus, 2005; and Bivens, 2005)

Google Jamboard) that look like *Figure 4* and, in groups of two or three, they worked together to sort the twelve rectangular cells from *Figure 1* into their correct row and column.

While students leave this activity feeling confident in their abilities to illuminate systemic racism in relation to their grade level and/or content area, upon filling out *Figure 4* on their own students began to struggle, especially with the ideological row and null column. This observation was not surprising as I found this to be challenging as well. However, I encouraged students to start by identifying the explicit and implicit aspects of interpersonal and institutional racism first and to then build out from there. This seemed more effective as students often found their interpersonal examples to be generative for thinking through how youth might internalize superiority/inferiority based on these experiences (internal level) and how the proliferation of these interpersonal interactions related to institutional (in)actions. From there, students were able to apply—to the best of their ability—these concepts to the ideological row and the null column. Additionally, we also learned that students were less likely to get stuck if they were told that sometimes the implicit is more obvious than the explicit, and that uncovering the null—the silences, absences, and omissions—necessitates patience as it is often only visible after reflection on the explicit and implicit curriculums.

Class Example 2: Graduate Curriculum Theories & Practice (Anne Vera Cruz)

In the graduate-level Curriculum Theories and Practice course, teaching Eisner's (1994), amongst others canonical authors', conceptualizations of curriculum were understandably privileged. Eisner's (1994) definition of curriculum was centered as foundational to understanding the similarities and differences of the preferred knowledges, pedagogies, and assessments within the liberal, pragmatic, systematic, existential, and radical curriculum paradigms (Null, 2017). In doing so, I observed that students began to implicitly understand the contours of White supremacy within curriculum by noticing the particularities of curricular paradigms' philosophical, ontological, and epistemological orientations, and how these beliefs and or experiences shape the rationale behind why specific content, pedagogies, and ways of assessments are included, prioritized, or excluded.

However, it should be noted that this approach to engaging in anti-racist conversations was intentionally less direct compared to the undergraduate course, because I am a BIPOC woman from the Global South. Although White students' anti-racist identities are positively affected by genuine friendships with BIPOC peers (Lachuck and Mosley, 2011), in contradistinction, White students tend to unfairly rate BIPOC professors such as myself who teach about racism as more biased than comparable White professors teaching similar topics—a trend that has been shown to disparately effect BIPOC faculties' tenure and promotion bids (Boatright-Horowitz and Soeung, 2009; Littleford et. al., 2010). As such, the last curriculum paradigm that students were introduced to, by design, was radical curriculum.

In the selected course textbook, the radical curriculum paradigm was composed of concepts and frameworks from Apple (2004), Freire (1970), and Pinar (2019), and it is where I introduced the Four "I's" as an additional reading. While I expected that students would not be completely comfortable with the discussion of White supremacy or hegemony, the spiraled application of Eisner's (1994) hidden and null curricula throughout other curricular paradigms allowed for students to consider its possibility ahead of time. This means that instead of rejecting the messenger with the message, they had many opportunities to come to understand the message on their own before the message was formally delivered and discussed in a classroom setting.

With classes that were having difficulty coming to understand the message on their own, Paul, who is a White cis-gendered male, was often invited as a special guest to present the Four "I's". Having an additional, differentially positioned faculty member was pedagogically strategic in four ways. First, our different and ongoing experiences with de-internalizing racism and doing anti-racist work offered a greater variety of stories with which students could identify. Second, from a Vygotskian learning perspective, having two faculty members who could engage in smaller group conversations as a more-knowledgeable other afforded more opportunities to scaffold, in real time, shifts in students' anti-racist, Zone of Proximal Development.

Third, for White students who were having particular difficulty grappling with feelings of guilt or anger, Paul offered an embodied third option, which while not devoid of guilt was not stifled by guilt, nor anger. Fourth, and an uncomfortable truth for White teacher educators to hear, having Paul there helped buffer Anne from the differential impacts that often show up in evaluation outcomes (Boatright-Horowitz & Soeung, 2009) for BIPOC faculty members engaging White students in conversations about race.

Either way, solo or otherwise, Figure 1 was first leveraged as a sorting activity. However, given that most of the graduate students were either practicing teachers or had already participated in an undergraduate pre-service teacher education program, they were more able and eager to grapple with the implications of these integrated frameworks in relation to their own teaching praxis (Figure 4). Having a relatively stronger grasp on curriculum theory, in addition to a broader experiential base, graduate students were able to go deeper into practice than the undergraduate students even if they received less rigorous instruction with respect to conceptualizing White supremacy and anti-racism. Still, given broader institutional support, I am hopeful for a deeper engagement for both populations.

Differentiating Our Table of Analysis for Differentially Positioned Students

While this pedagogical approach to engaging in anti-racist analysis within our courses has been generative, it was challenging for many students. In general, we observed that BIPOC students, due to their lived experiences were typically, but not always, eager for more time for independent practice while White students, due to their racialized experiences of not needing to carefully navigate White institutions, often, but not always, needed extra support on their anti-racist journeys (Helms, 2020; Lachuck & Mosley, 2011). Nonetheless, in alignment with Laughter (2012), we agree that labeling students, including White students, as naïve, inexperienced, or monolithic risks losing their trust and thus the opportunity to engage them in developmentally appropriate anti-racist pedagogy. With this in mind, there are three sets of supports that we typically provide for our White students in relation to: a) framing the activity, b) scaffolding the activity, and c) pushing for praxis.

Framing the activity is very important, especially for White students who are often at the beginning of their anti-racist journeys. For those with newly emerging anti-racist understandings there can be a lot of cognitive dissonance and emotional discomfort that can prevent deeper analysis and, ultimately, anti-racist action (Helms, 2020; Picower, 2009). For some of these White students, anti-racist conversations can feel as though they are being told that that their loved ones and mentors were liars. We have therefore found it helpful to acknowledge this feeling directly, almost word for word, in an effort to honor the affective nature of this work, which of course affects differentially racialized students, differently.

Second, in scaffolding the activity for students new to anti-racist work, pushing them past individualistic and interpersonal analysis was challenging but critical to system-level thinking. In particular, guiding students away from pathologizing racist ideologies within the interpersonal actions of a small subset of White educators was key. Doing so prevented the unhelpful diversion of identifying good/bad Whites and facilitated the observation that most White folks' beliefs about race are non-unique as they are embedded within a broader set of social-culturally and historically situated discourses. For example, when students became overly focused on interpersonal racism, we asked reorienting questions like "what would an educator need to believe/think to act differently?" (ideological reorientation) or "what school policy, routines, or outcomes would need to be changed for this to no longer seem like a normal or naturalized or acceptable practice or policy?" (institutional reorientation). In answering these questions, students often learn to identify the anti-racist ideologies and/or institutional policies, which can then create a negative imprint of the racist ideologies or institutional policies we were hoping they might identify. In general, we affirm Lachuck and Mosley's (2011) approach of dialogically reworking both the more productive and less productive narrative threads in pre-service teachers' experiences, rather than following the non-dialogical and ironic trap of many practitioners' anti-racist version of banking-model pedagogy.

Finally, even though emerging anti-racists often resistantly and apprehensively ask "I get it, but what can we do about it?", they also struggle the most with imagining and/or implementing concrete examples of anti-racist praxis. With this in mind, it was helpful to have them start by analyzing a hypothetical example. With this psychological distance in place these students can problematically, but temporarily, play the good anti-racist and draw up advice for the less good anti-racist other. However, once they have drawn up the advice, you can circuitously turn it back towards their teaching practice by asking them questions such as "How might you advise your school to take similar action?" or "How might you support your fellow educators through modeling these suggested practices or policies in your classroom?".

Of course, these recommendations do not preclude the need for offering extended activities for our students who are further along in their anti-racist journeys. Personally, this can be challenging for us as teacher educators as it requires a continuous deepening of our own anti-racist content knowledge from fields ranging from sociology to psychology to critical geography, and, of course, Black studies and Critical Indigenous Studies. Within this process, we often find ourselves emotionally struck by the initial discomfort of realizing that "we do not know what we do not know," coupled with a mixed exuberance of anxiously searching for a foothold within our next anti-racist vantage point. At the moment, our newest vantage point was revealed by the concurrent reading of Weheliye's (2014) *Habeas Viscus*, Hartman's (1997) *Scenes of Subjection*, and Wilderson's (2020) *Afropessimism*. It should be noted

that, although the first of these readings emerged from our interest in the work of Dr. Sylvia Wynter, the latter readings emerged from Paul's attempts at supporting a student who was already deeply engaged in Afropessimism. Thus, as our anti-racist praxis has taught us, we must remain vigilant in our willingness to be teacher-learners and learner-teachers (Freire, 1970) in the service of anti-racist outcomes.

Conclusion

Translating theory into praxis has always been a central question to researchers, educators, policymakers, and administrators. In this paper, we described how we approached integrating curriculum theory and an anti-racist analytical framework in support of efficacious anti-racist pedagogy. Grounded by our respective teaching praxes, we illustrated two ways our *Table of Analysis*, which integrates Eisner's (1994) three curricula with the anti-racist framework of the Four "I's" (Bivens, 2005; Bivens & Marcus, 2005; Chinook Fund, 2010) could be utilized, expanded, and adapted in support of an anti-racist teaching praxis. Specifically, we presented its use within an undergraduate course that started with the anti-racist framework of the Four "I's" and within a graduate curriculum theories class that started with Eisner's (1994) conceptualization of curriculum.

While it is our hope that other teacher educators, curriculum theorists, curriculum specialists, and administrators can build upon what we have learned, there are two notable limitations that we think it is important to share. First, while we are aware that our integrated analytical framework helps facilitate students' illumination of a snapshot of systemic racism within a particular spatiotemporal location, we have only begun recently experimenting with how we can use this model to help students see systemic racism as a structure with (dis)continuities, vertically across time and horizontally between and betwixt places. As such, we realize that if we were only to undo the knotted entanglements of systemic racism's internal, interpersonal, institutional, and ideological manifestations in the present that, without attentiveness to its structural continuities, we may simply be breaking off stems that will regenerate, rather than digging up its tangled roots (Wolfe, 2016). Second, we are increasingly aware that in order to think relationally rather than comparatively (Weheliye, 2014), we actually need to be more explicit about the ways that White supremacy, anti-Black racism, Indigenous erasure, anti-Asian racism, anti-Latinx racism, and racialized capitalism relate to each other. Otherwise, without relating each set of racializing processes and structures to each other, there will always be an implicit, and often explicit, comparison of which set of racializing processes has the most legitimate claims to harm (Weheliye, 2014).

Truthfully, and maybe uncomfortably at times, our incomplete understanding of our limitations has been hard-earned. Sometimes, new understanding emerges from reflecting on our mild disappointment that a student's work did not reach the level of

analysis we were hoping for, other times it is the heart-wrenching realization that we disappointed, or even marginalized, one of our students with the unfinished-ness of our pedagogical skillfulness. Further, as we do this work with students, we cannot help but reflect on our own workplaces, past and present, and what we could or should have done—or might now do. This process continues to illuminate our own personal shortcomings. In fact, our use of our integrated frameworks has kept us more honest than we might otherwise be about the explicit, implicit, and null of our internalized, interpersonal, institutional, and ideological praxes.

For the colleagues and students who have helped us along the way, we are grateful. In this spirit, we hope others graciously engage with this integrated analytical framework. While always incomplete, we are hopeful that others will be able to find additional ways to bring the knowledges produced by curriculum theorists and anti-racist activists, organizers, and educators to bear on co-constructing anti-racist spaces full of anti-racist imaginings and potentialities for right relations and critical wellbeing.

References

- Apple, M.W. (2004). *Ideology and curriculum*. New York: Routledge.
- Bell, D. (1993). *Faces at the bottom of the well: The permanence of racism*. NY: Basic Books.
- Bivens, D. (2005). What is Internalized Racism? In M. Potapchuk & S Leiderman, *Flipping the Script: White Privilege and Community Building* (pp. 43-52). MP Associates and the Center for Assessment and Policy Development.
- Bivens, D. & Marcus, P. (2005, Sept 17). *Understanding Racism as a System*. FACES Fall Retreat, The Connors Center – Boston College, Dover, MA.
- Boatright-Horowitz, S. L., & Soeung, S. (2009). Teaching White privilege to White students can mean saying good-bye to positive student evaluations. *American Psychologist*, 64(6), 574–575. doi: [10.1037/a0016593](https://doi.org/10.1037/a0016593)
- Chinook Fund (2010). *The Four "I's" of Oppression* [PDF]. Colorado Inclusive Funders. Accessed on 1/10/2020 from: http://www.coloradoinclusivefunders.org/uploads/1/1/5/0/11506731/the_four_is_of_oppression.pdf
- Deloria, V. (2012). *The metaphysics of modern existence*. Fulcrum Publishing: Golden, CO.
- Eisner, E.W. (1994). *The educational imagination: On the design and evaluation of school programs*. New York: Macmillan College Publishing Company.
- Flinders, D., & Thornton, S. (2017). *The curriculum studies reader* (4th ed.). New York, NY: Routledge.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York & London: Bloomsbury.
- Grande, S. (2015). *Red pedagogy: Native American social and political thought*. Lanham, Maryland: Rowman & Littlefield.

- Helms, J.E. (1992). *A Race Is a Nice Thing to Have: A Guide to Being A White Person or Understanding the White Persons in your life*. Topeka, KS: Content Communications.
- Helms, J. E. (2020). *A race is a nice thing to have: A guide to being a white person or understanding the white persons in your life*. Cognella.
- Illich, I. (1970). *Deschooling society*. Britain: Calder and Boyars Ltd.
- Martinez, A. A. (2012). *The cult of Pythagoras: Math and myths*. University of Pittsburgh Press.
- Morris, M. (2016). *Curriculum studies guidebooks: Concepts and theoretical frameworks*. Peter Lang.
- Null, W. (2016). *Curriculum: From theory to practice*. Maryland: Rowman & Littlefield.
- Lachuck, A. S. J. & Mosley, M. (2012). Us & Them? Entering a three-dimensional narrative inquiry space with white pre-service teachers to explore race, racism, and anti-racism. *Race, Ethnicity and Education: An International Journal of Research and Studies*, 15(30), 311-330. doi: [10.1080/13613324.2011.578123](https://doi.org/10.1080/13613324.2011.578123)
- LaDuke, A. E. (2009). Resistance and renegotiation. *Multicultural Education*, 16(3), 37-44.
- Laughter, J. C. (2011). Rethinking assumptions of demographic privilege: Diversity among white preservice teachers. *Teaching and Teacher Education: An International Journal of Research and Studies*, 27(1), 43-50. doi: [10.1016/j.tate.2010.07.001](https://doi.org/10.1016/j.tate.2010.07.001)
- Littleford, L. N., Ong, K. S., Tseng, A., Milliken, J. C., & Humy, S. L. (2010). Perceptions of European American and African American instructors teaching race-focused courses. *Journal of Diversity in Higher Education*, 3(4), 230–244. doi: [10.1037/a0020950](https://doi.org/10.1037/a0020950)
- Null, W. (2017). *Curriculum: From theory to practice, 2nd ed.* Maryland: Rowman & Littlefield.
- Picower, B. (2009). The unexamined whiteness of teaching: How white teachers maintain and enact dominant racial ideologies. *Race, Ethnicity and Education*, 12(2), 197-215. doi: [10.1080/13613320902995475](https://doi.org/10.1080/13613320902995475)
- Pinar, W.F. (2019). *What is curriculum theory?* New York: Routledge.
- Schubert, W.H. (1991). Curriculum reform. In Wills, G. & Schubert, W.H (Eds.). *Reflections from the heart of educational inquiry: Understanding curriculum and teaching through the arts*. New York: SUNY Press.
- Semali, L., & Kincheloe, J. (1999). *What is Indigenous knowledge? Voices from the academy*. New York: Falmer Press.
- Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: implications for clinical practice. *American psychologist*, 62(4), 271.
- Tuhiwai Smith, L. (2012). *Decolonizing methodologies: Research and Indigenous peoples*, London & New York, NY: Zed Books.
- Vera Cruz, A.C., Madden, P. E., & Asante, C. K. (2018). Toward cross-cultural curriculum development: An analysis of science education in the Philippines,

- Ghana, and the United States. In *Intercultural studies of curriculum* (pp. 37-57). Palgrave Macmillan, Cham.
- Weheliye, A. G. (2014). *Habeas viscus: Racializing assemblages, biopolitics, and black feminist theories of the human*. Duke University Press.
- Wolfe, P. (2016). *Traces of history: Elementary structures of race*. Verso Books.
- Wynter, S. (2003). Unsettling the coloniality of being/power/truth/freedom: Towards the human, after man, its overrepresentation—An argument. *CR: The new centennial review*, 3(3), 257-337. doi: [10.1353/ncr.2004.0015](https://doi.org/10.1353/ncr.2004.0015)