THE LIMITATIONS OF BEING A *GOOD ANTIRACIST*

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Conceptual Geography

In *How to Be an Antiracist*, Kendi (2019) problematizes the fantasy of a stable antiracist identity by claiming, "racist and antiracist are not fixed identities. We can be racist one minute and an antiracist the next. What we say about race, what we do about race, in each moment, determines what—not who—we are" (p.10). Indeed, because human psyches and emotional worlds are impacted by the structure of relations of domination (Du Bois, 1903/2003; Fanon, 1952/2008), antiracists' psyches and emotional worlds are not separate from what we are working against, namely the existing relations of race and racism. In this paper, we explore these insights relative to our shared antiracist identity aspirations as teacher educators by specifically investigating how racialized emotions trouble the idealized antiracist identity in interracial encounters. A Korean-American woman and White man positioned differently in terms of race, gender, and age, we engage in collective memory work and currere storying to parse similar personal struggles with complex and intense emotions erupting across racial lines.

As Pinar et al. (1995) describe, "Psychoanalytically, currere as interpretation of experience involves the examination of manifest and latent meaning, conscious and unconscious content of language, as well as the political implications of such reflection and interpretation" (p. 521). In this regard, currere is able to serve as an interpretive lens on Bion's (1994) observation that experiences borne from interpersonal encounters are often tantamount to emotional storms. Such relational disturbances offer the potential for greater awareness of the world and one's relation to it, even if such knowledge may prove unpleasant and resolution is not

guaranteed. While currere is not psychoanalysis per se, the practice draws from psychoanalysis' hermeneutics of the complex intersection of self and social with the aim of uncovering that which is hidden.

Mindful of the contemporary conservative will to disavow knowledge (Taubman, 2012) through the silencing of race-critical engagement within US curricula, we locate this work in the necessary, complex, and unfinished conversation of curriculum which centers experience and the "shifting expression of subjectivity attuned to the present moment" (Pinar, 2019, p. 17) in addressing the question, *what knowledge is of most worth?* While we recognize the contemporary media hollowing out and neoliberal corporate appropriation of the term *antiracist* as trope, we purposefully maintain this term as signifier of an ongoing, active commitment to fight racism (Oluo, 2019) in solidarity with historical and contemporary Black and Brown antiracist traditions.

That said, why bother with emotions? The presupposition carried by our work is that emotions underpin the hidden curriculum (Appel, 1995) as well as curriculum theory as "a form of autobiographically and academically informed truth telling" (Pinar, 2019, p. 17). Furthermore, emotions are integral to "feeling race" (Bonilla-Silva, 2019, p. 2) and on such grounds often manifest in the form of resistance, anger, dread, shame, and anxiety, among others. As group-based, relational phenomena, racialized emotions are experienced both positively and negatively—albeit differently—across and within all racial groups. They are central to the production of both subjectivity and material reality, and are ambivalent and malleable (Bonilla-Silva, 2019, pp. 3-14). Additionally, racialized emotions are not substances "in the interior of individuals, but transacted between actors who are already shaped by social relationships and history" (Bonilla-Silva, 2019, p. 3) and as such are useful towards "articulating the personal sphere in political terms" (Haug, 1999, p. 43).

In this sense, structure and affect fuel each other and are inseparable and bound together. Relative to the existence of multiple (Bonnett, 2000, pp. 85-86) and often hotly contested (p. 115) antiracist projects, including vital projects that focus on interrogating the public structural and institutional edifices of racism, we seek through autobiographical storying (Pinar, 2019) to uncover difficult, contradictory, equivocal identity and relational-based emotional challenges that we , as aspiring antiracists, have experienced. Simultaneously, we engage such fractious relational and emotional terrain in order to enhance our commitment to combating hatred, racism, and White supremacy. While such work does not substitute for ongoing public antiracist labor in schools and society, it is supplementary in that it ultimately seeks to eradicate traces of hatred and racism residual within the relational enactments of antiracist practitioners (Badenhorst, 2021) through rigorous, process-based psychoanalytic excavation and renovation of the self over time. As outlined by Pinar (2019), "self-knowledge and public service are complimentary projects" in

the work of *currere* (p. 24). Crucial to autobiographical storying is an attention to emotions, to hopes and fears, and to the ways in which we perceive others and the construction of otherness within and outside of education (Britzman, 1998). Consequently, we seek to reckon with Oluo's (2019) observation that instead of pretending to be free of racism, "Anti-racism is the commitment to fight racism wherever you find it, including in yourself". Internally lodged racism, due to its obscurity, needs to be uncovered and engaged so that it can eventually be dismantled, and storying serves as incremental means to what Walkerdine (1990, as cited in Kamler, 2001, p. 137), frames as blowing apart "the fictions through which we have come to understand ourselves" (p. xiv).

Furthermore, inspired by Foucault's (1997) recontextualization of Greco-Roman self-writing as a practice in care of the self "by which one tries to work out, to transform one's self" (p. 2), we employ Kamler's (2001) feminist/poststructuralist rendering of story writing as performative sites of struggle for "transforming both the text and the writer's subjectivity" (p. 34). Shaped by contemporary cultural storylines and power relations, our respective stories dispense with the idea of authentic voice (Kamler, 2001, pp. 37-46) and instead function as interpretive resources (Kamler, 2001, p. 178) that patch together fragments of two subjects who are—to paraphrase Gramsci (1971)—products of a historical process that has deposited in us an infinity of traces without leaving an inventory (p. 324). Since this larger historical context that co-constitutes us remains unfinished, it follows that our stories are fractional attempts at making sense of complex relational and emotional phenomena rather than confessions assuming the flush finitudes of absolution and resolution.

Consequently, our stories are partial representations that may at times expose, implicate, and deny us resolution. Moreover, rather than being constituted by a linear sequence of events or experiences, our respective stories are a site in which events, experiences, and borrowed ideological motifs of political, social, and cultural significance agglomerate in an anachronous manner (Kamler, 2001. pp. 1-3). Psychoanalysis has demonstrated memories recalled in the present as often bearing little resemblance to what happened in the past since memories are composite compromise formations of experiences retrospectively represented and shaped through the distorting lenses of human wishes, fantasies, and desires to which they are attached (Sprengnether, 2012, p. 215).

Morris (2002, p. 150) draws attention to how past experiences enduring in the present through partial and fragmented memories may produce intensification rather than psychological distance. Self-writing therefore becomes an important interpretive tool for giving a modicum of contour and meaning to the chaos of scattered screen memories—partial memory traces of the past that constantly both erode and accrete relative to the tides and flows of our emotions, fantasies and desires in the present. Memory then is a process, rather than a product, in which

past and present interact and enmesh in complex and unpredictable ways (Sprengnether, 2012, pp. 228-229). However, that individual memory is flawed does not mean it has no power or significance. Rather, as described by Sprengnether (2012), the unsettled quality of memory "reminds us that we are engaged in a complex process of investigating, constructing, and revising the trajectories of our lives" (p. 235). In this regard, storied memory is germane to collective memory work (Haug, 1999) as an intervention process for critically thinking through and theorizing how racialized emotions complicate and trouble the fantasy and fragility of antiracist identities in interracial encounters. Here, as with currere (Pinar, 2019, p. 15), "the subject and object of research are one and the same person" leading to an elimination of the boundary that separates the particularities of the private from the vagaries of the public (Haug, 1999, pp. 35-36).

The collective nature of such work, in turn, enables us to collaborate in discussing, interrogating, comparing, clarifying, prioritizing, documenting, and redrafting perceptions, ideas, insights, and questions, as well as probing silences, discontinuities, and moments of reticence and evasion grounded in inhibitions and insecurities that arise from self-disclosure. Honesty and disclosure are encouraged through shared understanding of our mutual vulnerability and recognition that our stories are partial constructs rather than complete representations of us, as well as by our joint commitment to growth in our effectiveness as antiracism practitioners and how we both relate to others and construct otherness. And while our experiences signal different contexts, they share a theme of generalizable import namely that by focusing on the affective dimension of our stories, we illuminate a complex picture of the ways in which individual psychological mechanisms support and perpetuate structural forms of racism, hostility, and hatred if not recognized and symbolized. As will become apparent, aspiring antiracists are not immune from enacting willful ignorance through the disavowal of disruptive and uncomfortable forms of knowledge (Taubman, 2012) in order to maintain the fantasy of a stable and coherent *good antiracist* identity. Consequently, we strive to directly "locate the autobiographical in its social and cultural landscape" (Kamler, 2001, p. 2) in hopes that we can better think *with* those powerful and often unconscious affective forces that fuel racist disposition and discourse.

In the following section, we—two teacher educators invested in antiracism work across curriculum and culture—present a set of stories borne from interracial encounters that continue to evoke a sense of "emotional storm" (Bion, 1994) arising from our conflicted positionalities as insiders and outsiders among particular racialized groups. To this, Britzman (2009) offers that symbolizing emotional storms is the inevitable work of education (pp. 147-148). Grounded in past experiences that problematize our antiracist identities and relations across racial lines, we later open up these stormy accounts to critical discussion and redirected antiracist psychoanalytic scrutiny (O'Loughlin, 2020, p. 13-16) in the vein of thinkers like

Fanon (1952/2008), Cheng (2001), Matias (2016), and Shim (2020). Admittedly, while psychoanalysis has largely been marginalized within the field of education, a second reconceptualization of curriculum studies averred by Pinar (2013, p. 61) offers opportunity to recuperate relevance of psychoanalysis' disavowed knowledge (Taubman, 2012) and curriculum concepts (Morris, 2016, pp. 319-372). Finally, rather than give rise to offense, our intent is to stay honest to the complexity of interracial encounters in schools and society, as well as the larger work of curriculum that Britzman (1998) describes as "creating new conditions for the capacity to love, to work, and to learn without invoking more harm and suffering" (p. 129).

Jenna's Story

For the past 11 years or so, I have been teaching at a university in a Western rural state. The state and university are both populated predominantly by Whites. I would say over 90% of the students I have taught in the past decade have been White, and I have been committed to understanding how White students and teachers become more racially visible and invested in working against racism. On June 6, 2020, I was in a town in a neighboring state about an hour away from where I live. While walking downtown, I noticed a small number of BLM protesters. Among them was a White person standing with a poster that had a message about George Floyd that said something like *I can't breathe* and *No Place for Racism*. This town is populated predominantly by Whites, and when I noticed this person with a poster, before I had a chance to reflect or intellectualize, I was immediately enraged. I felt a surge of adrenaline and my neck and face felt hot as I sensed a choked-up rage deep down in my throat. I found myself thinking, how is it meaningful in any way for a person who is at near zero risk of ever enduring a police chokehold to hold a poster that says, *I can't breathe*? And, given that it is meaningless, why doesn't this person just go home and do their White thing? Why do they bother? Though I didn't say anything, my partner, a White person, who was walking with me sensed something wasn't right and asked, "What's wrong?" I bit his head off, "You will never understand!" I sensed the impossibility of my partner and me to be *we* at that moment. My emotional reaction was deeply visceral.

Later in the afternoon, the more I thought about my unanticipated but painfully real emotional reaction, the more I was troubled by my own reaction. If I am an anti-racist educator who's committed to solidarity, why was I so enraged by this person and other white BLM protesters that day? If I am truly committed to working with White students to combat racism, where did my rage come from and what did it signify. Britzman (1998) once stated, "Shall we admit that something other than consciousness interferes with education?" (p. 4). I knew there was something else going on that was terrifying me.

Since the murder of George Floyd, I can't stop thinking about the video of his last moments. While most people focus on the White police officer who knelt on Floyd's

neck, I have been obsessively thinking about the Asian American police officer who, for nearly 9 minutes, stood passively by Chauvin's side. My stomach turns as I think about the Asian American police officer actively preventing bystanders from intervening to clear the way for his White partner to kill a Black man. Whenever I forced myself to withstand my emotional experience to the White BLM protester with a poster along with my reaction to the Asian American police officer, a sense of shame poured over me. It was as though I was confronting the ugly reality of Asian American complicity in White supremacy, personally and collectively. While it is the dominant society that plays a central role in perpetuating the model minority image, many Asian Americans do continually remain complicit in its reification and White supremacy (Kim, 1998).

There are doubtless many reasons that some Asian Americans consent to a White privilege framework, and some remain complicit strategically for private gain. Many of us, including myself, go along with the model minority image that we are law-abiding and highly productive individuals because it protects us. Though Asian Americans are often seen as forever foreigners (Tuan 2005; Takaki, 2008), and we will never be White, we strive hard to be accepted by the mainstream. We hide behind faces that look like professors, doctors, scientists—faces that don't appear threatening, and we are grateful to not be at the bottom (Kim, 1998). Yet, in events like the one I experienced with a White BLM protester that day, I felt a secret wound that was unknown to myself, revealing itself as shame and anger. In times like now when these outpourings of dissent have rekindled a discussion on the nation's deep racial divide, I wonder where Asian Americans stand. I wonder where I stand. Am I Black or White in BLM? Do I know? The video of Floyd's last minutes and the Asian American police officer along with witnessing White BLM protesters invoked a sense of hatred and rejection, and it felt as though indifference was my only shield. Some of my friends would give me a look of confusion when they asked me if I have joined the protesters in the town where I live or at least have been there to support them and my answer every time would be, "NO". The question about whether their sympathetic gesture extends beyond the moment to make even a small difference in racial injustices continues to linger in my heart.

These past months, the murders of George Floyd and Breonna Taylor and others have indeed laid bare profound inequalities, police brutality, and racism to such a degree that rage against these institutional and personal structures seems to be what must be experienced by so many of us. It is not the same rage, it is not the same helplessness, and it is not the same vulnerability. But it is rage that for the time being must mark so many failures, betrayals, thoughtlessness and complicities. The psychic life of racism that reflects the relationship between the inner world of the psyche and the outer world of society at times can be self-destructive. Forever foreigners remain forever unfulfilled.

Pauli's Story

In late 2014, there was a visceral increase in racial tensions across the campus of a large predominantly White Northeastern U. S. state university where I was both teaching and studying. As tensions simmered into 2015, I was bothered that the multicultural education teacher preparation classes I taught fell short of engaging the gritty realities of racial biases, aggressions, resentments, and suspicions that characterized the perspectives and experiences of many students. In response, I developed a course to more authentically engage students on a dialogic, relational basis through utilizing pop cultural and media artifacts as provocations for real-life conversations around contemporary issues of race and racism. The course jettisoned a top-down ideologically transmissive approach, instead offering a space for students to become aware of and give expression to their emotions. The course comprised roughly half White and half African-American students. The students later reported benefitting from this mixed racial composition, even if the focused discussions were occasionally tense and unpredictable, as students were able to learn more about and from one another.

A few months after the course, I conducted individual conversations with class participants to better grasp their experiences prior to, during, and following our times together the previous semester. In spring 2017, I met with Emerald, a sophisticated and lively young Black woman teacher candidate. At one point our conversation shifted towards the topic of experiences I had shared with the class regarding my socialization into Whiteness and racism in Apartheid-era South Africa. I remember feeling extremely anxious at the time in class, fearing the rejection of my students and also aware that I did not want the tone of my comments to come off as a *confession* but rather a snapshot of the subliminal socialization processes that inform how White people often *become White*. Emerald shared her recollection of that particular class session as follows:

You're South African; you know about the Truth and Reconciliation Commission. I just think of how people would say what they've done but I know that some Black people forgave people who did really horrible things to their families, their sons, their children, and I think that is something that I've seen commonly throughout Black communities where people who have hurt and have confessed to having hurt . . . it's easy for us to forgive. And I don't know what that is, but a part of me was like, Thank you for sharing. Okay. You know, I accept that; I appreciate your honesty. Another part of me was like, Wow! That was easy for you to do that, you know? And so I also question, why was that so easy? A person just said they once hated Black people. You're Black, you know? Like, how that doesn't leave resentment inside of you . . . what about us, what types of coping mechanisms have we created to the point where forgiveness is easy in this way? And is it genuine forgiveness?

I strongly agreed with just about everything Emerald had said in that moment! White people have an inclination to confess in a manner that partially consoles us

while placing the burden and expectation for forgiveness and placation on the shoulders of Black and Brown racial others. However, my on-the-spot, unspoken, internal reaction to her words *That was easy for you* was an ambivalent feeling of anger as I distinctly remember thinking to myself about myself, *Damned if you don't, damned if you do!* I carried this thought with me for quite some time, often feeling guilty about my internal anger at her words. After all, my experiences of being raced are highly disproportionate to those of Black and Brown peoples. In my attempt to distance myself from these vexed feelings as an aspiring *good antiracist*, I instead later rationalized that I was selfish to take Emerald's comment personally since I was the teacher and my student had confided her feelings to me—the encounter felt like a kind of benevolent *communion*. The obvious naivety and inherent asymmetrical power problematic of such rationalization aside, as I now ponder my response—albeit lack of direct response—to Emerald, two sets of unresolved question-based concerns come to mind. First, if the entire point of the class was to nurture direct dialog and honest emotional expression as a means for opening up opportunities for relationship across racial boundaries, why was I so closed-off from accepting what I felt at the time to be Emerald's anger towards me? Was it because I experienced Emerald's honest expression as a threat to my fantasy of self as a *good* White antiracist?

Second, why was I so incredibly hesitant to face up to my own anger? What was my issue with anger? Emerald's words had clearly triggered strong emotions within me. Might I have experienced her words to be part of a larger perceived socio-historical dismissal of my conflicted past experiences of race and being socialized as a White Saffa —"no longer European, not yet African" (Coetzee, 1988, p.11); too White in some geospatial contexts and not White enough in others due to hierarchies of White also being co-constituted by factors like nation and continent of origin as well as accent? Or was it my lingering resentment that White South Africans had for decades been punitively stigmatized as the essentialized racist black sheep of international politics when in fact the loudest voices of condemnation were speaking from within historical and national contexts where racism, prejudice, and discrimination endured? Or was it the horror I felt at the deterioration of the fantasy of the post-Apartheid South African *Rainbow Nation* into a precarious state of rampant corruption, crime, and extreme violence—a decay accelerated by the former antiracist revolutionary organization that has governed the country for over two-and-a-half decades? These thoughts and questions continued to perturb me at the same time that I was deeply invested in antiracist growth and becoming.

Emerald's words, in turn, likely reached much further than she intended or was aware and were the unexpected catalyst for bringing these emotions I had submerged to the surface. For me, the messiness of these emotions hints at a general incommensurability that arises when two people from differently raced backgrounds encounter each other and their distinct forms of historical, politically-

charged, and emotional baggage, which are very difficult for the other to know and understand. Such a fusion of both the public and personal spheres, in turn, adds a profound layer of complexity to the aspiration of deeper relationship and solidarity across racial lines and in this regard *dialog* and *relationship* are not simple panaceas to the racial divide—they simultaneously constitute the paradox of our greatest opportunity and gargantuan obstacle.

Discussion

Initially, our nascent stream of writing on both sides was marked by a common inclination, a wish, for a coherent story. On the surface, such desire accorded well with the tendency within education-related research and literature to provide closure and resolution. This wish was also undeniably related to our anxiety arising from the professional risk inherent in overt forms of self-disclosure in academia, and especially so since Jenna is a scholar of Color at a Predominantly White Institution and Pauli is a White scholar at a Hispanic-Serving Institution. Yet, on a deeper psychoanalytic level, our wish ultimately was less about attaining coherence and more about maintaining ignorance. Here, psychoanalytically speaking, ignorance is not merely a passive state of lack of knowledge but rather a larger active rejection of forms of knowledge that threaten a sense of self. Taubman (2012), building on Freud, writes of "a defensive splitting in which threatening knowledge is both denied and acknowledged" (p. 18). Such denial as a form of willful ignorance serves to hold threatening and destabilizing knowledge at bay —to sustain the illusion of unity and a sense of pleasure while reducing anxiety (Taubman, 2012, p. 18). In our case, such ignorance was deployed as a defense against the perceived loss of a shared idealized object (Segal, 1973, pp. 26-27), namely *good antiracist*. In other words, even while our memories were personally experienced as increasing in emotional intensity in the ongoing present (Morris, 2002, p. 150), our initial storied representations ensconced in those vagaries, evasions, and omissions that uphold ignorance served to cushion our capacity to stand the experience of self-confrontation and analysis—to make it more bearable.

However, our initial orderly stories began to unravel and entangle during the writing process as we continued to engage in simultaneous focused, accountable conversation and redrafting. Here, we both came to perceive our significant hesitation and resistance towards recognition and acknowledgment of those key features of our stories that made us feel exposed, vulnerable, and very uncomfortable. This struggle with fear was also accompanied by feelings of ambivalence, some still unresolved. While Jenna has desired antiracist solidarity across racial lines, Jenna initially also experienced anger at a White BLM protestor who evoked for her a strong association with White privilege. At the same time, Jenna remained unaware of the scope of White privilege in which many Asian Americans are able to participate via ascribing to the model minority myth. Later, as an Asian American, she struggled with accepting such complicity in White

supremacy. Once such awareness began to dawn upon Jenna, she was subsequently confronted by emotions of shame, rejection, anger, and uncertainty that palpably reverberated within her body.

Pauli, in turn, was initially reluctant to face up to his anger, anxious that such pique at the words of a Black woman would signify racism on his part. Consequently, he overcompensated by rationalizing his feelings in a rather saccharine manner that felt non-threatening and sentimental. As Pauli began interrogating the root of his aggrieved reaction, he recognized that this initial response was less related to his interlocutor's claim than originally felt. Instead, his response likely sourced from a deeper overdetermined psychic repository in which sociohistorical antecedents implicating nation and identity coalesced. Concurrently, he was apprehensive of the possibility that disclosure of his psycho-emotional housecleaning would position him as a *racist*.

In both cases, our primary fear was a defense (Gabbard, Litowitz & Williams, 2012, pp. 96-97) against the loss of our idealized object, namely the *good antiracist*. For us, this fear appeared to motivate our resistance and ensuing desire to repress. Our defenses are the residue of historical and institutional racism as well as racialized processes of socialization that we did not create and yet that nevertheless impinge upon our personal lives and subsequent antiracist efforts. Cheng (2001) alludes to this as a racialized "haunting" (p. 28) of the subject by history. Simultaneously, we remain responsible for translating our antiracist intentions into antiracist actions as long as White supremacist racial inequalities and aggressions targeting Black and Brown peoples endure.

Yet, what may be our desire in recollecting and interpreting these events? And of what relevance are such disclosures of internal conflict and ensuing fledgling insights to antiracist curriculum and pedagogy? We believe that the contemporary popular bifurcation of people into two camps, those who are racist and those who are not, needs to be rethought and made more complex. Such tropes play themselves out regularly, for instance, in the sensationalized coverage of racist events across social media platforms and large news-based television broadcasts where some individuals find themselves ostracized or *cancelled* by others speaking beratingly as *good antiracists*. Of course, here we are not condoning racist actions or people who enact racism since racism should always be denounced and resisted.

Rather, our concern is with the trope of the *good antiracist* that operates as deceptive subjective and social cathexis (Laplanche & Pontalis, 1973, pp. 62-65). As garnered from our two collective memory narratives (Haug, 1999), the residue of hatred sourcing from the effects of historical and institutional racism may continue to linger within hearts and minds of *good antiracists* contrary to words and intentions. In other words, *antiracist* is not a stable subject position. While *good antiracists* may

derive a degree of narcissist pleasure (Holmes, 2001, p. 46) from seeming self-sufficient antiracist posturing, internal struggles with anger and hatred related to racial matters—including those emerging in interracial contexts—is a hitherto ignored reality that needs to be confronted. In our case, our hope is to continue struggling with the discussed issues in a more intimate way, which in turn will push us to face the deeply ingrained masks of White subjugation, privilege, and domination. Consequently, we question the possibility of someone implicated in ongoing structural and institutional racism by way of their positionality being an *antiracist* in any secure, fixed sense. Rather, we suggest a focus on antiracism as conscious acts taken up daily by ordinary, imperfect people to resist and undo oppressive racist structures—both internal and external.

Antiracist curriculum and pedagogy, in turn, can be co-informed and instructed by the twists and turns of the subjective positions of pedagogues. Circumspectly putting words to our unaccountable and unwelcome thoughts and feelings requires us to think about emotional pain and its related modes of resistance that close the door of possibilities both in ourselves and most importantly in relation to others. Here, antiracist pedagogy may be broadened from a transmissive approach that attempts to bring about ideological transformation to also including a relational approach that seeks to honestly struggle with those forms of anger, hatred, aversion, anxiety, shame, fear, worry about rejection, and resistance that already populate the inner worlds of racialized subjects. After all, reason and emotions operate in tandem (Bonilla-Silva, 2019, p. 3) and especially so in learning contexts (Britzman, 1998).

Such curricular engagement with race and racism on a relational level requires that we eschew pedagogical activities which reduce and oversimplify identities to assumed and essentialized notions of privilege, power, and positioning. All too often such activities—like the ubiquitous Privilege Walk—cause some identity-dominant students to withdraw from important conversations due to a sense of shame and anxiety while simultaneously spotlighting marginalized students who are used as props to *prove to the privileged that they are privileged*. Instead, we would do well to provide learners with pedagogical alternatives that allow exploration of the complexity of relations of power against the historical background of oppression in a manner that enables them to make personal connections, contextualized in the present, with self and others through critical introspection and honest dialog (Badenhorst, 2019).

For instance, as part of a teacher education course related to student diversity and equity, and following an intensive movement-based activity in which learners explore the persistent effects of historical forms of oppression upon racial, ethnic, social class, gender, sexual orientation, and language-related groups marginalized by White supremacist forms of violence (both embodied and identity-based), Pauli often deploys a strategy in which teacher candidates actively and independently

work to identify and reflect on their hatreds and prejudices. Teacher candidates then anonymously submit their disclosures to a larger class forum where these are unpacked in a series of carefully facilitated whole class and small group sessions. Here, students participate in thinking through and discussing among others: a) how we often reproduce and hold onto our prejudices in spite of our best intentions to be *good* people; b) how we often experience our prejudices as simultaneously pleasurable and shameful; c) how we often don't really know those people against whom we feel prejudiced or understand their life experiences, instead reproducing stereotypes handed down to us by both family and media; d) how we often abuse the human objects of our prejudices to construct a sense of self; and e) how the inability of prospective educators to face up to our prejudices doesn't do away with them but rather hides and maintains them in a manner that may likely prove harmful to our learners, colleagues, and selves in future.

Specifically, with regards to that vital engagement with race and racism required across public schools and teacher education programs, such "pedagogy of discomfort" (Boler, 1999, p. 176) presents opportunities to make more explicit the nexus between the personal and public in antiracism work, provoke active engagement with disavowed forms of knowledge, and hopefully—though not without risk and uncertainty—helps to build emotional capacity so that educators and learners can more earnestly contend with the realities of how race continues to co-constitute self and society in an often hateful, violent manner. Consequently, if the point is not to teach particular things, but rather to develop in the subject the capacity to learn (Britzman, 1998), a psychoanalytic approach that inherits and welcomes those muddled emotional dilemmas present and inevitable in racialized subjects across racial lines (Kendi, 2019, pp. 122-150) is necessary for antiracist curriculum and pedagogy. After all, "*what knowledge is of most worth? . . . is a racial question as well*" (Pinar, 2013, p. 62) —albeit one imbued with emotional volatility.

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