

THE SUNKEN SPACE

A CRITICAL AUTOETHNOGRAPHY

By Blake A. Thompson
Michigan State University

HOW I GOT HERE

As an undergraduate at Savior University (pseudonym), I took a social justice course that set me on the path I still walk. My Social Justice professor, in my junior year, introduced me to topics such as redlining, disparities in Black women's maternal health, and the Tuskegee Syphilis Experiment. As a 20-year-old Black male, I wondered why these historical events, concepts, and prevailing issues were new to me. I knew I hadn't been the most involved student throughout my time in school, but this history was novel. My time in this class was a brief moment in the sun and is one type of awakening I will explore in this "process of self-actualization" or *currere* (Baszile, 2015, p. 122). I will interrogate my experiences as a Black male teacher in the Deep South, schooled within neoliberal institutions yet determined to bring the hidden narratives from across the African Diaspora to Black students and, therefore, prevent them from being victimized by the same curricular omissions that oriented my thinking.

A few years into a Ph.D. program, I realize that my schooling and development as an alternatively certified teacher contributed to my dysconscious, or uncritical, orientation by sustaining an ignorance about systemic marginalization. Now, I see how Champion All Students' (CAS, pseudonym) placement of me in a teaching role without a systematic orientation towards the socio-historical foundations that situate public schooling was a problematic, harmful, and violent act against the children and community. Hence, if I apply that same critical lens to my experience of professional development three years later, I see the deficiencies in my teacher praxis. In reflection, my academic and professional careers have positioned me to perpetuate the interests of an existing social order devoid of sociological, historical, philosophical, or political realities in the education of Black youth in historically marginalized communities (Shujaa, 1993; Warren & Venzant Chambers, 2021).

THE ARRIVAL OF THEORY

EPISTEMOLOGIES OF IGNORANCE

Ignorance is usually thought of as a state of not knowing (Sullivan & Tuana, 2007). Yet critical scholars argue that ignorance, or not knowing, is actively maintained by systems designed to subjugate the knowledge base of racialized peoples (Malewski & Jaramillo, 2022; Mills, 2007; Sullivan & Tuana, 2007). Therefore, ignorance is necessitated by settler-colonial nations, as it limits the development of a critical consciousness that would be detrimental to the norms of the intensely stratified society (Patel, 2019). For example, enslaved people in America were subject to anti-literacy laws that maintained their ignorance of law, placed limits upon their imagination, and supported the spread of manufactured and obedience-oriented religious doctrine. The

infamous *Brown v Board* decision is heralded as a moment of progress, yet 70 years later, it has proven to be a tool only to perpetuate the interests of the federal government in their need to preserve their ideas of democracy and racial capitalism (Bell, 1995). Tools like curriculum create the potential to transform the realities and imaginations of humankind, but they are also used to eclipse liberatory thinking. Schools more often promote knowledge and norms that serve the interests of the white-centric, capitalist, and patriarchal civilization we inhabit (Montoya et al., 2016; Sheurich & Young, 1997).

Tuana (2004) notes that “ignorance is not a simple lack. It’s often constructed, maintained and disseminated and is similar to issues of cognitive authority, doubt, trust, silencing, and uncertainty” (p. 194). Official knowledge is reproduced within schools by way of curriculum, and teachers can be, simply, conduits of authority. Such official narratives are detrimental to youth of color because they are whitewashed, sanitized, and uncritical narratives heralded as Truth. This active production of ignorance and others like it “teaches us ignorance, under the guise of truth, following contemporary interests and priorities” (Malewski & Jaramillo, 2022, p. 48). Furthermore, this active production of ignorance systems works to reify such narratives to develop and maintain an unknowing citizenry. As previously referenced, schools are prime conductors of particular knowledges “intended to perpetuate and maintain the society’s existing power relationship” (Shujaa, 1993, p. 330).

I employ Epistemologies of Ignorance to engage with the curricular choices made by K-12 schools that disconnect history from the contemporary actions of schools and dissuade educators who would critically interrogate the educational system that has been championed as an equitable pathway to opportunity. This allows me to reflect upon my experiences as a novice teacher through a lens of what was and was not uplifted in my teacher development curricula. These curricula created particular knowledges that led to pedagogies and pedagogical enactments in service of marginalizing *othered* knowledges, narratives, or realities.

CURRICULUM AS *CURRERE*

A curriculum isn’t just a set of physical materials passed on to teachers or created by educators. This conception of curriculum, as a product, negates the reality that pedagogy informs curriculum and isn’t limited to slides, handouts, or grades. As I’ll later show, curriculum is a process that communicates a pedagogical stance built from particular socialized worldviews or epistemologies (Pinar et al., 1995; Sheurich & Young, 1997). As noted in Smith (1996, 2000), Kerr defines curriculum as encompassing the “learning planned and guided by the school (or organization) ... inside or outside the school” (p. 19). A part of my personal development as a teacher was the realization that curriculum is dynamic, flowing through the nexus of student and teacher knowledges.

Similarly, curriculum isn’t limited to students in schools but encompasses any learning process with aspects that overtly and covertly orient those existing within its space (Apple, 1990; Null, 2011). In education, curricula used to develop K-12 teachers in neoliberal spaces provide students with learning experiences that seek to recreate the existing social order. In other words, teachers are developed to re-create democratic values, social efficiency, and social mobility (Labaree, 1997). Schools exist to convey the knowledge that serves the interests of reinstituting the existing social order as opposed to creating a new social order in the psyches of youth (Shujaa, 1993). Further, Scheurich and Young (1997) note, “if a school’s standard operating pedagogical

method is culturally congruent with the culture of white students but not with the cultures of students of color,” then institutional racism is being reified through a carefully constructed curriculum (p. 5).

Rather than using and creating curriculum as a tool of social maintenance, I hope to continue developing my praxis to regard curriculum as a socio-political project in service of fugitives seeking a “new social order” (Shujaa, 1993, p. 333). For education to be a revolutionary act for Black youth, educators must realize the political, social, and economic aims of neoliberal education organizations and realize their place within the either the continuation or dismantling of such aims. American education was originally outlawed for Black people and is continually used as a tool of domination, assimilation, and neglect (Au et al., 2021). Young people are schooled within a context that preys on their subjugation while their educators, with good intentions, can become perpetrators of such cognitive abuse upon youth. Social justice education programming and curricula that “passively construct Black people as having ‘lost rights; versus that of white people violently wrestling them away” creates a dysconscious consumer of information (Joseph, 2018, p. 71). While learning in state-backed schooling institutions, I was unconscious of what was being done to me. Now, I realize what school was doing to me as an educator of Black youth.

Jordan Peele’s (2017) film, *Get Out*, theorized a “Sunken Place” where Black people are left at the mercy of whiteness within their daily lives. Sharf’s (2017) conversation with Peele, revealed how he developed the notion of the Sunken Place. Peele said, “As I’m writing it becomes clear that the sunken place is this metaphor for the system that is suppressing the freedom of black people, of many outsiders, many minorities. There’s lots of different sunken places” (Para. 4). In this paper, I define Sunken Space as the orientation of educators while attempting to teach, learn, and lead in neoliberal academic spaces that center the self as a result of professional development, organizational norms, and one’s socialization. I’ll later show the limitations and potentially violent nature of such teacher education curricula that trapped me in a Sunken Space. Furthermore, I’ll contrast lessons learned in fugitive, nonformal spaces that directly contradicted the official curriculum, as taught by my school’s leadership.

My experiences lend me to reflect upon the ways non-traditional teachers are developed within Sunken Spaces, in the U.S. and specifically in the South, to embody white-centric ideologies, capitalism, and anti-Blackness in their pedagogies while reproducing such values in instruction. The Sunken Space I’ll explore was intentionally crafted by schools and neoliberal schooling organizations that serve Black youth in the Deep South. I posit that these institutions, microcosms of society, enact ahistorical and dysconscious ideology to develop teachers of Black youth who will maintain epistemologies of ignorance. Such teacher development entraps teachers in Sunken Spaces that harm, neglect, and render them conduits of antiBlackness, epistemologies of ignorance, and reifying the existing social order (King, 1991).

I liken my formal schooling and professional development experiences to a Sunken Space, rather than a Sunken Place. The first idea governing this adapted concept is from Warren’s (2021) definition of space as “what people do when interacting with other humans within these institutions, why, and the rules or invisible social codes governing how those people (choose) to interact” (p. 110). The other concept is Haynes and Cobb’s (2022) definition of Sunken Place as a “feeling powerless to resist the harmful dehumanization encountered, while attempting to teach, learn, and lead in white academic spaces” (p. 428). I’ve combined these two concepts to explore and analyze my former pedagogical approach as an alternatively certified educator, schooled within K–12 neoliberal schools and organizations. Drawing from these two concepts, I conceptualize “Sunken Space” as the K-12 schooling apparatus that situates the pedagogical



stances of educators in dysconscious, meritocratic, and white-centric ways that seek to recreate the existing social order within their students intellectually, socially, and materially. I utilize this concept to (1) describe a few of my experiences as an alternatively certified teacher in the Deep South and (2) theorize my subjectivities as oriented by neoliberal schools and organizations. I examine my subjectivities as I entered, existed within, and continue to awaken from the Sunken Space. Thus, the Sunken Spaces I'll explore are within K-12 schools and adjacent organizations that serve minoritized youth and eclipse and stifle political or potentially revolutionary pedagogical stances in service of white-centric ideology.

This *curre* reflects upon the curriculum I endured, as a novice teacher, that created a Sunken Space that was challenged through my pedagogical and curricular endeavors with Black youth and nonformal Black Education Spaces (Baszile, 2006; Kpetay & Lozenski, 2021). Conversely, it traverses narratives that sought to establish a new social order by listening, learning, and collaborating with my students and a local community organization seeking to re-orient Black educators.

METHODOLOGY

Typically, an autoethnography investigates the question, "What am I learning by examining my identities, power, privileges, and penalties within one or more cultural contexts?" (Hughes & Pennington, 2018, p. 5). This reflexive project is a *critical curre* that deconstructs the power and privilege I assumed and employed as an educator of Black youth in the Deep South as I ran through my teacher orientation process. Similarly, a critical autoethnography is explained as "politics of positionality (Madison, 2012) that require researchers to acknowledge the inevitable privileges we experience alongside marginalization and to take responsibility for our subjective lenses through reflexivity" (Boylorn et al., 2013, p. 15). Using critical *curre* as a methodology to reflect upon my experiences provides the tools examine my development of Black youth within institutions designed to reinforce settler colonial norms.

Additionally, Marx's (2022) critical mapping methodology serves as my reflexive process to uncover, interpret, and represent the evolution of my teaching praxis over a decade-long journey as an educator in K-12 schools. The data from personal notes from my time at CAS's Institute and the Orleans Parish Panther Party (OPPP) along with narratives I've recalled from a few moments in my 10-year career as an educator articulate the need for teacher development outside of neoliberal spaces. The data from this project come from the personal notebook I used to capture information during my Institute experience, reflecting upon critical moments in my teaching career, and my notes from a fellowship with the OPPP. I've created the data from raw notes taken from development sessions and inductively used counter-narratives or voice to affirm or challenge the dominant narratives taught in my formal development experiences (Krippendorff, 2019). Other data used were reflections, unwritten, that remain embedded in my thinking as central to challenging the ways I was formally oriented to teaching.

While contrasting my different teacher development experiences, I will examine the ways the Sunken Space has held me, pedagogically, in its grip. Analyzing self-generated data using notes from formal development sessions and narratives from my experiences as an educator, I elicit narratives showing shifts in my pedagogical and curricular stances. Concurrently, my informal development experiences have provided me space to develop a political and critical



consciousness, seeking to move my praxis beyond schooling toward an education that serves the material, political, and social needs of Black youth.

CURRERE

The following collection of narratives span my teacher development journey through multiple schools. I utilize the pseudonyms Claiborne Day School (CDS) and Champion All Students (CAS), a teacher training organization whose curriculum facilitated an egocentric, dysconscious (King, 1991), and/or Sunken Place pedagogy for teaching. Alternatively, my experiences learning from those deemed my students and the Orleans Parish Panther Party (OPPP, pseudonym), in a summer fellowship for Black educators, have oriented my pedagogical stance in alignment with the ecosystem of classroom spaces, creating moments of pedagogical awakening for me. Although Haynes and Cobb (2022) spoke to the development of graduate students seeking positions in the academy, I liken the Sunken Place metaphor to the formal teaching development experiences I endured over my tenure as a secondary high school teacher.

MARION, ALABAMA

ENACTING AN EGOCENTRIC PRAXIS

As a novice teacher, CAS championed me as an agent of transformation. My first year in the classroom, I tasked my 8th-grade students with presenting a project in our Ancient World History class. They researched, prepared, and practiced for a few weeks to “master” the project-based assessment. A few students adhered to the task with moderate *success* according to the rubric I chose to guide the assignment. After each presentation, I reminded students to make eye contact with the audience rather than reading off of notecards. After a few presentations, I admonished a male student for not looking at the audience, preparing himself in a way that would show attention to the rubric, and learning from his classmate’s mistakes.

Before I had time to reflect on my brash comments to this student, his classmates came to his defense and let me have it. I don’t recall the words, but I vividly remember the feeling—warmth in my chest, blood filling up the skin in my hands, a light sweat emanating on my forehead—all from the lashing I was receiving from his classmates. Or was it something inside me that disagreed with how I responded to the presentation of that young man? But what did I do, as the leader of the space? I defended my actions. Little did I know that I was drowning in the ideas of achievement, long-term goals, motivation, and all of the things CAS wanted young people to attain without working to develop my pedagogical stance as an educator of Black youth. The pedagogy of CAS manifested through my words, actions, and values within the classroom, but it was my responsibility to critically examine the tools used to orient me. My ego, unexamined, placed me in a position of power with a dysconscious orientation to promote individualism and meritocracy without pursuing a classroom space that acknowledged the experiences or social capital of my students.

UNLEARNING AN EGOCENTRIC PRAXIS

Same moment. Here's how it ended. The students, as my teachers, helped me realize the necessity and centrality of the ecosystem established in the classroom. A class full of 8th graders, in a town of about 3,400, had been in class together for as long as they were in school. The relationships they cultivated were sibling-like, which made my entrance as the "leader" of the classroom a bit tumultuous. In all honesty, I didn't know what I was doing. With good intentions, I was then unaware of my "role as a cultural actor ... in a world with sociopolitical roots historically cut and carved by European colonial governments" (Ishmael, 2015, p. 86). I didn't feel the need to prove myself to these *students* nor anyone because of my accomplishments. Ego. My students quickly taught me that there was work to be done on my end. They banded together to show their solidarity and to protect their own from an invader, outsider, or just another teacher who won't last the year (McNess et al., 2015). I received a verbal thrashing by my students. It wasn't nice nor quick, but it was necessary.

Up until that point, I was never challenged to critically question my positionality, privileges, or beliefs as a Black man or educator. I communicated, verbally and non-verbally, to students that they too could "succeed" if they just "took responsibility for their own learning, rose above deeply internalized lessons borne from inequity and hardship and worked hard" (Ishmael, 2015, p. 88). What I hadn't considered in my harshly worded feedback was what he *had* done to prepare. Maybe he did practice his presentation. Or maybe he didn't practice. Regardless, as his teacher, what was my role in supporting him? I know now that one way to create a space supportive of students is simply to listen to the students in the room. Ladson Billings (1995) offered culturally responsive pedagogy as an approach to creating an intellectual environment by understanding that the classroom space is one of reciprocity that embraces the varied skillsets students bring to the classroom space.

So, I had to learn that they would defend their classmate with their pedagogies of what a classroom looked, felt, and sounded like. Coles (2021) reflects, "It is my experience that Black youth are not simply sitting in U.S. classrooms as uncritical receptors of anti-Black pedagogy, but that they are learning into and leveraging their Blackness as a tool of resistance and refusal" (p. 36). I realized that I had much to learn from my students. As they were the ones whose pedagogical orientations around community, collaboration, and communication would help awaken me from the egocentric development I'd received. Ultimately, I apologized to the student presenter, and I apologized to the class.

NEW ORLEANS, LOUISIANA

RE-LEARNING THE ECOSYSTEM

This story comes from a summer of sociopolitical development. Outside of the egocentric gaze of western schooling, the OPPP has developed curricula for Black educators and Black youth in New Orleans since 2015. While rooted in the teachings of Amilcar Cabral and the African Party for the Independence of Guinea and Cape Verde (PAIGC), Maurice Bishop and the New Jewel Movement, along with Walter Rodney's (1990) "Guerilla Intellectualism" (p. 111), our daily work in the fellowship involved learning, conversing, and serving the local 9th Ward community. From hosting workshops on growing fruits and vegetables with youth and adults at the OPPP House to



informing Black people in the 9th Ward about the free food pantry provided, our time positioned us beside working-class Black New Orleanians rather than above them. The previous and upcoming intentionality of the use of lower-case and upper-case letters, “i/I,” has been a tool to show my development in becoming an educator in solidarity with the larger community, instead of positioning myself as a savior of a community.

Far from a notebook, my iPad was my new mode of writing notes during my studies as a PhD student. The first revolutionaries introduced were Amilcar Cabral and the PAIGC. Lectured about the unique methods of colonization in Guinea Bissau and Cape Verde, we came to realize the foundational tenets of their orientation towards revolution. I wrote “ 1) assess the landscape→ how colonization has shaped the land. 2) what does the enemy want? (strengths and weaknesses) 3) Assess your people + their needs.” Using the framework laid out by the PAIGC, we would examine the intent and impact of the public charter schools in New Orleans. Then, introduced to Walter Rodney’s guerilla intellectualism, I reflected on how, in my experience, disconnected the schools were from the communities they served and vice versa. In an interview I conducted with Gina Simone, current executive director of the OPPP, she articulated her reasoning for including him in the fellowship curriculum for Black educators,

He (Walter Rodney) was very clear about teachers and slash, mainly academics, but also teachers. He was like, yo, you’re enemies of the people unless proven otherwise. Folks is gonna see you as enemies of the people because you work for the fucking state. (personal communication, 2023)

This advice articulates a pedagogical stance of positioning oneself amongst, as opposed to above, the students, their families, and the community at large. The existing ecosystem is a space that has learned well to look upon state actors with a side eye, so it becomes the responsibility of educators to rebuild trust.

IN REFLECTION: THESE STORIES

My priorities shifted from one that overvalued data in student knowledge acquisition to those of creating a space that was communal, collaborative, and purposeful beyond a spreadsheet. Although academic growth was important, it became a given when students were able to feel comfort, relatability, and a sense of purpose in our ecosystem. The content we learned connected students to their histories and current realities while our relationships developed to transcend a transactional teacher-student dynamic.

THE SUNKEN SPACE AND AWAKENING FROM ITS GRIP: A DISCUSSION

Similar to Daniel Kuluya’s experiences in *Get Out*, I only realized my paralysis in the Sunken Space when I was able to awaken from it. In the film, he somehow realized the television and spoon tapping against the teacup placed him in the Sunken Place, so he *picked* cotton from the couch to become deaf to the continued indoctrination. That he uses cotton is an intentional symbol of using the master’s tools to free himself. My experiences of awakening were that of disregarding the tools of the master as sources of liberation. Discovering a pedagogy oriented towards Black youth took the form of listening, learning, and applying the tools demanded by my students and offered by the OPPP. Ultimately, I realized “they were the prize” rather than myself (Kirkland,



2021, p. 66). Positioning myself in solidarity with students and the community has helped me see the ways I needed to shift my engagement with Black youth.

The Sunken Space created by my former K-12 school and CAS enacted a particular curriculum for teachers that oriented our gaze away from the community and towards ahistorical and neoliberal visions for Black youth. The administrations in these schools communicated a vision of college and career readiness while creating epistemologies of ignorance regarding the social foundations of schooling. They uplifted this vision as a liberatory belief, but the spaces behaved as microcosms of society as they ignored the self-determination or material realities of students. Although there were moments of democratic decision-making regarding school policies, teachers conformed to the will of the school leader since disobedience may have led to dismissal from “at-will” teaching positions. CAS positioned me as a savior of youth in dire need of my leadership, when in actuality my students’ critical orientations should have been leading me. CAS and CDS normalized antiBlackness by “preparing youngsters for lives of marginality and servitude,” within the existing social order, and by orienting teachers to maintain such aims (Rickford, 2016, p. 7).

The Sunken Space in K-12 schooling normalizes an ahistorical, meritocratic, and individualistic curriculum for teachers designed to reify the current social hierarchy rather than transform it (Chapman & Donor, 2015; Shujaa, 1993). The institutions within which I worked dropping contextless adults, bolstered by dysconscious teacher programming, in historically underdeveloped communities to instill “mythical hope ... described as a false narrative of equal opportunity emptied of its historical and political contingencies” (Barthes, 1972, as cited in Duncan-Andrade, 2009, p. 183). Similarly, my narrative in Alabama communicates “an individualistic up-by-your-bootstraps hyperbole that suggests if urban students just work hard, pay attention, and play by the rules, then they will go to college and live out the ‘American Dream,’ otherwise known as “hokey hope” (Duncan-Andrade, 2009, p. 182). These foes of material change or social transformation for Black youth, via education, were built into the curricula that positioned me in its favor.

SANKOFA: CONCLUSION

Amilcar Cabral (as quoted in Borges, 2021), a decolonial revolutionary of the PAIGC, proclaimed, “Weapons are not sufficient to liberate a country. The greatest battle we must engage in is against ignorance. Only when men and women understand this can they overcome their fear” (p. 145). Thus, I argue that K-12 schools and organizations explicitly create ignorance of theoretical concepts or pedagogical stances that would otherwise create a space that allows for critical interrogation of teachers’ praxis. Teacher educators and teachers must become aware of the Sunken Spaces they are being oriented within and locate nonformal education spaces to counter such pedagogical epistemologies and ontologies.

In community with OPPP and critical youth, I’ve been able to rethink my actions, pedagogy, and orientations towards educating Black youth to fundamentally disrupt, challenge, and re-imagine formal schooling. These Black Education Spaces (BES) (Warren & Coles, 2020) both in my own classroom and in the community—the students, the teachers, the authors, the revolutionaries who inhabited those spaces—aided me in becoming an educator who develops the sociopolitical orientations of youth (Hope et al., 2023). As schools are microcosms of society, the education of Black youth has been and remains a political act (Rickford, 2016). In realizing and



refusing the Sunken Space, I see a path forward in my continued development and the development of educators seeking to establish new realities for Black people.

REFERENCES

- Apple, M. (1990). *Ideology and curriculum* (2nd ed.). Routledge.
- Au, W., Brown, A. L., & Aramoni Calderon, D. (2016). *Reclaiming the multicultural roots of U.S. curriculum: Communities of color and official knowledge and education*. Teachers College Press.
- Baszile, D. T. (2006). Rage in the interests of Black self: Curriculum theorizing as dangerous knowledge. *Journal of Curriculum Theorizing*, 22(1), 89–99.
- Baszile, D. T. (2015). Critical race/feminist currere. In M. F. He, B. D. Schultz, & W. H. Schubert (Eds.), *The SAGE guide to curriculum in education* (pp. 119–126). SAGE.
- Bell, D. A. (1995). Serving two masters: Integration ideals and client interests in school desegregation litigation. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical Race Theory: The key writings that formed the movement* (pp. 5–19). The New Press.
- Borges, S. V. (2019). *Militant education, liberation struggle, consciousness: The PAIGC education in Guinea Bissau 1963-1978*. Peter Lang.
- Boylorn, R. M., Orbe, M. P., Ellis, C., & Bochner, A. P. (2013). *Critical autoethnography: Intersecting cultural identities in everyday life* (1st ed.). Left Coast Press.
- Chapman, T., & Donnor, J. (2015). Critical Race Theory and the proliferation of U.S. charter schools. *Equity & Excellence in Education*, 48, 137–157.
<https://doi.org/10.1080/10665684.2015.991670>
- Coles, J. A. (2021). “It’s really geniuses that live in the hood”: Black urban youth curricular un/makings and centering Blackness in slavery’s afterlife. *Curriculum Inquiry*, 51(1), 35–56. <https://doi.org/10.1080/03626784.2020.1856622>
- Duncan-Andrade, J. (2009). Note to educators: Hope required when growing roses in concrete. *Harvard Educational Review*, 79(2), 181–194.
<https://doi.org/10.17763/haer.79.2.nu3436017730384w>
- Haynes, C., & Cobb, F. (2022). I write you from the Sunken Place. *International Journal of Qualitative Studies in Education*, 35(4), 425–437.
<https://doi.org/10.1080/09518398.2021.2003900>
- Hope, E. C., Anyiwo, N., Palmer, G. J. M., Banalas, J., & Smith, C. D. (2023). Sociopolitical development: A history and overview of a Black liberatory approach to youth development. *American Psychological Association*, 78(4), 484–495.
<https://doi.org/10.1037/amp0001119>
- Hughes, S. A., & Pennington, J. L. (2018). *Autoethnography: Process, product, and possibility for critical social research*. SAGE.
- Ishmael, S. (2015). Dysconscious racism, class privilege, and TFA. In T. J. Brewer & K. deMarrais (Eds.), *Teach For America counter-narratives: Alumni speak up and speak out* (pp. 85–94). Peter Lang.

- Joseph, V. (2018). Heritage knowledge in the curriculum: Retrieving an African episteme [Review of the book *Heritage knowledge in the curriculum: Retrieving an African episteme*, by J. E. King & E. E. Swartz]. *Heritage & Society*, 11(1), 70–73.
<https://doi.org/10.1080/2159032X.2019.1567047>
- King, J. E. (1991). Dysconscious racism: Ideology, identity, and the miseducation of teachers. *The Journal of Negro Education*, 60(2), 133–146. <https://psycnet.apa.org/doi/10.2307/2295605>
- Kirkland, D. E. (2021). A pedagogy for Black people: Why naming race matters. *Equity and Excellence in Education*, 54(1), 60–67. <https://doi.org/10.1080/10665684.2020.1867018>
- Kpetay, S. T., & Lozenski, B. D. (2021). “To their benefit”: Tracing (Pp)an-Africanism through nonformal Black educational space. *Educational Studies*, 51(5), 476–495.
<https://doi.org/10.1080/00131946.2021.1969933>
- Krippendorff, K. (2019). Content analysis: An introduction to its methodology (4th ed.). SAGE.
- Labaree, D. F. (1997). Public goods, private goods: The American struggle over educational goals. *American Educational Research Journal*, 34(1), 39–81.
<https://doi.org/10.3102/00028312034001039>
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Association*, 32(3), 465–491.
<https://doi.org/10.3102/00028312032003465>
- Madison, D. S. (2012). *Critical ethnography: Method, ethics, and performance* (2nd ed.). SAGE.
- Malewski, E., & Jaramillo, N. (2022). Epistemologies of ignorance with/in curriculum studies. *International Journal of Critical Pedagogy*, 12(2), 35–70.
<https://janeway.uncpress.org/ijcp/article/id/839/>
- Marx, S. (2022). Mapping as critical qualitative research methodology. *International Journal of Research & Method in Education*, 46(3), 285–299.
<https://doi.org/10.1080/1743727X.2022.2110231>
- McNess, E., Arthur, L., & Crossley, M. (2015). ‘Ethnographic dazzle’ and the construction of the ‘Other’: Revisiting dimensions of insider and outsider research for international and comparative education. *Compare*, 45(2), 295–316.
<https://doi.org/10.1080/03057925.2013.854616>
- Mills, C. (2007). White ignorance. In S. Sullivan & N. Tuana (Eds.), *Race and epistemologies of ignorance* (pp. 11–38). State University of New York Press.
- Montoya, R., Matias, C. E., Nishi, N. W. M., & Sarcedo, G. L. (2016). American chimera: The ever-present domination of whiteness, patriarchy, and capitalism ... A parable.” *Educational Philosophy and Theory*, 48(9), 872–883.
<https://doi.org/10.1080/00131857.2015.1068683>
- Null, W. (2011). *Curriculum: From theory to practice*. Rowman & Littlefield.
- Patel, L. (2019). Fugitive practices: Learning in a settler colony. *Educational Studies*, 55(3), 253–261. <https://doi.org/10.1080/00131946.2019.1605368>
- Peele, J. (Writer & Director). (2017). *Get out* [Film]. Universal Pictures, Blumhouse Productions, QC Entertainment.
- Pinar, W. F., M. W. J., Slattery, P., & Taubman, P. M. (1995). *Understanding curriculum: An introduction to the study of historical and contemporary curriculum discourses*. Peter Lang.
- Rickford, R. (2016). *We are an African people: Independent education, Black power, and the radical imagination* (1st ed.). Oxford University Press.

- Rodney, W. (1981). *How Europe underdeveloped Africa* (6th ed.). London and Tanzanian Publishing House. (Original work published 1972)
- Rodney, W. (1990). *Walter Rodney speaks: The making of an African intellectual*. Africa World Press.
- Sharf, Z. (2017). ‘Get Out’: Jordan Peele reveals the real meaning behind the Sunken Place. *IndieWire*. <https://www.indiewire.com/features/general/get-out-jordan-peelee-explains-sunken-place-meaning-1201902567/>
- Shujaa, M. (1993). Education and schooling: You can have one without the other. *Urban Education*, 27(4), 328–351. <https://doi.org/10.1177/0042085993027004002>
- Smith, M. K. (1996, 2000). What is curriculum: Exploring theory and practice. *The Encyclopedia of Pedagogy and Informal Education*. www.infed.org/biblio/b-curric.htm
- Sullivan, S., & Tuana, N. (2007). *Race and epistemologies of ignorance*. State University of New York Press.
- Tuana, N. (2004). Coming to understand: Orgasm and the epistemology of ignorance. *Hypatia* [Special Issue: *Feminist Science Studies*], 19(1), 194–232. <https://doi.org/10.1111/j.1527-2001.2004.tb01275.x>
- Warren, C. A. (2021). *About centering possibility in Black education*. Teachers College Press.
- Warren, C. A., & Coles, J. A. (2020). Trading spaces: Antiracism and reflections on Black education futures. *Equity and Excellence in Education*, 3, 382–398. <https://doi.org/10.1080/10665684.2020.1764882>
- Warren, C. A., & Venzant Chambers, T. T. (2020). The imperative of social foundations to (urban) education research and practice. *Educational Researcher*, 49(5), 369–375. <https://doi.org/10.3102/0013189X20923289>
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, 8(1), 69–91. <https://doi.org/10.1080/1361332052000341006>