

GSC Anti-Racist Pedagogy Rubric, 2022-23 Academic Year

Definitions

Anti-Racist: This can be defined most generally as opposing racism in its individual, interpersonal, institutional, and/or structural forms.¹ Pedagogy is anti-racist when it explicitly addresses the realities of race, particularly in Western contexts, and how race as an ideology and a social/structural phenomenon has negatively impacted human history and contemporary life.

Racial Justice: Pedagogy is racially just when it is actively encourages or practices justice, inclusion, care for each individual in manners appropriate to the context of the university classroom. Racially just pedagogy is attentive to **intersectionality**, both as a critical apparatus that sheds light on the different and intersecting experiences of oppression, and as a generative apparatus that fosters appreciation for all forms of identity difference.

Ignatian: This refers to the person-centered, humanistic tradition of education that has been carried on by the Society of Jesus, a Catholic religious order. At its optimal expression, Ignatian pedagogy embodies a commitment to “the service of faith and the promotion of justice” (General Congregation 32), and more recently, any of the four “Universal Apostolic Preferences”: showing the way to God, walking with the excluded, journeying with youth, and caring for our common home.

Rubrics

The recipient(s) of the Teaching Award in Anti-Racist Pedagogy should demonstrate most of the following qualities, strategies, practices, and outcomes:

- The instructor engages, but also pushes the expression, of Ignatian pedagogy. The instructor exhibits a more attentive form of *cura personalis* that is particularly sensitive to intersectional realities. This may include deploying diverse and inclusive pedagogical techniques, encouraging non-traditional assignments such as discussions, creative projects, and other forms of *eloquentia perfecta*.
 - The best applicants will also name specific students (either solely by first name, or whenever appropriate, by pseudonyms) to celebrate their work. Attention to specific students demonstrates a depth of *cura personalis*. This would align in particular with many of bell hooks’s pedagogical insights.
- The instructor shows a clear and accurate understanding of racism as not *merely* individual acts or biases, but as a social, structural, cultural phenomenon and as an ideology.
- The instructor’s syllabus demonstrates strong, sustained engagement with the ideology of race, its history, its manifestations, and its impacts as relevant to that field of study.
 - Examples: a philosophy course may engage and problematize the racial views of Kant, Hegel, Heidegger on the one hand, and may also foster critical engagement with Fanon, de Beauvoir, Al-Saji, Mills, etc., as resources to confront racism;

¹ <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

A theology course may confront the Doctrine of Discovery, Christian justifications of slavery, Apartheid, and center voices in theologies of liberation and struggle, especially Black, Womanist, Asian, Indigenous, Queer theologies.

- Applicants at the very least should demonstrate anti-racist thinking; optimally, there will also be a demonstration of commitment to racial and intersectional justice.
- Given the varied criteria and parameters of each field of study and their respective curricula, reviewers should consider the ways that an applicant is doing what is possible.
 - For example: applicants from Theology are increasingly encouraged by the department to thematize anti-racism or racial justice to such an extent that graduate students now have regular opportunities to teach courses such as “The Bible and Social Justice” and “Scripture and the Struggle for Racial Justice.” The same may not always be true of another discipline. Consideration should be given to ways that an applicant is maximizing what is possible given their Department’s curriculum and its uniqueness.
- The instructor will ideally also demonstrate some engagement with social justice and racial/intersectional justice in at least one other way: in conference papers, published writings, colloquia, trainings on the academic side; in advocacy and/or ministry outside of the academy (or inside).
- The instructor demonstrates strong self-knowledge of the ways that higher education is implicated in racist logics, and explains ways that one works to mitigate or guard against that, such as through flexibility in policy, different assignments, strategies to decenter the instructor and center student experiences in the classroom, and other ways that foster critical thinking as well as appropriate “shared life” in the classroom.
- The instructor shows strong engagement with the Ignatian/Jesuit pedagogical tradition, and optimally does so in ways that push the boundaries to explore fresh applications and expressions.
- The instructor articulates strong self-knowledge of one’s role as a teacher and scholar and one’s own unique identity in such a way that contends with the realities of race in higher education. Their teaching philosophy/pedagogical statement, syllabi, assignments, and evaluations demonstrate the kind of engagement, openness, and transparency that aligns with anti-racist pedagogy as well as praxis for racial and intersectional justice.

Resources

Crenshaw, Kimberlé, *On Intersectionality: Essential Writings*.

hooks, bell, *Teaching to Transgress*.

Jennings, Willie James, *After Whiteness: An Education in Belonging*.

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