Doin' It for the Culture: An Exploration of Critical Consciousness and Civic Engagement Within HBCU Core Curriculum

by

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Abstract

Within the context of higher education, HBCUs are more specifically known, due to their controversial origin, for having mission and vision statements that broadly imply attending this particular institutional type will aid its students in their civic development. However, despite the vast literature on civic engagement and college students, little attention has been paid on the tangible ways HBCU faculty have prepared students in becoming more civically engaged. Furthermore, while HBCU faculty are known to research and teach on central issues that affect the African American community (Wilcox et al., 2014), there is a dearth of information on how their work impacts students to be critically conscious, socially just, and woke. This dissertation study sought to address the gaps in the literature by exploring how HBCU faculty utilized curriculum and instruction to aid students in becoming more critically conscious and civically engaged to align with the espoused values in their mission statement. The study was guided by the following questions: (1) How do HBCU faculty in core curricular courses use pedagogical frameworks to foster wokeness and critical consciousness amongst students? (a) What aspects of critical and inclusive pedagogy are aligned with HBCU faculty teaching practices? and (b) How do HBCU faculty describe their teaching practices in relation to the civic engagement aims of the institutions mission statement? Participants included four faculty members who taught within the core curriculum at a public HBCU situated in the Southeast. Data collection involved reviewing institutional documents such as the mission and purpose statement of the university, course syllabi, and a description of the readings and assignments. Furthermore, it included interviews with each faculty member. To make sense of the data, this study was guided by the tenets of critical pedagogy and inclusive pedagogy, Freire's (2000) definition of critical consciousness and Ehrlich's (2000) definition of civic engagement.

The findings in this study unpacked faculty's considerations and thought processes behind their curricular decisions. Moreover, it highlighted tangible ways faculty applied the pedagogical frameworks to foster critical consciousness and the civic engagement aims of the institutions mission statement. The findings indicated opportunities where faculty could enhance their teaching praxis by approaching curriculum from an intersectional perspective. Lastly, it emphasized support from senior administrators was a requisite when teaching for social change. The study offers recommendations for research and practice based on these findings.

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Chapter 1: Introduction

Having the conviction to stand in my #BlackGirlMagic, equipped with the intellect to argue against systemic policies that oppress people are just a few benefits I ascertained from attending a Historically Black College and University (HBCU). At an early age, I learned I would have to work harder to achieve my goals because of the color of my skin. Attending an HBCU gave context as to why I experienced certain types of discrimination, disdain, and disappointment during my K-12 educational experiences. Alabama State University was the first educational institution I attended where the majority of the population identified as a racial minority. At this institution, I learned I had a responsibility to affect change and make the world better for those coming behind me. This responsibility became known to me through my involvement in a National Pan-Hellenic Council sorority. Participating in a co-curricular activity allowed me to come up with innovative ways to better serve those on and off-campus. Through this organization, I coordinated events related to HIV awareness and voter education which aided me in becoming more critically conscious and curious about the ways that systemic oppression worked to silence people. Through co-curricular activities, I felt alignment with the institution's mission of promoting responsible citizenship through thoughtful and engaging public service. However, it is unknown to me if students who do not engage in co-curricular activities have similar transformative experiences that align with the institution's mission statement. As an alumnus of an HBCU, I expect students will stand on the shoulders of those who came before them and continue the hard work of advancing social justice through their chosen profession. Societally there is a central assumption that students who attend HBCUs will "acquire a set of values, a spirit of social service, social conscience, moral sensitivity, and sense of personal and social responsibility-principally with reference to social and racial justice-that will stay with

them and motivate them after graduation" (Cook, 1978, p. 54). Supporting this assumption is the work of HBCU faculty who research and teach on central issues that affect the African American community (Wilcox et al., 2014). However, there is a dearth of literature on how this work impacts students to be critically conscious, socially just, and woke. Thus, more research needs to be conducted on the pedagogical practices of faculty who teach in a manner that raises their students' critical consciousness and encourages them to participate in civic engagement activities.

Purpose of HBCUs

During slavery, Black Americans learned how to read as an act of resistance to demonstrate they were more than property (Dumas, 2016). Post-slavery educational institutions were inaccessible to Black Americans because the image of them as slaves was still inscribed into people's imagination (Hartman, 2007). Therefore, Black Americans had limited access to education and job opportunities which prohibited their advancement and full integration into society. Thus, HBCUs were created as means to bridge the economic and social divide between Black and White Americans (Smith, 2017). HBCUs were created to provide Black Americans with a basic education that would allow them to become teachers or tradesmen (Stefon, 2011). From inception, this institution type offered hope to Black Americans (Smith, 2017) and ensured they could exist in a safe space that recognized and validated their culture, history, and identity (Renn & Patton, 2017). The National Trust for Historic Preservation labeled HBCUs as a national treasure that house important American stories, which often go untold (Meeks, 2016). HBCUs make up 3 percent of the colleges in the United States and outperform their peers by producing 17 percent of Black college graduates and 24 percent of all Black scientists and engineers (Medina & Allen, 2017). This institutional type differs from its other educational

counterparts because it is considered to be more than a schoolhouse; it is an extension of the

Black family and has "been at the center of the Black struggle for equality and dignity"

(Douglas, 2012, p. 384). HBCUs have always advocated for the advancement of African

Americans and the voices of their students are still necessary as the "nation need HBCUs to lead

us in our fight for equity and our full realization that #Blacklivesmatter" (Gasman, 2015, para.

13).

Purpose of the Study

HBCUs afforded African Americans the opportunity to affect positive change in their

community (Smith, 2017) by equipping them with the means to address human and social

problems (Gasman & McMickens, 2010). There was an expectation that HBCUs would educate

their students on creative and responsive leadership, the significance of critical thinking in

addressing moral problems, and how to utilize their talents to serve the disenfranchised and as a

result heal the nation (Cook, 1978). At its inception, HBCUs were held responsible for the

"social, political, economic, personal, and educational development of the black communities"

(Gasman et al., 2015, p. 350) because the mission of this institutional type was to transcend the

walls of the classroom (Butler & Suggs, 2014). HBCUs were designed to strengthen democracy

by producing civically engaged students who were in pursuit of social justice (Gasman et al.,

2015). Butler and Suggs (2014) explored how the liberal arts curriculum at HBCUs is used to

develop critical consciousness and promote civic engagement without detailing the teaching

practices employed by faulty members. A dearth of information exists on how HBCU students'

progress in their civically engaged journey through their participation in core-curricular courses.

HBCUs are an institutional type that needs further exploration on how pedagogy is used in core

curriculum courses to produce students who live up to the institutional aims of the mission

statement. HBCUs house a student body that has historically been treated unfairly and the examination of curriculum would inform on how students are taught "to oppose and reorganise social forms that are exploitative and damaging" (Jeyaraj & Harland, 2016, p. 588). Thus, exploring HBCU faculty teaching practices would provide insight on this phenomenon of critical consciousness and civic engagement.

A reciprocal relationship should exist between the classroom and the outside world because "even though classrooms are not totally determined by the outside world, they are part of it and are affected by the real representation of our society …" (Bohoroquez, 2012, p. 196). Recognizing there is a relationship between pedagogy and lived experiences, HBCU faculty should feel emboldened to transform academic spaces into woke classrooms that operate as a training ground for critical consciousness to help actuate the mission of this institutional type (Cherry-McDaniel, 2017). The research details that HBCUs have a responsibility to provide a curriculum that will aid in community development (DuBois, 1980; Wendling, 2018) without detailing what this responsibility looks like in practice. Working woke on college campuses should not be viewed as a separate entity or the responsibility of one individual or department. Rather, to achieve the reality of producing woke students who are critically conscious there must be a collective effort throughout the institution to incorporate these aims within the classroom environment. This preparation should not only caution students about the challenges they may face but, more importantly, also equip them with the knowledge and skills needed to address and effectively counter-challenge those instances. However, a gap exists in the HBCU literature on the pedagogical practices of faculty who weave wokeness into their curriculum to address the aims embedded in the mission statement. Gasman and McMickens (2010) explained within HBCU literature "there is very little discussion of mission or curricula beyond that of the early

debates of Washington and DuBois" (p. 290). Thus, this study sought to explore how HBCU faculty utilize curriculum and instruction to aid students in becoming more critically conscious and civically engaged to align with the espoused values in their mission statement. The following question and sub-questions guided this research:

1. How do HBCU faculty in core curriculum courses use pedagogical frameworks to foster wokeness and critical consciousness amongst students?

   a. What aspects of critical and inclusive pedagogy are aligned with HBCU faculty teaching practices?

   b. How do HBCU faculty describe their teaching practices in relation to the civic engagement aims of the institutions mission statement?

Definition of Terms

Several key terms are used throughout this study that warrant definition. The following terms have been frequently used in the academic and cultural milieu and have been found at points of contention as they can be used interchangeably and conflictingly based on the source. With these terms occupying space in academic and pop culture environments, an explanation of the key terms is provided to offer context on how they are used in this study.

Black and/or African American

This study interchangeably uses the term Black American and African American. In this study "Black is understood as a self-determined name of a racialized social group that shares a specific set of histories, cultural processes, and imagined and performed kinships. Black is a synonym (however imperfect) of African American …" (Dumas, 2016, p. 13).

White

When referring to White people, this study chooses to capitalize the "W" to recognize this population's racial identity and the effect Whiteness has on the racial imbalance of power (Painter, 2020).

> To not name "White" as a race is, in fact, an anti-Black act which frames Whiteness as both neutral and the standard … We believe that it is important to call attention to White as a race as a way to understand and give voice to how Whiteness functions in our social and political institutions and our communities. Moreover, the detachment of 'White' as a proper noun allows White people to sit out of conversations about race and removes accountability from White people's and White institutions' involvement in racism. (Appiah, 2020, para. 17)

Recognizing White people as raced acknowledges the oppression that HBCU students experienced from inception to present day.

Civic Engagement

Civic engagement is broadly defined as a focus on action-oriented processes that address issues of public concern through individual or collective action (Carpini, 2019). Civic engagement is frequently defined by the works associated with it such as participation in organized movements and involvement in democratic and political processes. This study defines civic engagement as a

> means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes. (Ehrlich, 2000, p. vi)

Critical Consciousness

Critical consciousness is a reflective process where one considers how their environment has been shaped by those in positions of power (Nicotera & Kang, 2009). Critical consciousness aims to aid individuals as they unpack the ways in which the oppressed recognizes their ability to operate as a social change agent (Freire, 2000). In this study, critical consciousness is defined as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2000, p. 35).

Woke

Woke is a term that originated within the African American community and is frequently used in mainstream culture to express an awareness of systemic issues such as racism and gender equality (Garofala, 2016). Woke represents a political awakening to communal injustices that are rooted in oppression and necessitates that one move towards action to address societal problems (McWhorter, 2016). This study frames wokeness as a recognition "that the world is not a simple place. That everything is not all equal. That justice has not happened yet for everyone and that there's a lot of work to be done" (Essence, 2017). Comprehensively, wokeness is grounded in being critically conscious and acknowledging the oppression that exists in individual and collective experiences (Ashlee et al., 2017).

Methodological Overview

A case study methodology was employed to answer the research question. Case studies allow the researcher to better understand how a phenomenon occurs within a bounded context (Miles & Huberman, 1994). Case studies are ideal in understanding how individuals construct reality as they interact in their social world (Merriam, 1998). A critical constructivist lens was used in this study to better understand how socio-political influences affect perception which in

turn impacts the teaching and learning process (Kincheloe, 2008). Theory was utilized in the case study to interpret data, make sense of what is known, and to provide a general explanation of the phenomena studied (Merriam, 1988). Thus Freire's (2000) definition of critical consciousness, Ehrlich's (2000) definition of civic engagement, and Stewart's (2013) conceptual framework of critical and inclusive pedagogy was used as a guide during data analysis.

Significance of Study

HBCUs were created to function as sites of resistance that equipped their student body with the knowledge to address issues around justice and equity (Albritton, 2012). Students who attend HBCUs are seeking space to "unapologetically learn-without fear of violent criticism-about themselves as it pertains to their race" (Green, 2015, para. 13). Presently, this institutional type finds themselves struggling to recruit and retain students due to economic constraints which has caused them to consider merging or closing select institutions. The fraught position HBCUs are situated in has required them to adapt their mission to one focused on changing "perceptions about the cultural and academic need" of this institution type (Patterson et al., 2013, p. 154). Thus, this study is situated with HBCUs exploring how their mission can address current societal conditions (Patterson et al., 2013). The literature informs us that an inextricable relationship exists between the mission of HBCUs and its commitment to preparing students for civic engagement (Scott, 2000). The fulfillment of the mission also impacts the development of students' critical consciousness which in turn creates civically engaged alumni (Butler & Suggs, 2014). However, a gap exists in the literature on how HBCU faculty utilize pedagogy to develop students as critically conscious, civically engaged, and woke citizens. Thus, the significance of this study is that it sheds light on the relationship between teaching and the fostering of critical

consciousness and civic engagement amongst students. Furthermore, this study expounds on how HBCU faculty are fulfilling their mission present day through teaching and learning.

Second, this study is significant because it enhances the critical and inclusive pedagogy literature. Critical pedagogy is a style of teaching that "seeks to constitute students as informed subjects and social agents" (Giroux, 2011, p. 157) and aids them in understanding their power as engaged citizens. However, the literature does not explicitly explain how this development of agency is implemented in praxis. Inclusive pedagogy complements critical pedagogy by outlining specific actions faculty can implement as they teach students to be change agents. Critical and inclusive pedagogy asks educators to intentionally reflect upon how their curriculum is grounded in a patriarchal standpoint. Dannowitz and Tuitt (2011) explained curriculum is a collection of racial and gendered text, so it is important for faculty to consider what they teach, how they teach, and the ways in which it reflects their norms and values. This study adds to the theoretical literature by providing faculty with a framework of how they can intentionally approach curriculum and lesson planning. Furthermore, this study is significant because the coupling of these theoretical frameworks has not been explored at historically black institutions.

Chapter Summary

In this chapter, I provided the rationale for conducting a case study on how HBCU faculty utilize pedagogy to address the espoused values in their mission statement. With HBCUs constantly having to advocate for themselves amidst debates on funding and relevance, I discussed the timeliness of conducting this study as this institution type revisits their mission statement. In this chapter, I covered my personal experience with the topic which prompts the question of how the HBCU mission is addressed in academic affairs. Following I discussed the benefits of exploring the relationship between critical and inclusive pedagogy and teaching

practices to better understand how HBCU faculty are fostering critical consciousness and civic engagement amongst their students. Finally, I discussed the significance of conducting this study and the contribution it will make to the literature.

In Chapter 2, I provide background for this study by providing a historical overview of HBCUs, describing the literature surrounding student civic engagement and HBCUs, explaining the theoretical framework, and expounding on studies that incorporated critical consciousness within the HBCU curriculum. Following, I describe the methodology for this study in Chapter 3 and explain the conceptual framework that guided the research design and plan for data analysis. Chapter 4 details the findings of this study and discusses how the faculty's teaching praxis supports the aims of the institution's mission statement. Finally, Chapter 5 unpacks the implications of this study, provides recommendations on how to incorporate critical and inclusive pedagogy in one's praxis, and offers suggestions for future research.

Chapter 2: Literature Review

The focus of civic engagement at Historically Black Colleges and Universities (HBCUs) is part of this institutional type's ethos. While many other institutional types incorporate the ideology of civic engagement and service within their curriculum, the core mission at the inception of HBCUs was to educate free African Americans and those who were previously enslaved so they could fully participate in society (Lomax, 2006). At the inception of HBCUs, civic engagement was central to the educational mission because it prepared former slaves for economic self-sufficiency and political leadership (Lomax, 2006). HBCUs were charged with a mandate of utilizing education as a transformative tool for changing lives, prospering communities, and modeling "what is best about America" (Allen et al., 2007, p. 264) which made the aims of civic engagement as central to their functioning. This institutional type is known for training students who would be multidimensional leaders for the Black community (Gallien & Hikes, 2005) by addressing sociopolitical systems that affected African Americans (Clark et al., 2016). At a time when other educational institutions were inaccessible, HBCUs functioned as an "epicenter of Black hope and aspiration" (Smith, 2017, p. 2) by providing an education grounded in addressing the pressing concerns facing the African American community.

Employing education as a transformative tool to create civically engaged citizens meant an emphasis on the intertwining relationship of education, resistance, consciousness, and democracy must be embedded within the curriculum. Therefore, a study of how HBCU faculty utilize curriculum to foster wokeness, critical consciousness, and civic engagement as a means for bridging "the economic and social divide by way of education …" (Smith, 2017, p. 2) must be explored. In this study, civic engagement is defined as "working to make a difference in the

civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes" (Ehrlich, 2000, p. vi). Critical consciousness aims to aid individuals as they unpack the ways in which the oppressed recognizes their ability to operate as a social change agent (Freire, 2000). Thus, this study defines critical consciousness as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2000, p. 35). Lastly, wokeness is grounded in being critically conscious and acknowledging the oppression that exists in individual and collective experiences (Ashlee et al., 2017).

Faculty are in a position to create critically conscious and "woke" classroom environments by "engaging every aspect of teaching and reorienting it toward the goals of supporting students in self-determination, citizenship formation, and engaged activism" (Cherry-McDaniel, 2017, p. 42). Incorporating wokeness into the curriculum involves transforming the classroom into an environment that dually operates as an academic space and a training ground for critical consciousness (Cherry-McDaniel, 2017). However, the literature contains a dearth of information on how HBCUs utilize curriculum to achieve the espoused values in their mission statements of developing students who are critically conscious and civically engaged. HBCUs have been consistently left out of the civic engagement literature despite the fact that they were established based on civic outcomes and boasts "a civic engagement mission that is inherent rather than chosen" (Gasman et al., 2015, p. 350). Despite the central role HBCUs played in the Civil Rights Movement this institutional type has been overlooked in the civic engagement literature which neglects the impact these institutions have on civic activities in contemporary society (Gasman et al., 2015). Clark et al. (2016) noted research on the development of socially

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just and civically engaged students has primarily been explored "within the context of predominantly white institutions" (p. 226) which necessitates the study of this topic at minority serving institutions. Thus, this literature review begins with a background on the historical development and mission of HBCUs. Following this overview is a discussion on HBCUs relationship to student civic engagement and the significance of civic engagement for college students. Subsequently, I highlight studies that have explored the raising of critical consciousness through curriculum. Finally, two pedagogical theories are discussed that provide insight into how college educators can foster critical consciousness and civic engagement through curriculum.

Historical Overview of HBCUs

> The world that gave rise to the first HBCUs was, of course, a world in which human slavery was not only sanctioned by the U.S. Constitution but the keystone of the economy. Education was antiethical to slavery. The slaveowners knew it and ensured that educating slaves, or even teaching slaves to read, was outlawed. (Lomax, 2006, p. 6)

It was particularly troubling for state government to grant Blacks access to education in the South, where most of the formerly enslaved persons lived, so HBCUs were initially founded as private institutions (Lomax, 2006). Craving the education that was once denied, African Americans sought out the opportunity to attend school as a way of liberating themselves from their past and as a means for them to dream about a future that was once unimaginable (Albritton, 2012). "African Americans viewed education as the ultimate emancipator, enabling them to distance themselves from slavery, move past their subordinate status in society, and achieve social mobility" (Allen et al., 2007, p. 267). Education also presented African Americans with the prospect that they would be able to increase professionally because they had the same access as the privileged White upper class to information (Allen & Jewell, 2002). Southern

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conservatives viewed educated African Americans as a threat to white supremacy (Jewell, 2002) because HBCUs were designed to equip its student body with an awareness of policies and practices that were overtly or covertly designed to be oppressive (Douglas, 2012). Furthermore, this institutional type wanted to inform its constituents on how to resist systemic policies that were designed to inhibit them (Douglas, 2012).

HBCUs were intended to provide their students with the freedom to resist assimilation and homogenization (Wilcox et al., 2014), so they could advance and develop as a community. Du Bois argued Black colleges were the only institutional type that could "successfully work toward the integration of Black culture, Black citizens, and Black communities into mainstream America" (Wendling, 2018, p. 288). However, HBCUs were funded by White missionaries with ulterior motives of Christianizing the freed slaves (ASHE, 2010) and permeated their cultural biases throughout the curriculum (Jewell, 2002). HBCU curriculum was established based on European contributions because the missionaries that founded the institutions thought the traditions and customs from the non-White world needed civilizing (Woodson, 1933) so they implemented a system of rules that defined what is appropriate speech and behavior for those training to be future leaders in their community (Allen & Jewell, 2002). Therefore, the curriculum focused on stripping African Americans from what was perceived by the White world to be inferior norms and traditions.

Despite the notions of those who founded HBCUs, the community expected the curriculum to address the economic and cultural role these institutions played within the community (Freeman & Cohen, 2001). There was an understood expectation that those who attended HBCUs would return to their communities and "advance the economic, educational, political and social uplift of Black people throughout the diaspora" (Smith, 2017, p. 2), thus

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making a positive influence in the environment of those who had been disenfranchised. Two primary thought leaders on Black people's education, W.E.B. Du Bois and Booker T. Washington, debated how the curriculum at this institutional type would best serve students (Albritton, 2012).

Washington believed curriculum should focus on industrial training so that white supremacy in the South was not challenged by educated Black folks (Browning & Williams, 1978). This non-threatening approach to education was intended to compromise with the rising violence and political power that was directed toward African Americans in the South (Wilcox et al., 2014). Du Bois believed the curriculum at HBCUs should function as a mechanism for educating a group of elite Black students who were trained in the liberal arts (Kannerstein, 1978). Du Bois philosophy on higher education centered on raising "the talented tenth" which is a group who would return to their community and improve conditions detrimental to African Americans (Browning & Williams, 1978). Furthermore, Du Bois believed HBCUs should prepare students to address the sociopolitical needs of their community by creating a "passionate intellectual army of activists" (Wendling, 2018, p. 285). With HBCUs bearing the responsibility of functioning as the nexus for political progression amongst African Americans (Albritton, 2012), these institutions were designed to focus on subjects such as "Black citizenship, voting, and political thought" (Wendling, 2018, p. 291). Incorporating the beliefs of both DuBois and Washington transformed HBCU curriculum into a course of studies that allowed students to be educated in their discipline while also preparing them with the skills to advance their nation and their race (Brown, 2003).

HBCU Mission Statements

University mission statements aid faculty and administrators in identifying core values and ideas that are significant to the institution (Gasman & McMickens, 2010) while also expressing a shared purpose that communicates the characteristics and principles of a university to internal and external audiences (Morphew & Hartley, 2006). Institutional vision often manifests within the mission statement because it can be employed as a marketing and recruitment tool (Abelman, 2013) that advocates the purported promise, priority, and purpose of an institution (Abelman & Dalessandro, 2009). Ricard and Brown (2008) noted HBCUs possess a mission that is uniquely different from any other institutional type because it is centered on the population they serve and the educational experiences they provide. Inherent to the mission of an HBCU is to provide a space that celebrates the culture and history of Black students while also affirming their thoughts and ideas (Albritton, 2012). Furthermore, HBCU mission statements are grounded in their commitment to accepting students at various academic levels and providing them with resources to aid them in their matriculation towards graduation (Brown et al., 2004).

Mission statements reflect predetermined institutional goals (Strayhorn & Hirt, 2008) and with HBCUs possessing mission statements reflective of critical consciousness and woke values they are also in alignment with a social justice framework. In a study conducted on HBCU mission statements, Kannerstein (1978) noted eight fundamental themes were deemed vital to this institution type fulfilling its purpose. The themes are as follows:

1. Community service: The recognition that civic engagement is an ingrained component of HBCU life and should be reflected within curriculum, research, and teaching. Promoting the development of programs that support the needs of the Black community and the larger social world;

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2. Open enrollment: An environment where all can gain access to higher education regardless of their race, gender, or background;

3. Democracy, citizenship, and leadership: Encouraging students to participate in civic activities so that they can meaningfully contribute to society;

4. Social change: An awareness of conditions that primarily affect the Black community coupled with vocational skills that will allow students to implement change in society;

5. Concern about health: Emphasizing the well-being of the whole student so they can thrive mentally, physically, and spiritually;

6. Ethics and values: Encouraging students on their journey of self-development to focus on qualities such as character, generosity, integrity, and good judgment;

7. Educational emphases: The academic component of the mission that prioritizes both a vocational and liberal arts education; and

8. Black studies: Providing students with a curriculum that celebrates the culture and accomplishments of African Americans.

While several institutional types might have mission statements that share aims similar to the aforementioned themes, HBCUs differentiate themselves in how they approach their mission. Ricard and Brown (2008) pointed out,

Historically Black colleges and universities highlight the constant struggles and inequalities that plague society, whereas predominantly White schools portray a picture of peace and equal opportunity. Students enrolled at Black colleges, therefore, receive added inspiration to work for change because they realize the world often discriminates against them just because of the color of their skin. (pp. 15-16)

Abelman and Dalessandro (2009) conducted a study on HBCUs and found their mission statements lacked the necessary linguistic style to make their values communicable to internal and external audiences. It was determined that the language used to describe HBCU mission statements were not compelling (Abelman & Dalessandro, 2009) and lacked the appropriate inspiration for faculty and staff to share the aims with internal and external constituents (Baum et al., 1998; Kirkpatrick et al., 2002). Furthermore, it was determined that HBCU mission statements lacked clarity which prevented them from adequately portraying the observable activities of the institution that contributed to them fulfilling their mission (Abelman & Dalessandro, 2009). However, it is important to note that HBCUs are not monolithic and the research on mission statements and institutional values cannot be universally applied (Brown, 2003). Ricard and Brown (2008) noted the examination of HBCU mission statements had been generally overlooked within the field of educational research, which compels the need for more discussion on this topic of study. Thus, Ricard and Brown (2008) suggested future studies should investigate how mission statements are enacted on campus by having scholars explore the experiences that occur on Black college campuses and how the mission is manifested in day-to-day activities.

Student Civic Engagement

Since the existence of colonial colleges, students have engaged in demonstrations and protests to create effective change in policies and practices (Barnhardt, 2015). Students have been known to participate in campus activism as a way of drawing attention to their concerns on campus and to larger social movements that are occurring off-campus (Barnhardt, 2015). Within the field of higher education, civic engagement explores the social change brought about by informed agents (Trudeau & Kruse, 2014). Higher education institutions were established to aid

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students in developing character and civic virtues (Colby et al., 2000). Furthermore, higher

education institutions carry a responsibility of preparing students for participation in civic

activities and democratic processes (Nagda et al., 2003). Colby et al. (2000) explained,

> Institutions of higher education have both the opportunity and obligation to cultivate in
>
> their graduates an appreciation for the responsibilities and rewards of civic engagement,
>
> as well as to foster the capacities necessary for thoughtful participation in public
>
> discourse and effective participation in social enterprises. (p. xxv)

When considering the origins of HBCUs, one can see the manifestation of both the opportunity

and obligation for cultivating civic engagement as they are historically known for producing

students who were integrally involved in civil rights movements. Within the context of higher

education, HBCUs are more specifically known, due to their controversial origin, for having

mission and vision statements that broadly imply attending this particular institution type will aid

its students in their civic development. Embedded within the mission statements of most

American higher education institutions is an emphasis on service which encourages students in

their civic development (Morphew & Hartley, 2006). HBCUs differentiate themselves from

other institution types in regard to their mission statements as they typically prioritize "their

students' character and citizenship as central to their mission" (Colby et al., 2000, p. xxix).

Civic Engagement and HBCUs

The pursuit of justice is a primary mission of HBCUs (Cook, 1978) which attracts a

certain type of student to this institutional type. Allen et al. (2007) explained, in the late 1970s,

29.9% of Black students entering an HBCU were active in organized movements and protests as

high school seniors. Furthermore, 66.2% of HBCU students wanted to operate in fields that

would allow them to "promote racial understanding" (Allen et al., 2007, p. 271). The 1920s

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marked a period where HBCU students began to protest both on and off-campus to reject the ways in which their curriculum and student life were being infringed upon by White-dominated agencies (Allen & Jewell, 2002). As a result, student activism and protests increased at many HBCUs. By the late 1950s, many of the institutions were educating students in ways that would help them radicalize in their fight for civil rights (Wilcox et al., 2014). HBCU students' commitment to civic engagement led several students from across the nation to establish the Student Non-Violent Coordinating Committee (SNCC) at Shaw University in North Carolina (Rhodan, 2018). The SNCC intended to mobilize the public to help African Americans attain their basic human rights (Williams & Ashley, 2004). HBCUs functioning as sites of resistance demonstrated HBCUs aligning with their mission of education and activism (Rhodan, 2018).

HBCU students operated on the front lines for social justice during the Civil Rights Movement by participating in sit-ins at segregated lunch counters (Franklin, 2003). Students from North Carolina Agricultural & Technical State University (better known as North Carolina A&T) and Southern University led protest movements in an attempt to desegregate restaurants in the South (Franklin, 2003). During this time period, students at Southern University and Alabama State University played integral roles in the civil rights movement by participating in bus boycotts with their refusal to ride that form of transportation (Franklin, 2003).

HBCU students recognized they had limited power and protests were one method to address change and challenge power dynamics (Gibson & Williams, 2020). Thus, the 1960s ushered in an era of student led protests that operated as the catalyst for HBCU students across the nation to place pressure on establishments who were racially discriminating against their patrons (Flowers, 2005). Flowers (2005) noted the significance of the HBCU student led protests is that it indicated a shift in the tolerance for social change. HBCU students utilized the sit-ins as

a way of advocating they wanted change more swiftly than their predecessors and used this method as a way to challenge traditions and customs designed to limit African Americans progression in society. Scott (2000) noted,

> During the 1960s, students from historically Black colleges and universities exercised the highest and most intensive form of 'civic engagement' when they led the movement to engage the entire country in the pursuit of social justice, the first such student engagement in the history of the republic. This action exemplifies the dual mission of HBCUs both to produce and educated populace and to prepare the students for civic engagement. (p. 265)

The Civil Rights Movement documented HBCUs commitment to civic engagement efforts, but the work of these institutions continued outside of the mediated spotlight of that era. Many question the relevance of HBCUs in today's society but the relationship this institutional type has "with their communities, speaks to their social relevance and useful purpose, collectively and individually" (Smith, 2017, p. 6). HBCUs are still producing socially conscious leaders who are being trained to serve their local community (Walker, 2016). Paul Quinn College is situated in the middle of a food desert in Dallas, TX which prevents the local community from having access to fruits and vegetables (Walker, 2016). In March 2010, Paul Quinn College led an effort to close the access gap to healthy food options by turning their football field into a student run farm where underserved communities could purchase healthy food at a lower cost (Walker, 2016).

Similarly, Morgan State University in Baltimore, MD is investing campus resources by launching a local community initiative to serve those within 12 miles of campus. The initiative will promote health and safety, develop and support education and youth development programs,

improve the local environment, and encourage individuals to work and spend in their local community (Walker, 2016). Cook (1978) explained that HBCUs would be "socially and morally irresponsible" (p. 61) if they did not align with their civic engagement values and attend to the people who surround their institution. With a commitment to incorporating civic engagement within the curriculum, HBCUs recognize students learn best by doing and consequently should be directly involved in problem-solving solutions for the day-to-day problems experienced by the Black community (Henderson, 1971). Recognizing one of the purposes of higher education is to prepare students to be good citizens, the formative years of HBCUs established a strong foundation of developing teaching models that incorporated civic service as a central component of the educational experience (Flowers, 2005).

Enrollment has peaked at HBCUs as students are choosing to evade the polarizing messages their counterparts receive on predominantly White campuses.

> The increasing number of Black students enrolled at HBCUs can primarily be attributed to the larger American and socio-political landscape. Black students who choose to attend an HBCU are doing so…to engage in an environment that appreciates their contributions, and to cultivate their minds in safe and welcoming spaces. (Washington & Gasman, 2016, para. 8)

 HBCU students find comfort and solace in knowing the culture of their institution is to uplift those who were mistreated or dismissed by mainstream society. Thus, students believe the prevailing mission of HBCUs is to provide them with educational opportunities that simultaneously prepare them for academic and civic engagement (Patterson et al., 2013) which makes this institutional type ideal for those who want to engage in acts of resistance and learn how to advocate for themselves and their community.

The 2016 presidential election brought about a renewed sense of activism at HBCUs because students became increasingly aware that while they "don't have a lot of power when it comes to the President" (Rhodan, 2018, p. 60) they do contain power within their institutions. As part of the #MeToo movement, students brought attention to the rape culture on college campuses and broadcasted names of alleged rapists that attended Spelman and Morehouse (Rhodan, 2018). The civic engagement efforts of students at the aforementioned institutions resulted in the development of a curriculum that was inclusive of training in anti-assault and healthy relationship building (Rhodan, 2018).

Encouraging the civic engagement of HBCU students is important for them in recognizing their political efficacy as many of these institutions are situated near predominantly Black communities that have been affected by police brutality, racial violence, and COVID-19 (Davis et al., 2020). In the wake of mourning George Floyd, Breonna Taylor, and the innumerable Black Americans who have been killed by law enforcement, the nation's oldest HBCUs, Cheyney University and Lincoln University, created a statement to remind students of their predecessors who agitated and disrupted society to push back against inequality and systemic racism (Brown & Jones, 2020). Thus, the universities reminded students of the civic engagement call on HBCUs and encouraged them in their pursuit of justice to affect positive change in society (Brown & Jones, 2020). HBCUs differ from other institution types because while:

> Some colleges and universities literally built walls and "fences" around themselves in order to remain separate from the minority communities living nearby, black colleges were (and most continue to be) hubs of community and civic engagement and forums for justice. (Gasman et al., 2015, p. 379)

Significance of Student Civic Engagement

At their inception, nearly every higher education institution possessed a mission statement focused on civic engagement as a means for producing moral and just citizens (Smith, 2017). Participation in civic engagement activities has aided college students in becoming more socially conscious as students begin to understand that life is greater than one individual (Flanagan & Levine, 2010). Snell (2010) explained universities who foster civic engagement amongst their students contribute to aiding them in their transition to adulthood. Furthermore, students become more aware that as citizens of the world, they have a social responsibility to contribute to the social good (Rhoads, 1998) by caring for others in domestic and international communities (Snell, 2010). Students who are involved in civic engagement activities become more knowledgeable about understanding others as they are encouraged to not only participate in community service endeavors but to intentionally reflect upon the consequences of systemic and structural injustice (Jones, 2019). Through active civic participation, students begin to critique the generalizations and stereotypes they have made about specific populations (Rhoads, 1998) based on images perpetuated in the media. Additionally, students become more comfortable in utilizing their voice and addressing common societal problems (Flanagan & Bundick, 2011).

Student civic engagement is integral to the functioning of society because the public trusts that universities will develop enlightened citizens who are empowered to address challenging social issues (Hartley et al., 2010). However, higher education has been critiqued for deviating from its purpose in producing students who feel compelled to address societal problems (Saltmarsh & Hartley, 2011). Not only has higher education shifted from its intended purpose but also the research on civic engagement efforts amongst college students has primarily excluded HBCUs and focused on those who attend predominantly White institutions (PWIs)

(Smith, 2017). Thus, the following positive outcomes linked to student civic engagement have not been explored within the context of HBCU environments. Astin and Sax (1998) noted participating in service-learning activities academically benefitted the students, as there was an increase in GPA, graduation rates, and academic self-concept. Furthermore, students who engage in volunteerism are more likely to attend graduate school, interact with diverse individuals, and have a more positive outlook on life (Astin et al.,1999). Students also self-report voluntary participation in civic engagement activities increased their critical thinking and interpersonal skills (Astin & Sax, 1998).

Civic engagement has also been linked to students' overall well-being (Martela & Ryan, 2015) and increased sense of belonging (Baumeister, & Leary, 1995). With students graduating into a world of job uncertainty, students who engage in civic work will better be able to manage self-doubt as they are aware that individual problems typically reflect larger societal issues (Flanagan & Bundick, 2011). Civic engagement activities have also been linked to increased well-being as they allow college students to develop into autonomous and responsible individuals (Hart et al., 2014). Socially, students benefit from participating in civic activities as they are able to interact with others and gain their respect (Verba et al., 1995). Having connected experiences to other individuals within the community allow college students to have an increased sense of belonging (Flanagan & Bundick, 2011) which lessens the chances of students experiencing social isolation and depression (Cacioppo & Patrick, 2008). Engagement in civic activities also allows students to become more aware of their privilege (Jones, 2019) which allows for reflection in regard to taken for granted opportunities and experiences. Lastly, taking part in civic engagement processes helps students form social networks, build social capital, and connect with others for professional development opportunities (Flanagan & Levine, 2010).

Critical Consciousness and Curriculum

Critical consciousness is a reflective process where one considers how their work and social world has been shaped by those in positions of power (Nicotera & Kang, 2009). An aim of critical consciousness is to unpack the ways in which the oppressed recognizes their ability to operate as a social change agent (Freire, 1970). Case and Lewis (2012) detailed critical consciousness moves people to action to address the oppressive forces that have been used to inhibit them. Within the field of higher education, critical consciousness is employed in the curriculum to aid students in critically analyzing the multiple realities they exist within (Case & Lewis, 2012). Freire (1970) argued education should aid students in their exploration of the world and draw attention to the social and political injustices that surround them. Thus, critical consciousness is used in the classroom to support students as they investigate their understanding of reality (Case & Lewis, 2012). Centering critical consciousness in the classroom requires instructors to grapple with the notion that curriculum is more than a solidified structure of facts and studies (Zacharias, 2004). Curriculum is a means for making sense of people and the systemic structures that have been used to organize society (Zacharias, 2004). Thus, integrating critical consciousness and curriculum allows students to rediscover their self and the ways in which they navigate the injustices in the world (Zacharias, 2004).

Educating for critical consciousness requires instructors to acknowledge that the curriculum lacks neutrality (hooks, 1994). Dannowitz and Tuitt (2011) explained curriculum is a collection of racial and gendered texts, so it is important for faculty to consider what they teach, how they teach, and the ways in which their teaching reflects their norms and values. Thus, raising critical consciousness through curriculum involves intentional reflection on the ways oppressive social conditions have been reproduced in the classroom (Nicotera & Kang, 2009).

One pedagogical approach for raising critical consciousness is to overtly teach "from a standpoint that includes awareness of race, sex, and class" (hooks, 1994, p. 39). In practice, instructors would select readings from marginalized groups and give those works the same amount of respect bestowed to those in the center (hooks, 1994). As a result, students would understand the role of resistance and reject the ways in which colonialism and imperialism have been embedded into the curriculum (Florence, 1998). Teaching for critical consciousness advocates for an inclusive curriculum that reflects the diversity of the student body (Florence, 1998). Case and Lewis (2012) advocate that curriculum prioritizes critical consciousness when marginalized populations are placed at the center of the readings and discussions, so heteronormative ideals can be challenged. However, norms are only challenged, and critical consciousness raised when educators overtly call attention to the sociopolitical demographics present in the texts (hooks, 1994). An intersectional approach towards curriculum removes focus from one's individual reality and unpacks the multiple ways privilege and oppression are positioned in texts (Case & Lewis, 2012). Utilizing intersectional pedagogy as a means for raising critical consciousness draws awareness to privilege, power, complex identities, and the process of developing tangible strategies that can be implemented to empower populations (Case & Lewis, 2012).

Raising critical consciousness through curriculum asks educators to intentionally resist a banking system method where student learners sit idly as passive consumers and wait on information to be deposited into them (Freire, 1970). hooks (1994) challenged educators to reevaluate course content, so curriculum would no longer be superficially updated and continue perpetuating styles from the past. hooks (1994) urged educators to "transgress" from pedagogies they were complacent with and adopt interactive teaching strategies that would allow students

and instructors to dialogue. An alternative approach to the banking method is the problem-posing method (Freire, 1970). The problem-posing method is centered around dialogue and creates a space for the teacher and student to co-construct knowledge (Breunig, 2005). George (2001) noted the problem-posing method gives students the ability to critically think, analyze, and dialogue about the various political, economic, and cultural systems in place that shape their lives.

Nicotera and Kang (2009) described three teaching strategies instructors could employ to aid students in developing their critical consciousness. Nicotera and Kang (2009) explained de-centering the curriculum would remove the normalization automatically given to the colonizer. This approach to teaching curriculum would challenge who is at the center and who is pushed to the margins. Cherry-McDaniel (2017) also noted the importance of decentering curriculum so those on the margins would not remain hidden and silenced. Cherry-McDaniel (2017) further argued critical consciousness is best addressed in the curriculum when students are able to position themselves in the dialogue and articulate their own needs and interests. As a result, students are more informed on how they can overcome differences associated with their identities and center themselves as change agents (Cherry-McDaniel, 2017). Nicotera and Kang (2009) further explained decentering the curriculum could be achieved through small group exercises where students discussed taken for granted norms that supported the continuation of privilege and power. Following the small group discussion, the authors suggested bringing the class back as a large group to discuss how decentering can be used for social change.

The second teaching strategy Nicotera and Kang (2009) advocated for is the examining of one's own privileged identities. The authors pointed out in order for critical consciousness to be raised, students must consider the ways they benefit from the various groups they socially

identify with. Curriculum must comprise the ways students are simultaneously privileged and oppressed based on their identity. This can be achieved by having students list their social characteristics, notate their unearned privileges, and discuss how the readings have informed the identities they view as "normal" (Nicotera & Kang, 2009).

The final teaching strategy the authors were a proponent for is the examination and disruption of privilege and oppression in research and practice (Nicotera & Kang, 2009). This last approach is intended to show students the relationship between research and practice. Additionally, it allowed students to consider the ways privilege has informed their decision making as current and future practitioners. hooks (1989) similarly championed for linking theory to practice when she concluded that "the most important learning experience that could happen in our classroom was that students would learn to think critically and analytically, not just about the required books, but about the world they live in. Education for critical consciousness …" (p. 102).

Critical Consciousness and HBCU Curriculum

Raising critical consciousness is especially important at HBCUs as there is an expectation that this is included in the curriculum (Lewis & Lee, 2009). Lewis and Lee (2009) found HBCU students expected the curriculum to contain the same content as other institution types while also incorporating pedagogy that spoke to their experiences from a cultural and sociopolitical lens. HBCUs encourage students to examine their critical consciousness which calls them to be aware of their oppressed status and become an active agent in changing it (Lewis & Lee, 2009). Butler and Suggs (2014) explained when examining HBCU courses for critical consciousness:

The liberal arts curriculum is used as the vehicle to develop critical consciousness.

Through the use of engagement, student-centered learning, and teaching a broad number

of disciplines that provide a worldview perspective, the liberal arts curriculum is a

mechanism that helps students to articulate, identify, and develop essential tools that

bring about ecology of critical consciousness. (p. 124)

Butler and Suggs (2014) contended a liberal arts curriculum at HBCUs educates students on the

systemic effects that result from the "isms" of society such as racism, sexism, classism, etc.

Furthermore, they asserted the underpinnings of a liberal arts curriculum equipped HBCU

students to counter racism when they experienced it as they have been informed on how to

identify oppressive systems developed to further marginalize minority populations.

A liberal arts curriculum at a HBCU vastly differs from that of a PWI for at the latter

learning is for the pursuit of knowledge without the applicability provided on how the curriculum

could also be utilized to better society (Gasman & McMickens, 2010). Employing an

intentionally designed liberal arts curriculum at HBCUs allowed students to solve problems that

would be puzzling to students at other institutional types because they potentially would not be

equipped to challenge assumptions and ideologies that have been passed on from generation to

generation (Gasman & McMickens, 2010). Lewis and Lee (2009) acknowledged incorporating

critical consciousness into the curriculum would not be an easy feat for every discipline.

However, the authors noted focusing on demographics such as age, gender, and disability

allowed the discussion of critical consciousness to be fitting for various curricula. Embedding

critical consciousness within the curriculum would inform students on how they could utilize the

concepts they learned in class to address social problems (Lewis & Lee, 2009). During the Civil

Rights Movement, a liberal arts curriculum informed students on how to apply their learning to

societal problems by providing "students with a toolbox to counter racism and oppression

successfully through non-violent doctrine" (Butler & Suggs, 2014, p. 142). The civic

understanding students were able to ascertain by grappling with critical consciousness through a liberal arts curriculum allowed students to thoughtfully critique and agitate systemic practices that were used to oppress marginalized populations (Butler & Suggs, 2014).

Intersectionality and HBCU Curriculum

Although critical consciousness is central to the mission of many HBCUs historically there is not an intersectional approach to curriculum at this institutional type. While HBCUs are not solely attended by African Americans, race is a salient focus within the mission statement because of the ways these students have been historically underserved at majority institutions (Ricard & Brown, 2008). Race is also emphasized by the institution because the fulfillment of the mission statement—in regard to leadership, citizenship, and social change—is impacted by how students see the world and how the world sees them (Ricard & Brown, 2008). With the exploration of critical consciousness primarily focused on race, the non-Black students attending this institutional type find themselves experiencing discrimination (National Center for Educational Statistics, 1996).

When HBCUs were established, they were leaders in providing educational opportunities to women, less affluent Whites, and those of other national origins (Jewell, 2002). However, as time progressed Black women began to experience sexism on college campuses and found that an insensitivity to gender issues was prevalent on campus (Robinson, 1997). Furthermore, having racial consciousness as an inherent component of HBCU mission statements allowed for other aspects of students' identities to be overlooked. Although social change, democracy, and citizenship are highly prioritized on HBCU campuses, the conservative nature of this institution type urged students to conceal their lesbian, gay, bisexual, or transgender (LGBT) identity to

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avoid behaviors that could be considered as contradictory to the mission statement (Harper &

Gasman, 2008).

HBCUs commitment to racial uplift coupled with the religious affiliation of their

founding has caused institutions to grapple with their processes for socially accepting gay and

lesbian students (Mobley & Johnson, 2015). HBCUs possess a reputation of not being

welcoming or receptive to LGBT students (Squire & Mobley, 2015) which limits their ability in

fulfilling their mission of being a hospitable and safe space for those who have been traditionally

marginalized in society. To fully deconstruct curriculum for the exploration of critical

consciousness, HBCUs must intentionally incorporate the experiences of women, Latinos, gay

and lesbians, Muslims, and those of a lower socioeconomic status into the conversation (Jewell,

2002). If HBCUs are to fulfill their mission of celebrating Black culture, encouraging social

change (Patton, 2016), and the exploration of critical consciousness, they must find ways to

negotiate with an evolving society that situates this institution type at the crossroads of race,

gender, and sexuality (Mobley & Johnson, 2015).

Theoretical Frameworks

With institutions having civic aims embedded within their mission statements utilizing a

critical and inclusive pedagogical framework would hold institutions accountable for

empowering students in their development toward achieving those aspirations. In order to

accomplish the aforementioned goals, students must be able to fully participate in the democratic

process and be knowledgeable about power dynamics in society. Pedagogical theories that focus

on the teaching practices of faculty who aim to trouble the way students understand the world

can provide insight into this topic of discussion. The following section describes the reasoning

behind choosing the critical and inclusive pedagogical framework. Furthermore, it details the

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theoretical origins of the framework—critical pedagogy and inclusive pedagogy—to better understand the ways students become more critically conscious and civically engaged from curriculum grounded in political systems.

Critical and Inclusive Pedagogy Framework

Stewart (2013) developed the critical and inclusive pedagogy (CIP) framework for educators who wanted to develop curriculum for social change. The CIP framework is centered on Tuitt's (2003) tenets of inclusive pedagogy and how they could be applied to attain critical consciousness (Stewart, 2016). Thus, the CIP framework (see Figure 1) is built on the ideals of conscientization, which can be achieved through critical pedagogy, and the framework can be utilized as a method for developing teaching practices that foster critical consciousness (Stewart, 2016). Critical and inclusive pedagogy are theoretical teaching practices that overlap as they both involve empowering students to be change agents, encouraging students to question taken-for-granted assumptions, and promote dialogue between the teacher and student. The argument for coupling these theories is that critical pedagogy has been highly critiqued for its lack of structure and inclusive pedagogy has not been applied to the study of curriculum at minority serving institutions.

Figure 1

Critical and Inclusive Pedagogy Framework
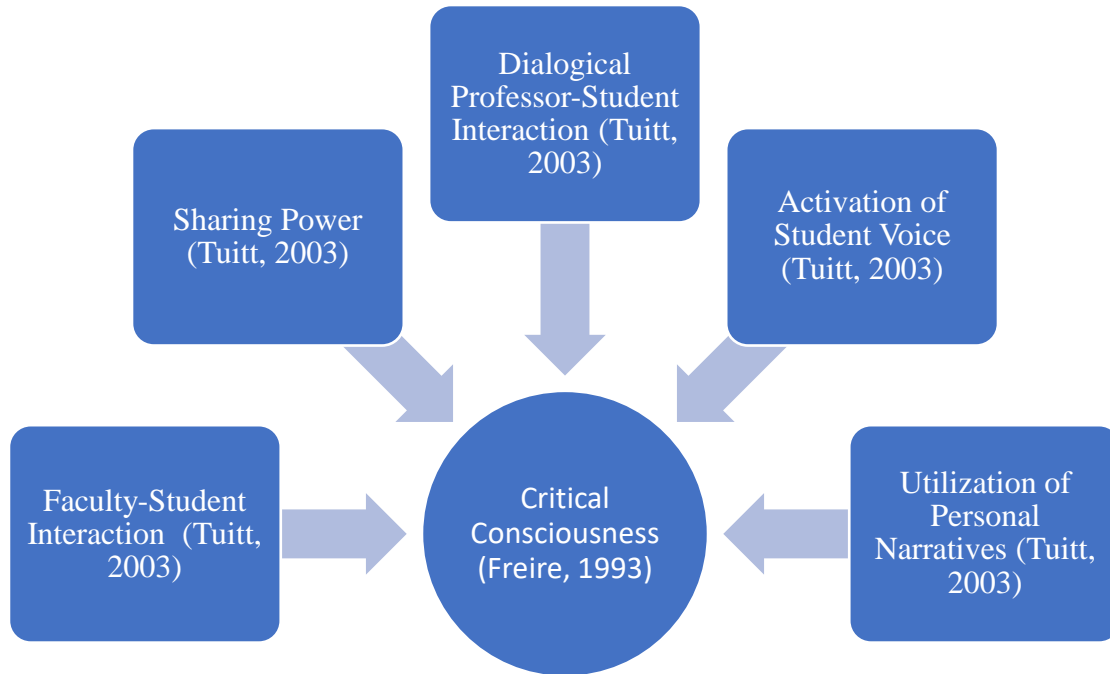
Kohli (1998) critiqued the effectiveness of critical pedagogy because of its reliance on dialogue. Kohli (1998) further argued a limitation of critical pedagogy is the belief that "one [does] not change deeply held political, social, and philosophical positions simply by acquiring new knowledge or new perspectives through conversations with others" (Kohli, 1998, p. 515). Milner (2003) noted critical pedagogy lacks guidance as to how it can be effectively used as a teaching practice. Furthermore, the critical pedagogy literature lacks definitional precision and transparency (Thomson-Bunn, 2014). Critical pedagogy intentionally lacks concrete methods so it can remain as an active teaching and learning process between unique subjects rather than a depository of information into dehumanized subjects (Taylor & Hikida, 2020). However, the abstraction of concrete methods creates ambiguity on the everyday practice of critical pedagogy

(Taylor & Hikida, 2020). Thus, teachers find themselves grappling with how to implement critical pedagogy because the literature is primarily focused on principles that should govern educators work versus praxis (Breunig, 2005).

However, inclusive pedagogy provides tenets for educators to employ when teaching for ideals such as critical consciousness, citizenship, and social change. Inclusive pedagogy differs from critical pedagogy because it was developed as a means for "identifying the best pedagogical practices for educating Black graduate students in particular, and students of color in general …" (Tuitt, 2016, p. 205) so that all students could receive a better educational experience that was grounded in the realities experienced by those on the margins. However, this study on the best pedagogical practices for Black students was exclusively explored within the spaces of PWIs. The limitation of solely focusing this pedagogical practice at one institutional type negates the current reality that a quarter of HBCU academic ranks are comprised of White faculty members (Morris, 2015) and it has yet to be explored how their teaching aligns with the institution's mission statement. Additionally, as HBCUs have progressed and distanced themselves from their mission, it would be presumptuous to assume this institution type possesses a faculty who are guided by teaching practices that intentionally go beyond the designated curriculum and address the whole student. Recognizing inclusive pedagogy is a practice that heightens students' critical consciousness, the exploration of this teaching practice must also be unpacked at minority serving institutions.

Although both critical and inclusive pedagogy asks educators to intentionally grapple with their curriculum and teaching methods so that they can purposefully reflect upon their responsibility within the social and political sphere (Stewart, 2016), only inclusive pedagogy provides tangible steps that can guide educators toward implementation. Thus, the CIP

framework is an ideal lens to explore how faculty intentionally teach for critical consciousness as they develop an equitable learning environment that seeks to affirm the multiple identities of their students (Stewart, 2016).

Critical Pedagogy

Pedagogy can be understood as a "moral and political practice that is always implicated in power relations and must be understood as a cultural politics that offers both a particular version and vision of civic life …" (Giroux, 2004, p. 33). Thus, one's approach to teaching is already influenced by their democratic principles and the ways in which they understand how power manifests and operates within the world. Simon (1987) explained

> curriculum and its supporting pedagogy are a version of our own dreams for ourselves, our children, and our communities. But such dreams are never neutral …[therefore] any discussion of pedagogy must begin with a discussion of educational practice as a form of cultural politics. (p. 372)

Recognizing curriculum is a form of cultural politics challenges faculty to trouble what students know to be true by unpacking how truth is a social construction developed from culture and history (McLaren, 2017). As students begin to grapple with their taken for granted assumptions, they become more critical citizens who understand reality can be altered through an education that emphasizes resistance, empowerment, and a heightened critical consciousness (McLaren, 2020).

Utilizing curriculum as a means for raising critical consciousness requires instructors to employ critical pedagogical techniques (Webster & Coffey, 2011). Critical pedagogy calls students to recognize the inequitable distribution of privilege and power and be informed on ways to transform them or limit their impact (Alexander, 2018). Critical pedagogy converts

academic spaces into sites of resistance where students are free to dialogue about social issues that affect them (Webster & Coffey, 2011). Giroux (2004) explained critical pedagogy suggests education is one way in which social transformation can occur through the use of political intervention. Giroux (2004) further detailed those who aligned with a critical pedagogical approach believed knowledge was more than just for consumption. He explained critical pedagogy asks educators to unpack the inextricable relationship between knowledge, values, and social relations to aid students in their understanding of their social agency and how that impacts their comprehension of democracy.

Proponents of critical pedagogy advocate that education has a responsibility in creating a just society (Shih, 2018). Accordingly, critical pedagogy not only focuses on what is taught but also on how one teaches and how we presume one learns (Shih, 2018). Giroux (2011) noted pedagogy is neither innocent nor neural and educators should take into consideration the ways their teaching is already grounded in political systems. Recognizing the classroom is a site of a political struggle, a critical approach towards teaching involves providing both the instructor and pupil the language to analyze their own lives (Sapp, 2000). Critical pedagogy asks educators to "rethink the cultural and political baggage they bring to each educational encounter" (Giroux, 2011, p. 75).

As instructors reflect on the "stuff" they bring with them in the classroom space is created for "rejecting the dichotomy of 'either/or' and replacing it with perspectives that allow students to problematize common sense" (Sapp, 2000, p. 3). The problematizing of common sense allows students to question and critique the ways in which they have been taught what is "normal" so they can analyze the embedded forms of oppression (Sapp, 2000).

Critical pedagogy creates space for students to interrogate their power as citizens and question the theories, knowledge, and values they learn in the classroom and reflect on how it contributes to meeting the espoused aims of our democracy (Giroux, 2010). Thus, the scrutinizing and critiquing of what is known contributes to the educational aim of critical pedagogy which is to develop a more socially just world (Breunig, 2005).

Critical Pedagogy and HBCUs

Case and Lewis (2012) conducted a study that explored how the field of psychology was committed to privileging some marginalized identities but frequently excluded gender identity or sexual orientation. Centered in critical pedagogy, the authors studied how critical liberatory feminist pedagogy had been used to study HBCU students taking Black Issues in LGBT Psychology. Critical liberatory feminist pedagogy was used as framework to teach students about Black non-gender conforming individuals and same sex couples. Case and Lewis (2012) explained a critical pedagogical framework guided them in creating intentional assignments that would encourage students to reflect upon the marginalization and invisibility of Black LGBT people. Through the use of critical liberatory feminist pedagogy, the authors surmised a development in critical consciousness occurred as students were able to dialogue about the intersections of heterosexism and racism. Additionally, students were able to unpack the ways stories were primarily told from a privileged perspective.

Similar to psychology, social work is a field that requires practitioners to think about the way's populations have been made invisible, so they do not offer services that further marginalize the population. Brady et al. (2016) discussed the mandate issued to the field of social work to incorporate topics such as social justice, privilege, and oppression into the curriculum. Critical pedagogy is an appropriate framework for educators to include the aforementioned

topics as the dialogic nature of this teaching style aids in developing culturally sensitive students (Freire, 1998). Brady et al. (2016) studied how 25 social work students from an HBCU and 40 students from a PWI dialogued about privilege, power, and social justice over social media. Brady et al. (2016) collected qualitative data from students such as written assignments, tweets, and Skype videos to examine how their values or standpoints changed as a result of employing critical pedagogy and intergroup dialogue design. The researchers surmised when employing critical pedagogy amongst diverse students, power and privilege manifest when there is unequal representation amongst the groups (i.e., more students from the PWI than the HBCU).

Webster and Coffey (2011) explored how coupling critical pedagogy with service learning could aid students in developing their critical consciousness. Webster and Coffey (2011) studied the experiences of pre-service educators who volunteered to tutor students at the HBCU Freedom School. The students who attended the school were majority African American and the pre-service teachers primarily identified as White. The pre-service teachers were charged with delivering a curriculum that would be culturally relevant to the students. Using the service-learning project as an opportunity to teach critical pedagogy, the pre-service teachers were asked to reflect on their biases about urban students and how that might inform their tutoring (Webster & Coffey, 2011). Webster and Coffey (2011) elaborated that the pre-service teachers' reflections indicated they were aware of the population's demographics and the obstacles that might be present during the tutoring session. Webster and Coffey (2011) contended the teacher educators modeled critical pedagogy for the pre-service teachers by having them reflect on the ways their privilege might have afforded them different educational experiences than the students they were serving. In turn, the pre-service teachers recognized they were dually teaching and learning as the students often taught them about their biases and the way they had conceptualized learning.

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As a result, the pre-service teachers began to align with critical pedagogy as they became aware that the role of teacher and learner is constantly shifting in the classroom.

Inclusive Pedagogy

Traditional models of instruction utilize a pedagogical approach that homogenizes the students which allows for an environment that is potentially hostile and harmful to the learners (Tuitt, 2003). Recognizing diverse student populations have varying needs in the classroom, a body of literature was developed to advocate for the consideration of the whole student when developing lesson plans. Tuitt (2003) labeled this emerging literature as inclusive pedagogy. Inclusive pedagogy recognizes "students enter the classroom as personal, political, and intellectual beings" (Tuitt, 2003, p. 243) and informs college educators on how to create learning environments that value the diversity students bring with them to the classroom. In regard to unpacking the origin of inclusive pedagogy Stewart (2016) noted,

> Tuitt's (2003) concept of inclusive pedagogy derived from an amalgamation of critical and transformative pedagogical models- for example, Banks and McGee's (1997) equity pedagogy, Freire's (1993) pedagogy of the oppressed, Giroux's (1992) border pedagogy, and hooks (1994) engaged pedagogy and transformative education. (p. 13)

Tuitt (2003) explained inclusive pedagogy possessed the following characteristics: faculty-student interaction, sharing power, dialogical professor-student interaction, activation of student voice, and utilization of personal narratives.

Faculty-student interaction involves faculty intentionally creating a welcoming environment built on care, knowledge, enthusiasm, and availability (Baker, 1998). Baker (1998) noted students enter the classroom with an expectation to be challenged and appreciate professors who approach this task from a concerned perspective. Zimmerman (1991) observed

students who most benefit from the faculty-student interaction relationship are ones who feel disconnected, silenced, and dissuaded that the instructor is the only knowledge source in the classroom. Building upon the previous characteristic, Tuitt (2003) explained inclusive pedagogy prioritizes sharing power as it creates an environment where both the student and teacher are responsible for constructing knowledge. Sharing power challenges, the traditional teaching method where the instructor holds the knowledge and allows for the creation of a democratic classroom where there is an expectancy that everyone will contribute (hooks, 1994). Sharing power promotes a reciprocal relationship in the classroom which allows for transformative learning to take place. In order for sharing power to be an effective practice in the classroom, there must be an environment for dialogical professor-student interaction. Tuitt (2003) argued a dialogical process must be at the crux of inclusive pedagogy as it creates a learning environment where students' voice and teacher's knowledge are both valued in the classroom. Thus, establishing an environment where dialogical professor-student interaction can take place involves taking risks and moving from the safe space of a traditional lecture course (Zimmerman, 1991).

Activation of student voice is an empowering characteristic of inclusive pedagogy as it removes the limitation on students imagining "how they can make a difference in the communities about which they care" (Tuitt, 2003, p. 250). This characteristic acknowledges a strong democracy is built upon everyone being able to use their voice and affirms students' presence and histories in the classroom (hooks, 1994; Tuitt, 2003). hooks (1994) noted marginalized students enter the classroom already silenced because of their previous educational experiences and activating students' voice empowers them to contribute stories of their varied and diverse lives into the classroom conversation. One means for activating students voice is for

faculty to encourage the utilization of personal narratives within the curriculum. Tuitt (2003) noted centering students' narratives within the curriculum allows them to draw connections from their lived experiences to course content. Utilizing personal narratives creates a space for students to be reflexive about how their lives have been shaped based on the ideologies discussed in the course (Tuitt, 2003). This characteristic of inclusive pedagogy allows students to center their lives within the course readings and are invited to explore and deconstruct their lived experiences with other scholars (Tuitt, 2003).

Minimal research has been conducted on inclusive pedagogy as a teaching practice within higher education (Baker, 1998; Zimmerman, 1991). Furthermore, this pedagogical framework has been primarily explored within racially diverse college classrooms at PWIs (Baker, 1998; Steele, 1999; Zimmerman, 1991). Tuitt (2003) explained, "inclusive pedagogy requires professors to strive for excellence in their teaching, confront racism when it surfaces, challenge student resistance, and find the courage to teach" (p. 263) but the studies conducted on this teaching practices have been limited to a particular institution type necessitating the need for this theoretical framework to be explored at minority serving institutions.

Chapter Summary

Gasman et al. (2015) explained "higher education is aimed at fostering academic achievement and educating students for good and productive citizenship" (p. 346). Although HBCUs in particular were founded on civic learning outcomes, they have been frequently left out of the conversation in regard to how they develop students to be civically engaged (Gasman et al., 2015). Butler and Suggs (2014) explored how HBCUs utilize a liberal arts curriculum to develop civically engaged students who are also critically conscious. However, a gap exists in the literature on teaching practices HBCUs intentionally employ to foster civic engagement and

develop students' critical consciousness. Although critical pedagogy has been used to research the progression of critical consciousness amongst college students, only a few studies have been explored with this pedagogical framework at HBCUs. Studies that have explored the development of socially just, conscious, or civically engaged students within the context of HBCUs have primarily focused on service learning as a pedagogical framework (Blankson et al., 2015; Clark et al., 2016; Patterson et al., 2013). Furthermore, inclusive pedagogy has been primarily explored at PWIs. Thus, necessitating that future studies are conducted on how HBCUs incorporate critical and inclusive pedagogy to develop students as critically conscious, engaged, and woke citizens. Therefore, this chapter described the rationale for exploring the teaching practices of HBCU faculty who work at an institution that espouses civic engagement ideals in their mission statement.

This chapter provided context on the origin of HBCUs and the commitment of this institution type to prepare students to be critically conscious and civically engaged as they return to their various communities. Furthermore, the chapter discussed the social and psychosocial benefits attained by college students who are involved in civic engagement activities. Following there was a discussion on how faculty can integrate the concepts of critical consciousness within the curriculum with a special emphasis on how this is employed at HBCUs. With minimal attention being paid to the development of critical consciousness and civically engaged teaching practices at HBCUs, this chapter concluded with the suggestion that critical and inclusive pedagogy is the ideal theoretical framework to explore this topic.

Chapter 3: Methodology

Purpose

College students are most prepared to change the world when they are exposed to a curriculum that enhances their ability to think critically. Thus, higher education has a responsibility to help students deconstruct ideas and this comes through a pedagogical approach that empowers students to question ideas and beliefs they have historically accepted and embraced as systemic truths. In order for institutions to act upon this responsibility, they must adopt a teaching and learning model that intentionally focuses on aiding students in becoming woke and developing their critical consciousness. Critical consciousness aims to aid individuals as they unpack the ways in which the oppressed recognizes their ability to operate as a social change agent (Freire, 2000). Thus, this study defines critical consciousness as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2000, p. 35). Lastly, wokeness is grounded in being critically conscious and acknowledging the oppression that exists in individual and collective experiences (Ashlee et al., 2017).

HBCUs were designed with missions intended to extend beyond the classroom and affect the community surrounding the institution (Butler & Suggs, 2014). Therefore, a curricular focus on civic engagement was particularly important at HBCUs because this institution type was created to instruct its student body on how higher education can aid them in the pursuit of equality, progress, and their citizenship development (Allen et al., 2007). HBCUs were built on the premise of solving community problems, contributing to the development of the whole person, and community redevelopment (Scott, 2000). However, the research does not detail the pedagogical approaches of HBCU faculty in their endeavors to focus on civic engagement, social

justice, and critical consciousness through curriculum. The history of HBCUs coupled with the current socio-political climate warrants a study of how curriculum is utilized to aid students in their unpacking of course content and systemic oppression so they can truly affect change in their communities and future profession. Therefore, this study sought to explore how HBCU students are taught to become more critically conscious and civically engaged to align with the espoused values in their mission statement. Thus, the following question and sub-questions guided this research:

1. How do HBCU faculty in core curriculum courses use pedagogical frameworks to foster wokeness and critical consciousness amongst students?

   a. What aspects of critical and inclusive pedagogy are aligned with HBCU faculty teaching practices?

   b. How do HBCU faculty describe their teaching practices in relation to the civic engagement aims of the institutions mission statement?

Researcher Positionality

Peshkin (1988) noted, "subjectivity is like a garment that cannot be removed. It is insistently present in both the research and nonresearch aspects of our lives" (p. 17). It is important for the researcher to acknowledge their positionality because it creates an awareness around the biases that might consciously or unconsciously impact their work during the research study. Schwandt (2015) further explained being reflexive on one's biases can highlight how the researcher might relate to the social phenomenon they are seeking to understand. I identify as an African American woman who is an HBCU advocate. Prior to attending an HBCU, all of my educational experiences were at predominantly white schools. I went to a private school for elementary, a brand-new middle school in the "right" neighborhood, and then a liberal arts

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magnet high school. The commonality amongst all of my K-12 experiences is that there were always very few People of Color in the classroom. I went to an HBCU because I received an academic scholarship and was unaware of the educational experiences I would obtain that would prepare me to affect the world professionally and civically. As a proud HBCU graduate, I fully believe my experiences at this institutional type made me "woke" to the ideologies I had unknowingly bought into that contributed to the systemic oppression and marginalization of People of Color. Furthermore, my co-curricular activities at this institutional type awakened my critical consciousness which I had not previously explored in my other educational environments. At this institution, I was challenged to think bigger than myself and reflect on stories that often went untold. I was required to take African American Humanities and learned of scholars who were never discussed in my previous educational environments and gained a greater understanding of how their ideologies were still present in the current socio-political landscape.

Coming from a critical constructivist approach, I am aware that multiple realities exist around the necessity and quality of education that comes from a minority serving institution. Yet, the reality most evident to me during my tenure at an HBCU was the role college-educated individuals can play in the fight for social justice on- and off-campus. However, I personally attribute the majority of these educational experiences to my involvement in a National Pan-Hellenic Council sorority committed to affecting social change instead of the classroom environment. Outside of the classroom, I learned about the value of protesting and the civic responsibility that typically accompanied a leadership position. Through my sorority, I began to participate in civic engagement movements such as providing HIV tests to communities that might not have access to healthcare centers, registered people to vote, and informed the campus

and local community about voter suppression. As a student, I became more socially conscious and curious about the ways systemic oppression worked to silence people. However, I was never able to connect the learning that occurred within my sorority to the content I was learning in the classroom. Thus, I am not aware if students who did not engage in similar co-curricular experiences were equally exposed to such critical consciousness by simply attending class. This unknowing contributes to my interest in the study.

Having been a student at an HBCU and then returning to that same institution as an adjunct faculty member contributes to the insider-outsider knowledge I have about this institutional type and the students who attend it. With my entire career being dedicated to educating college students, I am aware of the challenges and sometimes consequences that can occur when teaching for critical consciousness. I approached this study with the belief that the exploration of wokeness and critical consciousness should be happening in the classrooms at all institutions but was particularly interested in how it is employed at HBCUs considering their origin and involvement in social justice movements. Since HBCU mission and vision statements broadly imply attending this institutional type will aid its students in becoming more politically and socially conscious servant leaders, it is important to understand how these topics are integrated into the curriculum.

Additionally, I believe it is the responsibility of all faculty hired at this institutional type to fulfill the mission through their academic teaching and not only the ones who society would identify as a member of a minoritized group. HBCUs are built on a foundation of service, resistance, and empowerment and I believe faculty would be providing the students with a disservice if they did not aid them in understanding how the current socio-political environment informs their classroom learning and ultimately will impact how they perform as practitioners

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within their respective fields. However, I also approach this study with the awareness that I have taught at a variety of institutions and have only in the past few years began to incorporate ideals of critical consciousness in the classroom because I had limited exposure to what that looked like in practice. Additionally, when I did see it in practice, it was typically in special topic courses where the discussion of critical consciousness, civic engagement, and social justice would be seen as fitting or appropriate.

This positionality statement explicitly states the biases I brought to this study as a researcher. It demonstrates the expert knowledge that I brought to the study as having both been a student and an instructor at an HBCU. However, I realize my view of reality regarding my expectations of an HBCU faculty member might not be similarly held by the students, faculty, or the institution itself. Therefore, it was important as a researcher to not seek out data that will function to support my biases and preconceived notions (Flyvbjerg, 2011). Thus, it was important for me to take detailed field notes so I could be aware of how my biases and personal experiences might influence the research study.

Conceptual Framework

Critical pedagogy is a style of teaching that helps students to understand their power as engaged citizens and provides a space "where the unconditional freedom to question and assert one's convictions is made central to the purpose of public schooling and higher education …" (Giroux, 2011, p. 157). Inclusive pedagogy provides a framework for educators to implement in their praxis as they aid students in becoming more critically conscious. Approaching qualitative research from a critical perspective acknowledges research can result in the empowerment of individuals (Kincheloe et al., 2011). Kincheloe et al. (2011) further explained critical researchers who intend to use their work as social or cultural criticism accept certain assumptions such as:

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- All thought is fundamentally mediated by power relations that are socially and

  historically constituted;

- Certain groups in any society and particular societies are privileged over others

  and, although the reasons for this privileging may vary widely, the oppression that

  characterizes contemporary societies is most forcefully reproduced when

  subordinates accept their social status as natural, necessary, or inevitable; and

- Oppression has many faces, and focusing on only one at the expense of others

  (eg., class oppression versus racism) often elides the interconnections among

  them… (p. 164)

Recognizing wokeness is centered in being critically conscious and acknowledging the

oppression that exists in individual and collective experiences (Ashlee et al., 2017), both critical

and inclusive pedagogy are instructional design approaches that are used by higher education

faculty to develop more socially just students. With wokeness, critical pedagogy, and inclusive

pedagogy having primary tenets focused on developing students' consciousness, these terms are

theoretically situated in a critical constructivist paradigm.

Critical Constructivism

A paradigm is a worldview that shapes the way individuals understand the world and how

knowledge is created within it (Guba & Lincoln, 1994). A constructivist paradigm acknowledges

that multiple realities exist based on individuals' experiences (Guba & Lincoln, 1994).

Therefore, a constructivist paradigm necessitates a researcher gathering their interpretations and

constructing a reality based on their investigation (Yazan, 2015). A constructivist epistemology

is grounded in the notion that reality is socially constructed, and a phenomenon is best

understood from the perspectives of the people within that environment (Yilmaz, 2013). Thus, a constructivist paradigm acknowledges the existence of multiple socially constructed realities.

"Critical constructivism is grounded on the notion of constructivism. Constructivism asserts that nothing represents a neutral perspective-nothing exists before consciousness shapes it into something perceptible" (Kincheloe, 2008, p. 8). Thus, a critical constructivist paradigm recognizes the social and political world influences the perception of individuals and how they understand the world (Kincheloe, 2008). Within the field of education, critical constructivism is a conceptual framework adopted by teachers to aid students in understanding how their perception of the world has been shaped by forms of power such as race, class, gender, and sexual orientation (Kincheloe, 2008). Critical constructivism is an appropriate framework to explore faculty teaching practices as this paradigm encourages educators to ask students questions centered on how knowledge came to be and what institutions of power this particular way of understanding the world serves (Kincheloe, 2008). Approaching this research study from a critical constructivist paradigm acknowledges my belief that social structures influence reality and this framework aided in exploring how this is unpacked in a classroom environment.

Approaching this study from a critical constructivist paradigm allowed me to conduct critical research focused "on the empowerment of individuals. Inquiry that aspires to the name "critical" must be connected to an attempt to confront the injustice of a particular society or public sphere within the society" (Kincheloe et al., 2011, p. 164). Critical research aspires to do more than uncover a reality of how people understand their world but to also "critique and challenge, to transform and empower" (Merriam, 2009, p. 10). A critical perspective towards case study research seeks to transform the world and move it toward being more rational and just (VanWynsberghe & Khan, 2007). Therefore, my critical perspective coincides with a critical

constructivist paradigm because faculty might believe they are teaching in a way that contributes to developing more socially just students but in actuality are perpetuating thoughts that are reflective of the current power dynamics in society. Researcher's bring their biases into a study, and critical constructivism accounts for the multiple perspectives that can be developed on the way's faculty teach their students to become woke citizens. In order for faculty to conceptualize the ways their teaching aligns with a critical perspective, they must first reflect on what it means to teach in a manner that empowers students to apply content knowledge to contemporary societal problems.

Merriam (1998) noted "reality is constructed by individuals interacting with their social worlds" (p. 6) which reflects the decision of this study to inquire about faculty's teaching practices through interviews. Aligning with a critical constructivist perspective is an acknowledgment that multiple realities exist and the biases one brings to the study accounts for the way they understand the world. Critical and inclusive pedagogy are theoretically situated within a critical constructivist paradigm due to my belief that teaching, or research, can never be neutral or value-free. Butler (1990) noted "the very notion of 'dialogue' is culturally specific and historically bound" (p. 15) so the understanding of how wokeness is conveyed through the curriculum is dependent on engaging with participants. Thus, it is my belief that we know things based on our ability to share co-constructed meaning through language. Therefore, my approach was to conduct research with participants, rather than on participants, because meaning is socially constructed and "does not exist independent of the human interpretive process" (Hesse-Biber, 2017, p. 23).

Research Design

This study explored how HBCU faculty develop curricula that incorporates aspects of critical consciousness and civic engagement to align with the espoused values included in their mission statement. As the intention was to explore the curricular choices made by HBCU faculty, this study adopted a case study design. The rationale for a case study design began with the notion to conduct this study from a qualitative approach as it allowed me to explore how participants make sense of their world and recognize that "qualitative research can reveal how all the parts work together to form a whole" (Merriam, 1998, p. 6). Case studies function as an empirical inquiry that addresses "how or why questions concerning the phenomenon of interest" (Yazan, 2015, p. 138) through a comprehensive investigation. A case study allows a researcher to get in close proximity to the subject matter (Bromley, 1986). Thus, if one is interested in learning about a process in light of its context, case study research is an ideal design (Merriam, 1998).

A case study is an "intensive, holistic description and analysis of a bounded phenomenon such as a program, an institution, a person, a process or a social unit" (Merriam, 1998, p. xiii). Approaching qualitative research from a case study design allows for the study of complex phenomena and is intended to provide a rich and thick understanding of the phenomenon and provide insight to readers (Merriam, 1998). Merriam (1998) further noted the defining characteristics of case study research is that it should be particularistic and focus on a specific phenomenon and be heuristic as to illuminate the reader's understanding of the phenomenon. Recognizing a case is a "single entity, a unit around which there are boundaries" (Merriam, 1998, p. 27), this study adopted a single-case design to study the phenomenon of interest.

A single-case design was appropriate for this study because I expected the instructors employed teaching practices that contributed to meeting course objectives and supported the mission statement of the university. Examining pedagogy at HBCUs requires consideration of the multiple ideologies that influence teaching and lesson design such as the historical context of the institution, the original funders of the school, and the cultural biases that have permeated the curriculum (Allen & Jewell, 2002). Approaching case studies from a critical perspective informs researchers on the history and social structures that operate within the contexts they are studying (VanWynsberghe & Khan, 2007). A critical perspective towards case studies involves focusing "on reconstructing history to understand the values and practices that are responsible for our state of affairs" (VanWynsberghe & Khan, 2007, p. 8) through an intensive study on a single unit.

The unit of analysis is a single bounded system which defines the case to be explored (Merriam, 2009). Specifically, the unit of analysis "can be an individual, a program, an institution, a group, an event, a concept" (Merriam, 1998, p. 44). Determining the unit of analysis is central to deciding "what it is you want to be able to say something about at the end of the study" (Patton, 1990, p. 100). With a study focused on the development of civic engagement and critical consciousness amongst HBCU students, the unit of analysis was select core curriculum courses and the faculty's teaching practices within those courses at Conscious State University. The case study focused on how faculty at the institution embodied the mission within their teaching practices and curriculum. Establishing boundaries to define the unit of analysis causes the researcher to determine how the inquiry will be constrained, what should be included and excluded, and what data is relevant to understanding the phenomenon of interest (Guba & Lincoln, 1994). The bounded system functions to create a fence around the unit of analysis as this is what characterizes the study and creates parameters for the case (Merriam, 2009).

Institution Selection

This single case study was heuristic in nature as it intended to "illuminate the reader's understanding of the phenomenon under study … [to] bring about the discovery of new meaning, extend the reader's experience, or confirm what is known" (Merriam, 2009, p. 44). This case study explored how HBCU faculty who teach in the core curriculum conveyed content that supports students in becoming civically engaged and critically conscious as highlighted in the institutions mission statement. The phenomenon for this study was explored at Conscious State University which is a public HBCU situated within one of the seven confederate states. This institution was selected as it has a mission statement centered on critical consciousness, civic service, social responsibility, and citizenship empowerment (refer to Appendix 1).

Selecting an institution within the confederate states aided in binding the study as these states are locales where the end of slavery was legally recognized and consequently enforced Jim Crow laws as another means for legally segregating communities, civil rights, and education (Minor, 2008). Although Jim Crow laws are now off the books, many states still have systems rooted in oppression that further marginalize and disenfranchise minority groups today (Legal Scholar, 2012). Although the history books primarily focus on the racial discrimination that has occurred within the confederate states this study looked at the oppression of individuals on a national landscape and explored how these conversations manifested within the classroom. Thus, this study explored how faculty discussed teaching practices that addressed course objectives and the interplay of power and privilege on a national and local landscape. This study sought to negate the notion that case study research "contains a bias toward verification, that is, a tendency to confirm the researcher's preconceived notions" (Flyvbjerg, 2011, p. 309) by exploring the

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phenomenon in courses available to all students and not explicitly detailed as courses that would address privilege, power, oppression, or critical consciousness.

Participants

Recruitment began through purposeful chain sampling (Merriam, 2009) where one faculty member would aid in finding another faculty member to interview. Purposeful chain sampling begins with selecting the criteria for participants so the case can be information-rich and the researcher can learn key information central to the phenomenon (Merriam, 2009). The initial step in recruitment involved emailing all department chairs over core curriculum courses and detailing the case and criteria for participants so they could aid in identifying faculty who would be willing to participate in the study. An email was also sent to full-time faculty who were listed as teaching in the humanities and/or social science discipline. To participate in this study faculty had to meet the following criteria:

- Teach within the core curriculum.

- Have been in their faculty position for a minimum of two years.

- Identify as an educator who intentionally addresses socio-political issues within their classes.

The time criterion was in place so the faculty member understood institutional culture and had a few years of teaching experience to develop their pedagogical style. Critical pedagogy has been critiqued as a form of instruction that is easier to dialogue about than implement in praxis (Breunig, 2005) which made this pedagogical technique a constraint for finding participants. Thus, faculty had to identify as an educator who intentionally addressed socio-political issues within their classes. This criterion allowed the researcher to inquire about how faculty frame critically conscious and woke conversations when they connected course content to events

occurring in the local and national socio-political sphere. The recruitment process resulted in four participants who taught within the humanities and/or social sciences. The following table provides specific demographic information on the four faculty members who consented to participate in the study.

Table 1

Participants

PARTICIPANT	ROLE	ACADEMIC DISCIPLINE	RACE & ETHNICITY
Dr. Malcolm	Professor	History	African American
Dr. Scott	Assistant Professor	Political Science	African American
Dr. Lee	Assistant Professor	English	White
Dr. Nelson	Associate Professor	Sociology	African

Note. All names are pseudonyms.

Data Collection

Case study research should draw data from multiple sources in order to highlight the complexity of the case being studied (Yazan, 2015). Qualitative data can consist of interviews with people about their experiences and excerpts and passages extracted from documents (Patton, 2002). In qualitative studies, the researcher must notice the data, identify their techniques for data collection, and determine what constitutes as data for the study (Merriam, 2009). Utilizing multiple forms of data minimizes the chance of presenting a limited view of the case and the inclusion of multiple data sources (Patton, 1990). The data collection for this study consisted of interviews and course documents. The rationale for using this type of data was that

it provided greater insight into how faculty developed the course while also exploring how faculty utilized curricular materials to produce students who would be agitators.

Documents

In an effort to present a comprehensive view of how faculty taught their courses several documents were collected. These documents included the mission and purpose statements of the university, course syllabi, and a description of the readings and assignments. The mission and purpose statement was collected online and the additional documents were collected directly from the instructor of record for the course. The collection of documents aided in understanding the phenomenon more deeply as it showed the intentionality of creating assignments and assigning readings that contributed to the institutional aims espoused in the mission statement. The documentation allowed me to see the alignment of classroom teaching and the development of critical consciousness through the various readings and assignments outlined in the syllabus. Documents were collected prior to participant's interview so questions could be asked about the wording in the syllabus, assignments, and thought process behind syllabus development. Following the first round of interviews, I reviewed Conscious State's social media pages to examine the institutions stance on developing students to be more critically conscious and socially just.

Faculty interviews

Approaching this study from a critical constructivist paradigm prioritized interviews as a primary form of data collection. Interviews were an integral component in understanding the reality faculty experienced when developing curriculum and teaching for civic engagement and critical consciousness. Two individual interviews were conducted with each participant. The first interview lasted approximately one hour and was conducted after the collection of course

documents. The first interview used a semi-structured interview approach so I had the flexibility to stray from the interview guide and ask follow-up questions without a predetermined order (Merriam, 2009). The first interview focused on faculty's thought process about their teaching practices and how that influenced the delivery of their curriculum. The initial interview aided in understanding the phenomenon of interest more deeply because "before critical pedagogical research can work, teachers must understand what is happening in the minds of their students. Advocates of various forms of critical teaching recognize the importance of understanding the social construction of student consciousness …" (Kincheloe et al., 2011, p. 166). In order to understand how faculty teach to support students in their development toward becoming more civically engaged, it was imperative to understand how faculty constructed reality. Insight was needed on the consideration's faculty make in the lesson planning process of what students need and the type of content that would best serve them in meeting course and institutional outcomes.

The second interview was an unstructured conversational interview that allowed me flexibility to interview without a standardized protocol (Lavrakas, 2008). Shelton and Melchior (2018) explained this approach to interviewing allows for the discussion of various topics and functions as a follow-up to what has happened over the course of the semester. The unstructured interview is ideal for a case study as it is flexible and exploratory (Merriam, 2009) and allows the researcher to unpack the pedagogical practices of the faculty member that align with the research aims of this study. With this study being guided by a critical constructivist paradigm the unstructured conversational interview approach allowed the conversation to be guided by a discussion on how the current socio-political environment has affected their teaching. The second interview served as a retrospective take on their syllabi and allowed for a deeper dive into how the faculty member's pedagogical techniques contributed to the civic engagement aims

embedded in the mission statement. Due to time constraints, Dr. Nelson did not participate in the second interview but the content she offered in the first interview was valuable and provided great insight into the study.

Theoretical Framework

A theoretical framework is "the system of concepts, assumptions, expectations, beliefs, and theories that supports and inform your research" (Maxwell, 2005, p. 33). Theory is utilized to aid the researcher in making sense of the data (Thornton, 1993). Recognizing the theoretical framework is used to guide interview protocol and document analysis (Merriam, 2009) the tenets of critical pedagogy and inclusive pedagogy were used to guide the phenomenon of interest in the study. This study was also guided by Freire's (2000) definition of critical consciousness and Ehrlich's (2000) definition of civic engagement and the ways in which they were manifested within HBCU curriculum and teaching practices. Recognizing teaching is a political act, Giroux (2004) explained pedagogy can be understood as a "moral and political practice that is always implicated in power relations and must be understood as a cultural politics that offers both a particular version and vision of civic life …" (p. 33). Thus, one's approach to teaching is already influenced by their democratic principles and the ways in which they understand how power manifests and operates within the world. Agherdien and Pillay (2018) and Sanders-McDonagh and Davis (2018) studied the addressing of social justice topics within the curriculum through a critical pedagogical lens and noted the approach educators have typically adopted towards curriculum development was influenced by dominant power relations. Giroux (2011) noted pedagogy is neither innocent nor neutral and operating under that assumption both Agherdien and Pillay (2018) and Sanders-McDonagh and Davis (2018) sought to understand how students experienced courses created to aid them in becoming more socially just.

Critical pedagogy converts academic spaces into sites of resistance where students are free to dialogue about social issues that affect them (Webster & Coffey, 2011). Giroux (2004) explained critical pedagogy asks educators to unpack the relationship between knowledge, values, and social relations to aid students in their understanding of their social agency. Proponents of critical pedagogy advocate education has a responsibility in creating a just society (Shih, 2018). Critical pedagogy is a practice that aims to trouble the traditional method of teaching and learning by prioritizing all voices and encouraging students to challenge the voices privileged above others (Webster & Coffey, 2011). However, critical pedagogy has been critiqued due to the belief that "one [does] not change deeply held political, social, and philosophical positions simply by acquiring new knowledge or new perspectives through conversations with others" (Kohli, 1998, p. 515). Additionally, some critique the practice of critical pedagogy because it lacks "authentic, structured, dimensions that guide its origins" (Milner, 2003, p. 200). Therefore, educators find themselves grappling with how to implement critical pedagogy because the literature is primarily focused on principles that should govern educators work versus praxis (Breunig, 2005). Thus, this study was also guided by Stewart's (2013) framework of critical and inclusive pedagogy grounded in Tuitt's (2003) tenets of inclusive pedagogy. At the crux of the critical and inclusive pedagogical framework is critical consciousness (Stewart, 2013). Utilizing this framework helped to understand the phenomenon in this study as it is established on the following inclusive pedagogy characteristics: faculty-student interaction, sharing power, dialogical professor-student interaction, activation of student voice, and utilization of personal narratives. These theoretical frameworks were utilized in conjunction in this study to explore how faculty deemed class discussions, lectures, and

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assignments contributed to students grappling with their critical consciousness and influenced their ability to apply classroom knowledge towards civic engagement efforts.

<div align="center">**Data Analysis**</div>

Data analysis involved an examination of collected documents and interview transcripts. The data were used to aid in my understanding of faculty's pedagogical practices and how their teaching contributes to students' development of critical consciousness and civic engagement, which are aims embedded in the institutions mission statement.

First Cycle Coding

In the initial review of documents, I looked for evidence that addressed my research question in course readings, assignments, student learning outcomes, and course outcomes. As I reviewed interview transcripts and course documents, I used an open coding process where I jotted down notes by the data that seemed to address my research question (Merriam, 2009). Additionally, I constructed analytic memos and wrote down any initial thoughts I had about the participants, phenomenon, or process as a means for reflecting upon the data (Saldaña, 2016). Saldaña (2016) suggested analytic memos can aid the researcher in thinking about their process for developing codes and function as a space for the researcher to reflect on how they relate to the participants and the phenomenon.

First cycle coding of the data involved line-by-line coding of interview transcripts using a concept coding approach (Saldaña, 2016). Saldaña (2016) explained, "cultural studies, sociopolitical inquiry, and critical theory may find value in concept coding since it stimulates reflection on broader social constructs" (p. 120). I searched the data for concepts that aligned with the five tenets of inclusive pedagogy. Additionally, I sought out concepts of when faculty utilized critical pedagogy techniques in their teaching and lesson planning process. Furthermore,

I looked for evidence where faculty addressed Freire's (2000) definition of critical consciousness and Ehrlich's (2000) definition of civic engagement. To explore how faculty achieved the aims of the aforementioned definitions, I looked for instances where:

- Faculty developed assignments, employed instructional techniques, and/or created student learning outcomes that encouraged students to work toward making a difference in their community through political or non-political process (Ehrlich, 2000).

- Faculty described lectures, readings, or classroom discussions that encouraged students to unpack the ways in which the systems in place have operated as a form of oppression (Freire, 2000).

- Faculty described lectures, classroom discussions, or assignments that allowed students to explore ways they can function as social change agents (Freire, 2000).

This data analysis approach allowed me to intentionally examine the data to find evidence that supported how faculty fostered critical consciousness and civic engagement through the critical and inclusive pedagogy framework. Utilizing concept coding as a method for analyzing the data allowed me to find the bigger picture suggested by the teaching practices described by faculty members (Saldaña, 2016).

Second Cycle Coding

After the initial review of the data, I went through second cycle coding to gain a sense of categories or themes developed from the first cycle codes (Saldaña, 2016). Second cycle coding functioned to reorganize and reanalyze data so codes and categories became linked together to make the data more coherent (Morse, 1994). The second round of coding resulted in a more succinct list of codes and those from the first round that were redundant or marginal were

dropped (Silver & Lewins, 2014). During the second cycle, axial coding was applied so I could find the more dominant codes (Boeije, 2010) and determine the relationship between categories and subcategories (Charmaz, 2014). Saldaña (2016) suggested axial coding is a good fit for studies with a wide array of data and when using codes developed from concept coding. Having analytic memos when using the axial coding approach was useful as it aided the researcher in understating the story being told from the data (Saldaña, 2016). The goal of axial coding is to achieve saturation and the researcher is satisfied that no new information will emerge from the data (Strauss & Corbin, 1998).

Ethical Concerns

Ethics were considered in the design of this study because the public trusts the research will be carried out with integrity and the validity and reliability of the work is dependent upon the ethics of the researcher (Merriam, 2009). At the start of this study, considerations were made regarding participant's protection from harm, right to privacy, and notification of informed consent (Merriam, 2009). These considerations necessitated procedural ethics be the first ethical concern addressed in the research study. Procedural ethics involved going through the IRB process, informing participants on the nature and consequences of the study, and safeguarding participant's information so they could remain anonymous (Miles & Huberman, 1994; Sales & Folkman, 2000). Ethical issues about participant's identities were addressed by assigning faculty a pseudonym and removing all identifying information from written reports. Procedural ethics also involved avoiding the omission or misrepresentation of materials (Tracy, 2010) which is why I found it imperative to be transparent on how data were collected, coded, and analyzed during the study. Furthermore, the data could shed a favorable or unfavorable light on the institution and its faculty members necessitating the importance of me being transparent

throughout the research process when communicating with participants. To promote validity and reliability in the study, triangulation was used to confirm emerging findings and member checking was used during the second interview to discuss data collected from the first interview.

Chapter Summary

In this chapter, I detailed the purpose of studying critical consciousness and civic engagement amongst HBCU students enrolled in core curricular courses. I described my affiliation and interest in the topic as it related to my positionality and discussed how I engaged in reflexivity throughout the process to safeguard against any biases that could be introduced. This chapter then detailed the theoretical paradigm for the study, critical constructivism, which determined the study's focus on pedagogical practices. I then described the rationale for a case study design, the criteria for selecting an institution and participants, and the procedures for data collection and analysis. The chapter concluded with a discussion on how ethical issues were addressed in the study to ensure the validity, reliability, and trustworthiness of the research.

Chapter 4: Findings

The purpose of this study was to explore how HBCU faculty utilize curriculum and instruction to aid students in becoming more critically conscious and civically engaged to align with the espoused values in their mission statement. To guide this study, I focused on addressing the following research questions:

1. How do HBCU faculty in core curriculum courses use pedagogical frameworks to foster wokeness and critical consciousness amongst students?

    a. What aspects of critical and inclusive pedagogy are aligned with HBCU faculty teaching practices?

    b. How do HBCU faculty describe their teaching practices in relation to the civic engagement aims of the institutions mission statement?

The concepts used to guide this study were Freire's (2000) definition of critical consciousness and Ehrlich's (2000) definition of civic engagement coupled with the tenets of critical pedagogy and inclusive pedagogy.

To understand the research questions for this study, it was important to examine how the institution situates itself as an academic space committed to students becoming more critically conscious and civically engaged. Thus, the first section of this chapter provides institutional context by discussing public documents that detail the emphasis the institution placed on its mission to aid students in becoming more critically conscious and civically engaged. Following is a discussion of how faculty progressed toward becoming more critically conscious educators and the considerations they made to foster this aim in their teaching praxis. Next, I detail how faculty described characteristics of their teaching praxis and the interconnections it had to critical pedagogy, inclusive pedagogy, and civic engagement. Lastly, I provide insight into faculty's

critique of administration and their efforts to support faculty in advancing the institutions mission.

Institutional Context

Conscious State University is a small, public four-year HBCU situated in the Southeast region of the United States. According to 2019 data reported by the Office of Institutional Research, 93% of the student body identified as Black or African American, and the remaining 7% identified as Hispanic/Latino, White, or two or more races. This study explored how Conscious State faculty fostered the critical consciousness and civic engagement aims of their mission statement within the core curriculum. In this study, core curriculum is identified as general education courses from a variety of academic disciplines where students gain practice in their analytical and critical thinking skills (American Council of Trustees and Alumni [ACTA], 2010). I explored how faculty fostered critical consciousness and civic engagement in core curriculum courses because it was required for all incoming students. Furthermore, the core curriculum provides "broad, foundational skills in both the arts and sciences, constituting an education with the intellectual backbone for lifelong learning and informed citizenship" (ACTA, 2010, p. 4-5). The focus on informed citizenship resonates with the mission of HBCUs which further reinforces why the core curriculum was selected to explore the phenomenon.

Understanding the political and sociocultural nuances at the time of this study was conducted aid in understanding how the interactions between the institution and the public influenced the fostering of students' civic engagement and critical consciousness. This study was conducted during the COVID-19 pandemic and the 2020 presidential election. Additionally, at the time of reviewing these public documents, the nation had lost 164 Black individuals to police brutality (Cohen, 2020). In response to the violence and excessive use of force Black Americans

experienced when police misuse their power, the president of Conscious State University penned an open letter to the student body where he encouraged students to be upset. Contrary to the university's historical ties of radical protests and student-led sit-ins, the president emphasized that students should only engage in organized assembly if their intention was to be peaceful. He further explained their anger should mobilize them to action, but he discouraged organized efforts that might be considered controversial or riotous. Furthermore, the president encouraged students to utilize their education as a means for engaging in "good trouble" and disrupting a system designed to oppress them. The president detailed that the institution was historically and presently committed to addressing social justice issues and he hoped the institution ingrained upon each student a call to be civically engaged and committed to public service. He also encouraged students to persevere in continuing their education so they would be equipped with the necessary critical thinking skills as they become future leaders in government and/or their chosen profession. The president's encouragement of students utilizing their education to disrupt systemic oppression is reflective of the interwoven mission of HBCUs, which is to equip students with the knowledge to be effective in their discipline while also developing them to be empowered and engaged citizens. At the time of the study, the mission statement and commitments of Conscious State University included: fostering critical thought, promoting responsible citizenship, cultivating global citizenship, and encouraging student engagement in public service. Thus, the encouragement and promotion of student activism sheds light on how the president positioned the aims of the institution. However, the emphasizing of peaceful protests and organized assembly functions as a form of respectability politics which undermines the president's position in developing critically conscious students. The president encouraged students to demand social change in ways that were palatable and acceptable to dominant society

which could potentially hamper students' critical consciousness development and place limits on their ability to dismantle systems of social injustice and oppression.

During the third year of his tenure, the President's Office and Community Relations department launched an initiative to create a purposeful relationship between the university and the community it is situated within. Through this initiative, the president advocated for public service that enhanced the community by asking every department on campus, which included departments in both Academic and Student Affairs, to adopt a local family and provide them with gifts during the holiday season. This gifting initiative was in partnership with a local nonprofit that assisted in providing resources to low-income families in the community. Recognizing COVID-19 adversely and detrimentally affected Black populations, the president partnered with the Department of Public Health and the Housing Authority to offer free COVID tests to the Housing Community located across the street from campus. During a media interview, the president acknowledged African American communities encounter additional barriers to overcoming this disease, such as misinformation and access to testing. One way of addressing this misinformation were the weekly Zoom sessions featured on the university's Facebook page. The videos ran for six weeks and featured faculty and staff from across campus who were considered experts on the topic for that week. The Zoom sessions focused on students' physical and mental health and wellness during the pandemic but were also open to the general public. One session was led by a communications professor where she informed viewers on how to assess the reliability of a source so they could be well-informed on the current state of the pandemic. She shared with them how to navigate the media so they could share sound information with their various circles. The Zoom sessions also challenged students to consider

the economic disparities that were further stretched due to COVID-19 and how that might affect Black students' post-graduation.

The university also touted on their Facebook page a virtual tour of the art collections featured in the library's gallery leading up to the election. One particular collection they emphasized was called *Gaming the Vote*. The collection highlighted the 15th Amendment, the passing of the Voting Rights Act of 1965, and the landmark ruling by the Supreme Court in 2013 which revoked legislation that allowed for federal oversight of new voting laws in jurisdictions historically known to have discriminatory voting practices. The collection was set up as mixed media paintings and all of the aforementioned legislation was integrated within classic board games. The visual gallery challenged students to consider the metaphorical relationship between politics and gaming to deepen their understanding of voter suppression.

Faculty Participants

This study included a total of four faculty members who consented to participating. The following table provides specific demographic information on those faculty members.

Participants

PARTICIPANT[1]	ROLE	ACADEMIC DISCIPLINE	RACE & ETHNICITY
Dr. Malcolm	Professor	History	African American
Dr. Scott	Assistant Professor	Political Science	African American
Dr. Lee	Assistant Professor	English	White
Dr. Nelson	Associate Professor	Sociology	African

Note. All names are pseudonyms.

Becoming: Faculty Unpacking their Critical Consciousness

Critical consciousness is centered on "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2000, p. 35). Freire (1970) described that a key goal of education is to aid students in becoming more critically conscious so they can participate in the fight against systemic injustice. In order to foster critical consciousness amongst HBCU students, it is imperative that faculty self-identify as being critically conscious. The two senior faculty members who participated in this study, Dr. Nelson and Dr. Malcolm, detailed they had been full-time faculty exclusively at HBCUs and they came to the academy as critically conscious scholars. Thus, they did not provide insight into how their background contributed to them becoming more critically conscious. Dr. Scott began her career at a PWI and found this institutional type was not receptive to her teaching from a critical conscious perspective. When reflecting upon what type of faculty member she desired to be Dr. Scott stated:

> As a professor, and as a scholar, and as a researcher, I wanted to center race, as well as gender, in my teaching. Some of my teaching evaluations at Land Grant University showed me that, that particular population of students did not appreciate the fact that I wanted to be a Black woman, and bring those experiences into the classroom. So, I knew going to an HBCU, chances are, the students, they were going to love that, they were going to want that, and they were going to expect that.

Dr. Scott recognized early in her career she wanted to be her authentic self in the classroom which consisted of her intertwining her life experiences into the curriculum. She found that her students wanted to strictly focus on the discipline without her detailing the ways in which gender and race impact government. Dr. Scott recognized that university professors are "key social

actors" who can aid students in challenging systemic oppression by having intentional dialogue and assignments about racism, sexism, and social injustice (Lewis & Lee, 2009). Unfortunately, Dr. Scott received push back to her style of teaching by way of negative evaluations from the students. In transitioning to an HBCU, Dr. Scott had the freedom to teach more authentically because the students expected their professor to teach in a manner that resonated with their cultural and sociopolitical experiences (Lewis & Lee, 2009).

When Dr. Lee reflected on his journey to becoming a more critically conscious scholar, he acknowledged he had to initially grapple with what it meant to be White at an HBCU. He further explained:

My entire worldview, my personal journey with race is utterly altered by working in an HBCU. I am somebody who'd never thought of himself as a racist. I realized that I was White and you have things in your head. When I was a teenager when I went to DC, and I was one of only six non-White students in a magnet school. And I realized that I was upset that I wasn't top of the class. And I realized why I was upset, and that was … Even though my family … I was raised in a military household, but my family was very, very progressive and liberal. Even then, I had ugly things up in my head. And that just blew my whole world open. I can't help but thank people like my Department Chair, for just being very patient with a young White man, and making me more aware. And that's my personal journey as a professor, right? And so that's just a small, tiny sliver about what HBCUs do for the communities that they serve. They are vital. And take people who would be overlooked at PWIs, and treat them with dignity and respect in ways that they're not going to be treated. Because in my, again, limited experience, I went to predominantly PWIs.

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Dr. Lee explained that troubling his own biases and notions of privilege was the starting point of becoming a more critically conscious instructor. Moreover, both Dr. Scott and Lee touched on the notion that there is a freedom in being a critically conscious scholar at an HBCU they felt was limited or suppressed at a PWI.

Teaching Critical Consciousness

> If the history courses that I teach are going to have any relevancy and any utility for students, they have to be able … I believe they have to be able to take what I teach them and apply it to the world that they live in now. And if they can't apply it and understand differently the world that they live in now, then it just becomes something staid, bored or boring and almost anachronistic. (Dr. Malcolm)

Dr. Malcolm's approach to teaching is that history should not be taught as facts only because the content needs to be humanized so students can understand how these systems of facts and knowledge influence every facet of their world. Dr. Malcolm explained his pedagogical framework for fostering students' critical consciousness consisted of him connecting historical gaps so students could fully understand how the past influences the present-day oppression they experience. Dr. Malcolm further explained:

> That for many of us history resonates. I see this and I hear this now with the Black Lives Matter movement. And when I hear these young people talk about the 400 years of history, well, yeah, because the history of police brutality in the United States has a very long history. It didn't just start over the last 20 years. And so, in order to understand what's happening now, I think it's important for us to understand what happened then. It's like what Bryan Stevenson says, when it comes to Black people, there's an alternative

narrative. There's just a different way that people think about folks who are Black and

Brown than they think about folks who are not Black and Brown.

Dr. Malcolm found it imperative that he correlated for students how what they are experiencing

now is reflective of similar sufferings their ancestors had to go through. Furthermore, as a means

of raising their critical consciousness, he encouraged students to contemplate on ways

 they wanted to disturb this cycle of racism.

Woke is grounded in being critically conscious and acknowledging the oppression that

exists in individual and collective experiences (Ashlee et al., 2017). Cherry-McDaniel (2017)

noted a woke classroom consists of faculty intentionally centering their teaching around

supporting students in their self-determination, citizenship formation, and engaged activism.

Faculty employ citizenship formation in their teaching when they encourage students to realize

their agency as actors of change and challenge them to interrogate the ways in which their

freedom and liberties have been presented to them (Cherry-McDaniel, 2017). In encouraging

students to become woke, faculty must help them synthesize that "citizenship is not constructed

and organized by documents and treaties, but is instead experienced through daily interactions

between people and institutions with varying degrees of power and privilege" (Cherry-McDaniel,

2017, p. 44). Teaching for citizenship formation involves delving into the intricacies of how

seemingly simple actions can affect systems that will either disrupt or progress marginalized

groups. Dr. Scott detailed in each of her classes she focused on helping students understand "in

some way everything they touch is political." She found it imperative to unpack the news and

"connect the events to how it impacts them as African Americans." Teaching students to be

woke and more critically conscious while simultaneously aiding in their citizenship formation

was practiced by Dr. Scott when she engaged students in dialogue such as the following conversation.

> Okay, what does that mean that 2020 is a census year? How does that impact you on a real-life basis? So, we connected the census to redistricting, because I have pointed out that, when we go through a process of reapportionment, reapportionment takes place, usually, after we do a 10-year census count. So, what does that mean, when we talk about reapportionment? And so, we talked about what that meant. Then, I ask, "Okay, so how do we then connect the census year, to the Voting Rights Act? Think about how that, then, connects to the presidency, because the president appoints the attorney general, the attorney general then determines whether or not states have violated an aspect of the Voting Rights Act, with the way that they redraw their districting lines." So, then I ask, "what does that mean to a census count, when Donald Trump is president, Donald Trump is appointing the attorney general? And so, Donald Trump and his attorney general then gets to determine whether or not a state has violated your civil rights, in terms of the way they do redistricting." So, that was one way that we were starting to connect the dots between the news, what's going on this year, and how that impacts you, not just in terms of being counted in the census, but also your representation. Then, I'd point out that your representation in Congress then determines how many seats, or how many counts, your state gets, in terms of the Electoral College. So, then it impacts how we pick the president for the next few years, as well. So, I always look for examples like that, things that, on the surface, they look at it and think, "Oh, it's just that." But that one thing affects so many other things. So, I always try to make sure that I connect those dots, so that they

can see clearly, and exactly, how they're being impacted by something that seems as

simple as a census count.

Aiding students in understanding how their participation in democracy affects their everyday life

is the essence of woke teaching. Detailing for students the effect the census will have for years to

come is one way for them to understand their power as citizens while underscoring the

importance of being civically engaged. Faculty foster critical consciousness when they engage

students in troubling how their everyday experiences are rooted in systems that support social

inequality. Critical consciousness can be attained through education centered on critical

reflection, dialogue, and the rejection of a rote mode of learning. This type of problem posing

education that can aid in the development of critical consciousness is known as critical

pedagogy.

Praxis What You Preach: Exploring Faculty's Use of Critical and Inclusive Pedagogy to Achieve Institutional Values and Aims

Understanding how HBCU faculty used pedagogical frameworks to foster wokeness and

critical consciousness amongst their students required exploring how they approach their

teaching praxis. In this study, teaching praxis is defined as an educational practice actively

working toward the good of society by developing content which focuses on the moral and

ethical activities of teaching and learning (Grootenboer, 2013). Kemmis and Smith (2008)

further explained, "praxis is what people do when they take into account all the circumstances

and exigencies that confront them at a particular moment and then, taking the broadest view they

can of what is best to do, they act" (p. 4). In this study, the focus of praxis was relevant as it aids

universities in fulfilling their civic purpose by equipping students with the knowledge on how to

meaningfully participate and contribute to society (Mahon et al., 2019). The faculty explained

they approached their classes with the realization they were teaching students who have been historically marginalized. Thus, they found it imperative to clearly and explicitly have a curriculum that intertwined their discipline and social justice. In the section below, I detail how the faculty's praxis incorporated the tenets of critical pedagogy and inclusive pedagogy.

Critical Pedagogy

> We do not prepare our students for the world. We prepare our students for obedience. We want them to simply repeat back to us the things we want them to repeat back to us and otherwise shut up and sit in their chair and not do anything. We are using a hundred-year-old model for our education that … [has] been demonstrated critically multiple times to not be proven correct. (Dr. Lee)

Freire (1970) discussed that many educators prescribe to a banking model of education where they deposit information into the student and expect them to regurgitate it. Dr. Lee articulated this model of education does not equip students to engage with the world and is contradictory to how he designed his classes. Dr. Lee further explained he was the "Marxist professor that conservatives warn will try to indoctrinate students because the world needs to be altered and changed …" Critical pedagogy troubles the passive and traditional approach to teaching and curricular design because "the more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world" (Freire, 1970, p. 73). This pedagogical framework recognizes curriculum involves more than the selection of texts and the development of a course syllabus (McLaren, 2017). Thus, challenging educators to view their curriculum as cultural politics and recognize the textbook, course content, descriptions, and assignments are designed to favor the knowledge and values of those belonging to dominant groups while being

discriminatory against those who exist on the margins (McLaren, 2017). Critical pedagogy
challenges educators to take notice of how their curriculum advantages or disadvantages groups
by reflection upon whose ideology is being represented and whose is being ignored (Kilderry,
2004).

When discussing his reasoning for selecting supplemental texts, Dr. Malcolm explained
how history textbooks have been designed to exclude those from non-dominant groups. Dr.
Malcolm further explained:

Emmett J Scott, who was Booker T Washington's long-time secretary was tapped by the

Secretary of War Newton Baker, to be his special assistant for Negro troops of World

War I (WWI). This was the first time in US history that a civilian and a Black civilian

had been picked to be a civilian leader in the midst of a war. If you read the textbooks

concerning WWI you will not see Scott listed in those text books, and it drives me

bananas. Every time I have a book rep come to my office, pedaling a new World History

textbook I ask them to turn to the index locate WWI and read the paragraph that discusses

the role of Black men in WWI. You should see the book reps, when they look up from

their book and they look at me and many of them are White, so you can see their face,

getting redder and redder, because there's nothing there. This was the first war where

Black men were drafted into military service. This was the first war where the United

States government created two segregated battle divisions, the 92nd division and the 93rd

division. These were the two largest Black battle divisions on planet Earth. That's the first

war where a Black civilian named Emmett Scott was special assistant to the Secretary of

War for Negro troops. None of that is in these textbooks. And my simple question is

"why?"

Dr. Malcolm's questioning of textbook representatives is driven by the social transformation principles of critical pedagogy which empowers faculty to have a language of critique and possibility as they make their curricular decisions (Kilderry, 2004).

At the heart of critical pedagogy lies critical thinking because it allows students to think beyond the boundaries of their lived experiences, critically dialogue with the history presented to them, and imagine a future that can be different from their present (Giroux, 2010). Designing syllabi through a critical pedagogy framework asks faculty to consider how their course design can equip students with a language of critique so they can question archaic ideologies perpetuated throughout history that support disempowering those on the margin (Giroux, 2010). One way the four participants designed their syllabi to aid students in becoming critically engaged citizens who question the intertwining relationship between course content, social justice, and democracy was by centering race in their course descriptions and learning outcomes. Dr. Scott noted that it was essential for her students to understand:

When we look at non-White people, our experiences with the political system is very different. So, we need to recognize how our race impacts our engagement with politics. So, those are some of things that I hope that they take away from the class. And it's not just with the American Government class, but from any class. We spend a little bit of time talking about the impact of race, and how that affects them, as people in this country.

Critical pedagogy asserts curriculum is transformative by fostering students' ability to be social critics (Giroux & McLaren, 1992). Thus, Dr. Scott's intention to highlight the centrality between race and politics was evidenced in the syllabus to intentionally work towards transforming how students understand democracy. On the first day of class, Dr. Scott distributed syllabi to

highlight course expectations and to emphasize that the course will place emphasis on the intertwined relationship between race and political systems. Listed below is the course description and student learning outcomes outlined in Dr. Scott's syllabus.

- This course will offer an intentional examination of the institutions and processes of American government and politics from the perspective of the African American experience

- Particular attention is paid to the ways in which the presence of Africans in America impacted and influenced the founding of the Republic and its political institutions. The goal of this course is to help each member of the class arrive at a deeper, more comprehensive understanding of the forces that shape American government and politics

- Students will be able to identify the influence of socio-political movements, interest groups, political parties, campaigns and elections have on American politics

- Students will be able to demonstrate understanding of the African and African American influence on the structures and institutions of American politics

Dr. Scott's syllabus highlighted that the course would address the intertwined relationship between Black people and American government. Fostering students' critical consciousness necessitated being intentional about how systems of power had direct influence on Black lives. Unpacking governmental influence through the lens of the African American experience enabled students to become more aware of inequality and oppression because they could juxtapose this information with the dominant viewpoints they have been taught in their previous educational environments.

Similarly, Dr. Malcolm's syllabus emphasized that students would explore the connection between marginalized groups and social systems. Objective three in Dr. Malcom's syllabus stated students would be able to:

- Apply examples of the historical development of social thought and social organization to present-day social issues

In order to demonstrate students had met this objective, the syllabus further detailed: "Given the unjust relationships between social groups, i.e. poor vis a vis wealthy, Black Americans vis a vis White Americans, develop a strategy to achieve justice based on religious or philosophical concepts taught in this course." Developing curriculum through a critical pedagogical lens requires faculty to communicate with students about society and culture so they can "determine the necessary types of action that they should take in order to improve the life conditions of the oppressed groups" (Aliakbari & Faraji, 2011, p. 80). This assignment required students to critically reflect on inequality and develop a strategy of resolve which could be implemented if so desired by the student.

Dr. Lee asserted faculty at HBCUs are doing a disservice to students if their curriculum does not address the centrality race plays in the ways they understand and navigate the world. Dr. Lee included films such as *Get Out* in his syllabus. He further explained,

Obviously, I want to tackle Black masculinity, Blackness versus Whiteness, race and racial identity. I mean, I teach at a HBCU, so we have to tackle the concepts and the understandings of what it means to exist as Black and see yourself reflected and see your stories reflected in media. Because I'm White obviously. So, I get all of the privilege. I get all of my stories, every conceivable story I could ever imagine for myself and the genius of *Get Out* for me is it reflects an authentic what I would argue and what I've been

told by critics is an authentic Black experience in ways that you don't often see in media. Especially media targeting Blackness.

Assigning this film to a primarily Black class and requiring them to identify the central argument of the film allowed them to unpack the dehumanization of Blacks while exploring how mass media perpetuated who society deems to be good and/or bad. This type of critical reflection is central to a curriculum designed with a critical pedagogy framework because space is created for counter hegemony and students are able to challenge notions and values they were taught was natural and inviolable (McLaren, 2017). Dr. Lee also noted it was necessary for the university's common book, incorporated within every Introduction to Literature course, to be a socially conscious work. Dr. Lee explained his pedagogical framework was built upon the notion that "English is the study of morality" and that in order to prepare students for a socially unjust world, the faculty within his discipline must have a strong stance on social justice and intentionally address it within their curriculum**.**

Teaching through the lens of critical pedagogy requires faculty to draw students' attention to the ways in which privilege is inequitably distributed and equip them with the knowledge to address discriminatory practices, overcome systemic inequities, and/or limit their impact (Alexander, 2018). When the faculty members discussed their teaching philosophy and how they incorporated the current socio-political environment within their courses, they each articulated how they approached teaching through a critical pedagogy lens. Dr. Lee explained he uses speculative fiction to teach students about privilege and power. Speculative fiction is

> an umbrella term for stories that operate outside reality in one way or another: they
>
> cannot happen or did not happen or cannot happen *yet* – at least, according to current

understanding of the world. It is often "consciously extrapolative – *what would happen if*

reality were changed in X way …" (Smith, 2019, para. 6, emphasis in original)

Dr. Lee elucidated speculative fiction allowed him to help students draw inferences between

their lives and what is happening with the characters in the story. Dr. Lee further explained

speculative fiction creates a space of inclusion for "trans students, and LGBTQ and queer

students, and show them that the stories that they might not be familiar with still are going to

resonate with the stories that they know from their own lives." Developing themes is beneficial

to teaching through a critical pedagogy framework as it allows the faculty member to expose

students to issues that might typically be ignored, sanitized, or glossed over in a traditional

classroom where the ideology is more reflective of the dominant culture (Martin & Brown,

2013). Dr. Lee explained critical to his teaching is utilizing stories where students could explore

their position and unpack their agency by relating their experiences to the flawed and

marginalized characters presented in the stories. He further expounded,

> English is the primary academic force to understand power dynamics. So, I pull from a
>
> lot of Pedagogy of the Oppressed; Paulo Freire, and other such notables. So, I am looking
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> to introduce my students to liberating thinking and thinking for themselves, so I am
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> trying to hand them the tools necessary to understand the lies, and how easy it is for
>
> people to do your thinking for you. [However] it's challenging to teach undergraduates
>
> about power dynamics and liberating thinking, and teaching of the oppressed.

Students experience difficulty in learning about power dynamics and liberated thinking because a

gap exists between what students expect to happen in the course and the goals of a critical

pedagogue teacher (Thomson-Bunn, 2014). Teaching students about power, oppression, and

liberation are essential themes to be addressed in the core curriculum as these courses are

intended to aid students in understanding society so they can critically reflect on ways they can affect change to achieve the promise of a more perfect union (ACTA, 2020). These concepts are particularly important to be addressed within the core curriculum at Conscious State University because the institutions mission touts they are committed to fostering critical thought, promoting responsible citizenship, and encouraging student engagement in public service. The obstacle in teaching about liberated thinking and encouraging responsible citizenship and civic engagement is that the students feel disempowered. Dr. Lee detailed,

> There was a professor who made a homophobic comment in class to honor students. And I wanted the honors kids to do something about that. Which I think if they had mobilized it would have altered and changed a lot of their daily experiences because the person was in a position of authority over them and outside of class in other ways and they wouldn't do it. They wouldn't complain. They would complain to me privately, but they would not form it. They were too scared of their grade and too disbelieving in their ability. And I think that is what I see in our students right now.

Dr. Lee expressed his disappointment in students neglecting to organize and mobilize despite his offerings of support and encouragement. However, critical pedagogy recognizes a contributing factor to students' resistance to transform is their surrounding culture and it is the responsibility of the faculty member to persist in espousing a language of hope and possibility (McLaren, 2017).

Critical pedagogy recognizes classroom instruction cannot be disconnected from what is happening within the community and state/federal government so faculty teaching within this framework should dually recognize their position as public intellectuals and social activists (McLaren, 2020). Dr. Malcolm asserted HBCUs are fit for the challenge of aiding students in

navigating the intertwined relationship of their academic discipline and the socio-political world because it is tied to the mission of this institution type. He further explained the current state of society necessitates HBCUs educate their students on how to protects themselves and their families because:

> we're living in a moment where despite what we are hearing in terms of outpouring in response to George Floyd's murder, we're living in a time where people just have … I really do believe that this country has ADD when it comes to the topic of racism and all the sexism and xenophobia and all of these things.

Dr. Malcolm navigated the duality of instructor and social activist through a method of sustained integration where he weaved social justice topics throughout the course by connecting current events to his discipline (Mason et al., 2019). For example, when teaching about the eradication of Black Wall Street, critical pedagogy would encourage faculty to unpack how that moment in time has persisted in oppressing those on the margin in present day. A requisite of critical pedagogy is that students are able to critically reflect and interpret the world (Jeyarj & Gandolfi, 2019). Thus, Dr. Malcolm connected history to present day conditions by having students ponder on the decline of Black banks and homeownership in the United States. He further detailed

> that all the social indicators that denotes one's social economic standing, [African Americans] are either on a bottom rung or near the bottom rung as a group of people. And I'm saying all of this in a context where we are just comparison-wise, we are the wealthiest best educated people of African descent on the globe. We're wealthier. We're better educated than all the folks in Africa. And that's the second largest continent in the world. And I'm not saying that to brag. I'm just saying that that's another example of racism and the operation of racism. Because it's not unique to the United States that the

second largest continent in the world has the poorest people in the world. And again, that's not accidental. But I do think that historically Black colleges, because of the history of our schools and the mission of those schools, I think we are in a better position to address these issues than say some other colleges, because it's not a part of their mission.

Dr. Malcolm vehemently expressed his conviction in having these types of conversations in his courses. One strategy for implementing critical pedagogy is explicit integration which asks faculty to overtly incorporate social justice within course lectures (Mason et al., 2019). Dr. Malcolm connected his teaching praxis to the mission of HBCUs and these types of conversations supported Conscious State's aims to foster critical thought and promote responsible citizenship.

Critical pedagogy emphasizes social responsibility and asks faculty to unpack notions of privilege and power so students can become confident in their ability to be independent political agents (Giroux, 2010). Dr. Scott explained she was intentional in addressing racism and privilege within her courses.

I challenge students to see their position, not to see their position as inferior, but to see that when we talk about politics, they have to look at their position, and see the differences in other people. And we challenge, what's the notion of privilege? What does it mean to have privilege? And when we talk about privilege, I even ask students, "Well, what does it mean for you? Because when you graduate as a Black student with a college degree, you're going to occupy a space of privilege." Because we've already established that some of their friends from high school, some of the people from their communities, did not leave to go to college. So, what does that then mean, when they occupy a position of privilege? That you don't use your privilege to oppress someone else. So, we talk about

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that, and we also spend a lot of time talking about identity. And what does that mean, to

be Black, in a political system? One of the things that I do, when my students write

papers, I tell them, "When you talk about Black, as in people, you capitalize the B. You

don't say People of Color. You don't say Women of Color." And one of the reasons I tell

them that, is because when you say People of Color, by default, we made Whiteness the

dominant race.

Education is political and lacks neutrality (Freire, 1970), thus critical pedagogy encourages

emancipatory knowledge by unpacking for students the intertwined relationship of power and

privilege to further explore social relationships and the oppression of those on the margin

(Aliakbari & Faraji, 2011).

As indicated above, three of the four faculty members discussed their underlying

commitment to addressing the dynamic between privilege and power within their discipline.

Furthermore, the professors highlighted they would be doing a disservice to their students if their

teaching did not address oppression of marginalized groups with attention particularly paid to

Black populations and systemic inequities occurring within the current socio-political

environment.

In the section above, I detailed the types of conversations that occur when teaching

within a critical pedagogy framework. Furthermore, I discussed concepts faculty should take into

consideration when developing their curriculum. The critical pedagogy literature provides many

suggestive practices on how to teach within this framework to achieve critical consciousness.

Consistent throughout the vast literature on critical pedagogy is that this praxis involves

empowerment, reflection, sharing responsibility with students, dialogue, transformation,

recognition of oppression, and enabling students to become change agents (Thomson-Bunn,

2014). Lacking amongst the literature is consistency and clarity on how faculty teach and develop curriculum to achieve these aims.

Inclusive Pedagogy

Inclusive pedagogy is a praxis adopted by educators who want to ensure they address the needs of their minoritized students so their curriculum and instruction is centered on embracing the whole student (Tuitt, 2003). Inclusive pedagogy complements critical pedagogy as both frameworks seek to help students develop their critical consciousness. However, inclusive pedagogy provides more structure by giving faculty tangible ways in which they can apply this praxis to their discipline. Tuitt (2003) highlighted five tenets of inclusive pedagogy which are further detailed below.

Faculty-Student Interaction

The foundation for a positive faculty-student relationship is a healthy social interaction between the two parties during the learning process (Baker, 1998). Dr. Lee detailed students viewing his class as a safe space is critical to them having a positive interaction. In creating a safe space, he tried "to speak with a neutral terminology when it comes to gender … I try to keep things very gender neutral. I try to be inclusive for trans students, and LGBTQ and queer students." With his research being grounded in masculinity, he found it easy to create a welcoming environment for students as it related to their gender. However, he acknowledged in regard to creating a welcoming environment and fostering relationships, he had work to do. He explained:

> I got very used to in my early days of college [teaching], this kind of, aggressive challenging if your ideas need to stand. So, if you express an idea and you can't defend it, then the idea could be weak. And that style is just not working anymore because the

students do not feel like they have a voice. And it's one of the things that I'm actually

actively attempting to think about how to be more encouraging.

Encouraging students whose voice has been historically silenced supports them in feeling more

comfortable in their learning environment.

Faculty who have the most positive interactions with their students are knowledgeable of

their discipline, caring, enthusiastic during communication exchanges, and available to students

inside and outside of the classroom (Baker, 1998). Dr. Scott articulated it was difficult to

encourage students and foster relationships with them during COVID-19 as they were primarily

an asynchronous class on Blackboard. In response to this lack of interaction, she decided to

create a welcoming environment by hosting

Zooms that were not official class meetings, but just spaces where we could talk about

things like the debates. Just the stuff that's going on in the world. So, I tried to create like

those online spaces for them, where any student from any of my classes could log-in.

An interpersonal relationship with the instructor is critical to students who need to feel connected

to the course (Zimmerman, 1991). Having your entire semester upheaved by a pandemic could

allow students to become disconnected and fearful so providing them with a dedicated time and

space to interact with their instructor was crucial to a positive faculty-student interaction.

Dr. Scott additionally availed herself to students outside of class and detailed one of her

last in-person meetings pre-pandemic:

I had one student, we just kinda talked one-on-one because he emailed me saying that he

wants to talk. I assumed he wanted to talk about class related stuff but he just wanted to

talk about how he was feeling about all that was going on. And he talked about just being

tired. And he asked me do you know what was the story or the headline that I remember

even before Black Lives Matter became like this trending hashtag. Troy Davis. He was

like, as a child, he remembers seeing that on the news. And he was like, and it seems like

that was the first time that he focused on the news covering racial injustice in the criminal

justice system. And he said that it seemed like every year, since then, there's always been,

someone who looks like me being either targeted or unfairly killed or murdered by police

or by state sanction execution. He said it made some of his innocence leave his life. He

realized, there's always going to be this target on me.

Constantly viewing videos of police brutality which is primarily targeted toward Black men can

create despair. In teaching for social change, students have to make sense of history and come to

terms with their power as citizens (Giroux, 2010). Faculty who provide consistent opportunities

for students to connect with them demonstrate their care and concern for the whole student.

Sharing Power

Inclusive pedagogy troubles the notion that only the professor is knowledgeable about the

subject matter and encourages students to be equally responsible for constructing knowledge

(Tuitt, 2003). Sharing power allows students to contribute to their learning because faculty are

willing to lose a bit of authority and control in the classroom (Tuitt, 2003). Dr. Malcolm

attempted to deconstruct "the traditional notion that only the professor will always be responsible

for classroom dynamics" (hooks, 1994, p. 8) by informing students

There is no right answer, although, there are incorrect answers. And so, it takes a few

class sessions for students to understand the method of my madness. But once they get it,

and most I think are comfortable with it, that is with my pedagogy, they're fine.

From day one, he emphasized to students that co-constructing knowledge was critical to their

success in his course. Once students recognized their knowledge was welcomed and expected, he

detailed they began to develop more agency and share their understanding of the material with the class.

Having students co-teach the material or lead group activities are ways faculty can share power with students (Stewart, 2016). The four participants did not provide concrete examples on how they incorporated this tenet within their classes. However, these interviews were conducted during the midst of a pandemic where faculty were suddenly holding all classes asynchronously on Zoom. Although faculty were asked to recall previous semesters when recounting their teaching praxis, a lot of the conversation revolved around what they were experiencing during the Spring 2020, Summer 2020, and Fall 2020 semester.

Dialogical Professor-Student Interaction

Dialogical Professor-Student Interaction asks faculty to deviate from a traditional lecture format for mutual professor-student participation (Tuitt, 2003). This tenet challenges the banking model of education by encouraging constant and reciprocal dialogue which allows for differing perspectives and multiple truths (Stewart, 2016). Furthermore, it differs from sharing power as more emphasis is placed on how the instructor can alter the power relations by adopting a teaching style more collective in nature (Tuitt, 2003).

Dr. Malcolm's approach to creating a collaborative learning environment is to approach his classes with the Socratic method. He explained his pedagogical approach involves

> asking a lot of questions. I don't like lectures. I don't like PowerPoints. But I teach students to try to understand the context in which these historical events happen and that they just didn't happen by serendipity, that there are explanations for the reasons why things happen historically.

He explained teaching with the Socratic method comes with challenges as students are wanting a correct answer and find it challenging that he frequently answers questions with more questions to aid students in challenging their thinking.

When an instructor aims to create a collaborative learning environment, an opportunity is created to challenge the notions and ideas of their professor. Stewart (2016) explained students are content being silent in the classroom because the organizational structure of higher education does not make it comfortable for them to disagree with the professor. A reciprocal learning environment aims to disrupt this silence by equally valuing students voice and faculty expertise (Tuitt, 2003). Dr. Scott emboldened her students to challenge ideas in the course regardless of who presented them.

> I always encourage them that disagreement is good. We can disagree. The only requirement is that they have to support their position with content from the class … So, by the end I see a change in where they started, saying, "Well, I don't think that I believe this," and moving to, "well, I believe this, because according to the textbook, and according to our additional readings, we see this, and research shows us this. So, therefore, I believe this."

Having a positive faculty-student interaction creates trust which makes students more willing to take risks in challenging professor's ideas and participating in a course that deviates from the familiar lecture format. However, placing a boundary on students that their critique must be grounded in course material which is pre-selected by the instructor is antithetical to the goals of a collaborative learning environment.

Dr. Lee detailed challenging students hindered them from wanting to participate in the course. To enhance the dialogical professor-student interaction he shared,

the best thing I do is I've stopped coming at ideas critically … I stopped undercutting the

girders. I listen for the unstated assertions that they're making. And before what I would

do is I would attack those unstated assertions because the students were ready for that.

And so now I have to draw out their unstated assertions, 'cause they don't realize they

have them.

He further explained drawing out students' assertions versus continuously questioning and

prodding their ideas allowed students to participate without fear that they were being put on blast

for not fully understanding the material. Additionally, they were able to better see the fallacies in

the ideas they presented.

Activation of Student Voice

Activation of student voice allows students who historically exist on the margin to

make their way to the center so they can be heard (Tuitt, 2003). Community is built when

faculty acknowledge individual voices and affirm their students' presence and right to

speak (Tuitt, 2003). Dr. Malcolm noted, "for many of my students no one really asked

them, other than their friends, for their opinions. And no one asks them other than their

friends or maybe their family, how they view the world." This tenet is differentiated from

sharing power because it asks faculty to focus on reasons why students might not

contribute to the classroom dynamic such as intimidation, fear, or cultural rules of

communication (Tuitt, 2003).

Inclusive pedagogy emphasizes activation of student voice because many

"students from marginalized groups enter the classroom within institutions where their

voices have been neither heard or welcomed …" (hooks, 1994, p. 84). Dr. Malcolm

explained students were hesitant to activate their voice because most of them had never

experienced someone in a position of authority asking them about the world and how they would critique it. Dr. Lee found acknowledging his authoritative presence was an initial step in activating students voice. Dr. Lee's approach was to be forthright and tell students

> I know that I'm coming from this position of power, whether I want to or not. And I want to talk about your positions and hear their voices. So, I want to give them places to talk. And it's hard, because when you're dealing with primarily first-generation college students at an HBCU, no one's ever asked them to talk.

Thus, after acknowledging his position of privilege he attempted

> to be as entertaining and fun as I possibly can be, but ultimately what I'm always trying to do is make them understand that their voices matter. Their voices are important. I want to hear their voices and try to draw similarities between their voices and other forms of oppression, while trying to make sure that they feel like they can tell me whatever they're going to tell me.

Dr. Lee recognized his authoritative power as a faculty member informed his decision on how to create a learning environment that valued students voice. Activating students' voices affirms each learner because faculty are committed to acknowledging the experiences of students who have been ignored and support them in understanding how their classroom knowledge can affect change in the public sphere (Tuitt, 2003).

During the Summer 2020 semester, classes were held asynchronously so Dr. Scott had to rely on her optional Zoom session to activate student voice. During these sessions, she would check in with students and ask them to share how they were feeling about the world. Dr. Scott detailed,

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One student was very honest about not feeling motivated to vote. So, I give them

this space to talk about why they don't feel motivated to vote. And it's just that

they don't see anything changing. And I get that. I don't try to tell them like, "no,

like you vote, vote or else." That's never my approach with the students. My

responsibility is to give them the space to talk about why they don't want to

participate, why they don't feel connected enough.

Dr. Scott found providing students with thinking prompts and the space for open dialogue

allowed them to activate their voice and connect course material to their lived experiences.

Utilization of Personal Narratives

Encouraging students to connect ideas they learn in class with their own lived

experiences is the essence of utilization of personal narratives. Once voices are activated, faculty

hope students will progress toward introducing their lived experience into the classroom and

collectively explore the social and historical ideologies that shape their narratives (Fuss, 1989).

In response to the required readings, Dr. Malcolm had his students compose a weekly narrative

where they reflected on the thesis of the texts and addressed how they saw the central argument

manifest in their lives today. Allowing students to critically reflect on the intersection of their

readings and lived experiences aids them in making sense of their narratives before introducing

them to the class. The utilization of personal narratives allows students to make sense of their

cultural experiences with a community of their peers.

Incorporating personal narratives allows students to transform their lived experiences into

knowledge by connecting their history to ideas learned in the classroom (Tuitt, 2003). Dr. Scott

encouraged students to link course content to their lived experiences by having them connect the

happenings in the news, with what they are learning in the classroom, and what they see in their

everyday lives. She wanted students to become aware that everything they interact with or experience is connected to politics. Thus, she wanted students to personalize their learning and be able to articulate "what we learn in the textbook, and what we learn in the research, to what we see in everyday life."

Takin' It To The Streets

Being civically engaged is intrinsic to the goals of HBCUs because from the outset this institution type was committed to aiding the underserved (Gasman et al., 2015). HBCUs are well-known for producing students who actively participate in fighting social injustice and engaging in public service (Arnett, 2021). Dr. Scott noted, that HBCU faculty should be centering service at the core of their teaching because they are preparing the next generation of civically engaged and service-oriented leaders. Dr. Scott further detailed,

> [Conscious State University] has always had this legacy of service, and this legacy of pushing for the greater good, and for social uplift, not just of the African American community, but for the community at large. And I think that, once my students graduate, they're equipped with the knowledge that they need to be themselves, in whatever industry that they end up in, but they are also mindful that it's not just about them. It's about their personal uplift. But who else are you lifting as you climb? And so, that is the kind of spirit that I want my students to take-away from the class, and I think that is the spirit of HBCUs, to serve as a social uplift for the students, but also for the greater community as well.

Centering service is essential to fulfilling the mission of Conscious State University as the institution hoped to promote responsible citizenship amongst their student body. One approach to achieving this aim is asking students to

think about at least one person, that they knew personally, who does not have the luxury

of sitting in the classroom that they're sitting in. Then I ask them, "as you navigate this

class, think about how you can then take what you learn, and share it with the people who

don't have the luxury of being here with you." (Dr. Scott)

Having students critically reflect on ways they can share information about politics and civics to

those outside of the academy is one approach for teaching them how to be civically engaged.

Civic engagement involves working toward making "a difference in the civic life of our

communities and developing the combination of knowledge, skills, values and motivation to

make that difference" (Ehrlich, 2000, p. vi). Dr. Scott's students were able to affect change by

providing community members with information about political systems and processes that

might affect the ways they approach future elections.

Dr. Nelson emphasized her curriculum was also centered around applied learning

because her hope was that students would "take it to the streets." She further explained students

in her course should be able to take the information beyond the classroom and provide it to those

who do not have the privilege of attending the academy and getting the information firsthand. In

aligning her teaching practice with the civic engagement aims of the institution, Dr. Nelson

frequently assigned students to post on Twitter. During the Summer 2020 semester, she asked

students to reflect on what COVID-19 meant for the community they came from. She then

assigned students to uncover social agencies that were offering services to address those needs

and post the resources on Twitter. Dr. Nelson's assignment supported two aims listed in the

mission of Conscious State which is to foster critical thought and cultivate global citizenship.

Having students provide resources on a social media platform is one way they can share their

learning beyond geographical boundaries to support communities who might need that

information. This assignment additionally fostered critical thought as students were tasked to reflect on what agencies have the means to provide resources during the pandemic and then compose that information in a 280-character tweet.

Dr. Nelson further explained that one semester in lieu of a formal final assessment she allowed students to:

Create a project such as a purple [gathering]. Being purple is the color of domestic violence. The [gathering] had purple drink, purple decorations, etc. and all proceeds went to the domestic violence shelter. At the conclusion of the semester the students had to explain in a presentation how the [gathering] connected to the course objectives.

A creative way to inform people about a pressing issue such as domestic violence is to expose them to it through a well-planned function that is open to the campus community. Promoting responsible citizenship through her final assessment allowed students to reflect on how the event related to the course while donating funds to a local organization. Dr. Malcolm contended exams sometimes get in the way of learning. One semester, he assigned students a research paper in lieu of a traditional final exam. The research paper's focus was on the local housing projects near the institution. In this assignment, he asked students to review the primary documents and examine what low-rent housing means, why that residence was built in that particular location, and who lives there. He then asked students to consider ways they could be more engaged and care for a population that is essentially their neighbor.

In teaching students to be more civically engaged, the faculty noted it also required empowering students that they had the agency to be agitators and change-makers. Dr. Lee explained,

Gen X has left a horrible state of affairs for [students] to pick up. And I want them to want to engage in the world. And to do that, they have to see that, A, they have power. A lot of them don't think they have any power, and so I want to empower them, and then also make them aware of the problems that are at hand, which is why I keep talking about social movements that they could be a part of, Black Lives Matter or whatever's going on at the moment. I believe powerfully in the new generation of resistance. I think that what we're seeing right now is primarily because of millennials and younger. You know, the 36 crowd and younger, the Zennials, Gen Z. Whatever sticks for them. And I want them to participate in that. [Conscious State University] has a long history of civil rights activism, and I want my students to become activists. I want them in the streets. I want them defunding police stations and demanding that they get treated better than they have been.

Conscious State University touted they fulfill their mission by encouraging students to engage in public service. Dr. Lee taught his students about liberation and transformation so they could feel empowered and equipped to affect change in their community.

Dr. Scott encouraged her students to not only learn theory but also learn the practicality of the political science discipline. From day one she informed students that

participation in the political process is not just voting. So, they have something to offer beyond just showing up at the ballot box, casting a vote for someone. I make sure they understand that by volunteering for a campaign you're participating in the political process and you're bringing your voice forefront, writing letters to your elected officials, joining like advocacy campaigns.

Furthermore, a key component of her course was having students explain how they went back

and taught someone else. In the American Government course students could achieve extra credit

by participating in five campus events they could connect to the greater community. One

semester, after challenging students to share information with their community, a student created

an event in their hometown which is a small rural area. She elaborated,

> He did a small-town hall in his community, just to update people, kind of like a "Know
>
> Your Rights," kind of thing. So, he started this little, "Know Your Rights," thing, and it's
>
> basically with high school students, but he was primarily targeting, for obvious reason,
>
> Black males. So, he wanted to mentor them, in that way, to make sure they understood
>
> how to engage with law enforcement.

HBCUs are committed to preparing students for civic engagement (Scott, 2000) and this student

created an event that informed his community on an issue plaguing African Americans. Being a

responsible citizen involves sharing knowledge that can save lives and this student took his

classroom knowledge and manifested it into an event.

However, Dr. Scott also noted teaching during COVID-19 has challenged the way in

which she informed students on how to practically apply their discipline. Since the university

required them to teach asynchronously, she explained discussion boards and quizzes limited the

ways in which she interacted with her students. As a result, Dr. Scott offered weekly Zoom

sessions any of her students could attend regardless of the course. Students began to express

interest in attending the Zoom sessions so she opened it up to students from previous semesters

because they wanted a place to talk about what was going on in the world. After the George

Floyd protests, the Political Science Department hosted a Zoom session because the students

kept asking their faculty members ways in which they could continue being involved in the fight

for equality. Students were able to vent during the Zoom session,

> and at the end, we kinda tried to give them like some ideas where here's how you can
>
> continue to be engaged beyond the protests. "So, here's some of the things that you could
>
> do." And some of them they've started like advocacy groups aimed at pushing lawmakers
>
> to actually do something like some sort of systemic change. One of the students is now
>
> on the Mayor's…I forget what he calls it. It's the young citizens engagement panel or
>
> something like that. It's all residents under the age of 30 and they're supposed to be able
>
> to engage with the mayor about what they want to see in terms of policy change around
>
> the city.

Informing students on ways they can be civically engaged in response to systemic oppression is

the manifestation of the institutions mission statement in their teaching practice. Dr. Scott hoped

the takeaway from these Zoom sessions was that students recognized their agency and continued

to challenge and question those in power to support policies that result in positive change for

their community.

Critiquing Administration

Faculty must be supported by administration in order to effectively teach through a

critical pedagogy and inclusive pedagogy framework. The faculty participants I interviewed were

committed to achieving the aims of the institution's mission statement by teaching students to

think critically and encourage them to be responsible citizens who engage in public service. In

order for all of Conscious State's faculty to align their teaching with the mission statement, the

administration should provide support on how to do so. Dr. Scott detailed if the President wanted

to push community outreach during their faculty institute, there needs to be a "professional

development session on how, as faculty, we can then model community outreach in the classroom, and encourage it amongst our students." Faculty cannot teach what they do not know so providing informational sessions on how to incorporate the civic engagement aims within their teaching praxis would be helpful to advancing the university's mission. Dr. Lee critiqued the university for their misalignment between the espoused values in the mission statement and what administration actually promoted. Dr. Lee further explained the institution

> should be actively encouraging our students to protest. We should give everybody on
> campus the day off for voting, which we're not doing. We should have a social justice
> club spearheaded by the faculty too. I mean, we do a lot of stuff and I'm not going to lie
> and say that we don't do anything. We have a very successful social work program and an
> MSW program that does a ton of stuff on its own with different parts of the community.
> You will find parts of Conscious State that are doing just amazing things. We have
> organizations that are doing great things for the community. But as a university, as a
> whole, while I appreciated the open letter about George Friedman, I would like to see a
> stronger stance on social justice but I'm not in administration.

Black voters are historically disenfranchised, which are some of the reasons Dr. Lee believed the university could make it easier for their populace to vote. Additionally, he detailed while various campus entities were committed to the civic engagement aims of the institution a stronger stance needed to be provided by administration so the value of social justice could permeate throughout campus.

Chapter Summary

This chapter discussed how HBCU faculty in the core curriculum described their teaching praxis to support the critical consciousness and civic engagement aims of the institution's

mission statement. This chapter began by exploring how the president positioned the aims of the institution and how those intentions were made known to the campus and surrounding community. Following, there was a discussion on how faculty grappled with their previous educational experiences and how it influenced them in becoming more critically conscious professors. The findings in this study unpacked faculty's considerations and thought processes behind their curricular decisions. Recognizing "critical consciousness is integrated with reality" (Freire, 1974, p. 39), the faculty in this study highlighted their intentionality in connecting course content to the current socio-political environment.

While critical pedagogy is critiqued for lacking a precise definition and transparent elements (Thomson-Bunn, 2014), the faculty in this study applied this pedagogical praxis in tangible ways that can be implemented by their colleagues. Selecting readings by diverse authors, developing curriculum with an intersectional approach, and intentionally addressing how the academic discipline has affected the lives of Black people are methods the faculty utilized to achieve the institutions aims of fostering critical thought, promoting responsible citizenship, cultivating global citizenship, and encouraging student engagement in public service. Faculty applied the inclusive pedagogy framework by developing interpersonal relationships with their students, sharing power in the classroom, deviating from the traditional lecture format, and encouraging them to activate their voice, and connect the course material with their lived experiences. The chapter concluded with a discussion on how the faculty intertwined principles of service throughout their course to achieve the civic engagement aims of the institution's mission statement. Lastly, there was a critique on how administration espoused critically conscious and civically engaged values while enacting practices that limited faculty's ability in achieving those aims.

Ch. 5: Conclusion

Interwoven into the DNA of HBCUs is a commitment to serve the community which is why many of these institutions reference their responsibility to develop civically engaged students in their motto and mission statement (Arnett, 2021). Throughout history, HBCU students and alumnus have been at the center of fighting for racial equality by working to dismantle systems that have oppressed their political and civil rights (Silos-Rooney, 2014). Although the principles of being socially just and civically engaged are central to the functioning of HBCUs, it should not be their burden alone. A consistency amongst all higher education institutions is its cornerstone is civic engagement. From inception, higher education intuitions have encouraged their student body to interact with the community in hopes it would prepare them to "positively contribute to a democratic society" (Lott, 2013, p. 111). While the literature on civic engagement and college students is vast, HBCUs have been left out of the conversation on the tangible ways they have prepared students in becoming more civically engaged (Gasman et al., 2015). In an attempt to bridge the gap, this study explored how HBCU faculty utilized curriculum and instruction within core curricular courses to aid students in becoming more critically conscious and civically engaged to align with the espoused values in their mission statement.

Within the case I studied, the faculty self-identified as educators who intentionally address socio-political issues within their classes. With faculty identifying as critically conscious educators, it removed the question of if intersections existed between their teaching and the social justice aims of the institution's mission statement and allowed the focus to be on the manifestation of it within their praxis. Thus, I was able to focus on how faculty utilized the tenets of critical and inclusive pedagogy in their curriculum and instructional methods to intentionally

develop curriculum that supported the critical conscious and civic engagement aims of the

institution's mission statement. In this chapter, I first provide a conclusion of the findings.

Following, I offer recommendations for practice. Finally, I provide suggestions for future

research and final thoughts on how this study has made an impression on me.

Discussion of Findings

This study explored how HBCU faculty utilized curriculum and instruction to aid

students in becoming more critically conscious and civically engaged to align with the espoused

values in their mission statement. To address this topic, I begin by discussing the considerations

faculty made in their curricular choices to aid students in becoming more critically conscious.

Next, I discuss the interconnections between faculty's teaching praxis and critical and inclusive

pedagogy. Additionally, I highlight opportunities on how faculty can further foster critical

consciousness by detailing ways in which their praxis did not align with the aforementioned

pedagogical frameworks. Lastly, I provide insight into how faculty described connections

between their teaching praxis and the civic engagement aims of the institution's mission

statement.

Fostering Critical Consciousness

HBCU students expect faculty to interweave the sociopolitical world into the curriculum

as a means of raising their critical consciousness (Lewis & Lee, 2009). Thus, I found it

imperative to unpack the considerations faculty made in their curricular choices and instructional

strategies to achieve the aims embedded in the institution's mission statement. The faculty in this

study had outcomes or objectives in their syllabi that indicated their intention to make a

connection between course content and the socio-political environment. When HBCUs were

constructed, curriculum focused on "Black citizenship, voting, and political thought" (Wendling,

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2018, p. 291) which was evidenced in Dr. Scott's syllabi as her course objectives stated students would explore the influence of Africans and African Americans on the institutions of American politics and unpack the policies of American Government from the African American experience. Having learning objectives that support the espoused values of the institution's mission statement is key if HBCU faculty intend to empower students to be critically conscious citizens who are civically engaged.

Teaching the language of inequality, creating space to interrogate racism, and compelling students to take action are practices faculty employ when striving to foster students' critical consciousness (El-Amin et al., 2017). One approach faculty embraced to achieve this aim of increasing students' critical consciousness was Socratic questioning. Faculty used Socratic questioning as a way to uncover assumptions, interrogate racism, and trouble how students understood their relationship with the world. Furthermore, the faculty found if they posed questions that could be answered in a variety of ways, students felt less trepidation when responding because many of them had never been asked what they thought about the world or how they would critique it.

Faculty also demonstrated their commitment to raising students' critical consciousness by having a curriculum that addressed topics such as inequality and racism. Each faculty member discussed being intentional in having a curriculum that included the text most fitting for their discipline and supplementing it with additional readings that focused on the intersections of race, gender, and political systems. The selection of texts was intended to expose students to a variety of ideas and increase their understanding of how societal values, knowledge, and systems were rooted in oppressive practices. Faculty encouraged students to take action by having them contemplate on ways they could apply their leaning and simultaneously contribute to the public

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good. Disrupting what students know about the world and encouraging them to engage in activism and democracy is a direct rejection of the banking system method most students had become accustomed too. Fostering critical consciousness through a problem-posing educational lens is known as critical pedagogy.

Critical Pedagogy

Critical pedagogy recognizes classroom instruction cannot be disconnected from what is happening within the community (McLaren, 2020) and faculty who teach within this pedagogical framework have a responsibility to address the intertwined relationship between their discipline and social systems that promote inequality. Critical pedagogy has been vastly defined throughout the literature without articulating clear practices faculty can implement when teaching through this framework (Thomson-Bunn, 2014). Consistent throughout the critical pedagogy literature is faculty will authorize students to share responsibility, challenge the status quo, empower students, teach for emancipation, encourage the transformation of oppressive institutions, and beseech students to question deep seated-assumptions and myths that legitimate disempowering social practices (Thomson-Bunn, 2014). The faculty in this study achieved the aims of teaching through a critical pedagogical lens when leading students through discussions on the current state of society, probing them on the historical systems that contributed to the present-day oppression of those on the margins, and challenging them to think of ways they can contribute in combatting those systemic inequities.

Teaching through a critical pedagogy lens implores faculty to recognize the cultural politics of curriculum and how it favors the knowledge and values of those belonging to dominant groups (McLaren, 2017). Although faculty discussed their intentionality in selecting texts that recognized those on the margins, their syllabi did not explicitly state any corresponding

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assignments that demonstrated the students' ability in unpacking the notions of privilege and power. Although absent from the syllabus, each faculty detailed written assignments or individual presentations that required students to discuss developments gained from the course and how their learning could be applied outside the classroom. However, if syllabi function as a contract of course requirements and expectations, the aims of the institution's mission statement should manifest in the readings, outcomes, and assessment sections of the syllabus. Having these aims absent from the syllabus allows the instructor to treat them as dispensable course material which demonstrates they are not integral to the curriculum.

Inclusive Pedagogy

Faculty who want to practice critical pedagogy must decipher the literature to come up with tangible ways to implement those ideas in their praxis. However, inclusive pedagogy provides implementable tenets that can guide faculty when teaching for social change. The five characteristics of inclusive pedagogy are faculty-student interaction, sharing power, dialogical professor-student interaction, activation of student voice, and personal narratives (Tuitt, 2003).

HBCUs recognize the majority of their students have experienced some form of oppression because of their racial identity. Thus, to aid students in processing that oppression and empowering them with the critical thinking skills to challenge it, there must be a presence of positive faculty-student interaction. The faculty who participated in this study shared stories of students discussing personal life experiences with them which evidenced their availability and care for students. Faculty detailed the importance of having strong interpersonal skills and discussed how vital that was to building trusting relationships with the students. Once trust was established and students understood sharing was going to be reciprocal in the course, faculty discussed their comfort in veering from the traditional lecture model which is a requisite for

dialogical professor-student interaction. Faculty further discussed being purposeful in affirming students' presence and ideas when asking them questions which is integral to warding off fear and intimidation that could prohibit them from participating. Activating student voice necessitates creating an environment that recognizes the cultural rules of communication so space can be created to center students in the class discussion.

Faculty were able to provide examples that demonstrated their strengths in faculty-student interaction, dialogical professor-student interaction, and activation of student voice. However, utilization of personal narratives presented an opportunity where faculty could enhance their practice to better serve students and meet the aims of the mission statement. Excluding the English professor, the faculty were not able to articulate structured ways in which the students had the opportunity to introduce their lived experiences into the classroom. The faculty members syllabi did not detail any formal assignments such as chapter reflections, group presentations, or individual presentations of reading assignments. Formal reflective assignments present students with the opportunity to be introspective and consider the intersections between the readings and their lives. Faculty had these esoteric conversations with students about how their respective discipline informs how they see the world and challenged students to uncover these biases and assumptions, as a way to trouble how students would participate in democracy in the future. However, the absence of formal reflective assignments lessens the chance students will sit with these conversations and couple it with their reading assignments. Incorporating personal narratives into the course allows students to critically think about how the course supports or negates what they know about the world and reflect on how this information shapes what type of citizen they would like to be.

Lastly, the instructional methods discussed by faculty were practices they primarily employed pre-COVID-19. At the time of this study, the faculty had been teaching online for two semesters and only Dr. Scott was able to articulate how her teaching praxis still met the aims of the institution's mission statement. While the tenets of inclusive pedagogy provide faculty with a starting point for how to teach ideals such as critical consciousness, citizenship, and social change, this framework must now be reimagined for synchronous and asynchronous learning.

Promoting Civic Engagement

At the time of the study, the mission statement and commitments of Conscious State University included: fostering critical thought, promoting responsible citizenship, cultivating global citizenship, and encouraging student engagement in public service. Some of the ways faculty described achieving the institutional aims is by having students share COVID-19 resources on Twitter, allowing them to organize and plan a function that increased awareness about domestic violence in lieu of a final exam, and encouraging students to participate in five community events rather than complete a research paper. Each of the aforementioned initiatives fostered critical thought by encouraging students to intentionally think about how course material could be actualized. Furthermore, it encouraged students to be creative in ways they could effectively engage in public service during a 16-week semester. While these initiatives allowed students to apply their learning outside of the academy the absence of these assignments from the syllabus does not satisfy my inquiry that promoting civic engagement is a staple of their course. If the pursuit of becoming more socially just and civically engaged are truly desirous outcomes the institutions aspires toward then having the language of these assignments in the syllabus ensures that there will be some continuity of this practice each semester. When faculty are in the throes of the semester, it is easy to discard assignments that are not associated with a point value

to ensure they meet the outcomes and objectives outlined for the course. Thus, it is imperative faculty integrate into their course objectives and assessments how they will promote responsible citizenship, cultivate global citizenship, and/or engage in public service. Having civic engagement aims ingrained into the course allows the institution's aspirations to transition from espoused values to enacted practices.

A consistent critique from the faculty members was that embodying the civic aims of the institutions mission statement would be easier if it was a value embraced from the senior administrators. Conscious State's President put forth a letter encouraging students to protest and peacefully assemble to express their discontentment with the practices and policies of those in positions of power. This letter coupled with the initiatives of his office demonstrated the institutional commitment of ingraining civic engagement into the fabric of the institution. However, the letter penned by the president encouraged students to proceed with safety and caution if they decided to engage in socially just activities. However, well-known HBCU predecessors such as John Lewis, Spike Lee, Stacy Abrams, and Keisha Lance Bottoms credit HBCUs for equipping them with the knowledge of disrupting society to transform oppressive practices rather than neatly and cleanly display their social unrest. Furthermore, faculty attested the president did not provide any type of training or support to incorporate these civic engagement aims into their teaching praxis. Thus, I believe there is a slight incongruence between the aims of the mission statement and the manifestation of it in daily practice. If the president positions Conscious State University as an institution that values developing critically conscious, civically engaged, and socially just students then an investment would be made in supporting faculty on how to actualize these values within their praxis. Furthermore, the

president's language would empower students to follow in the paths trailblazed by their predecessors instead of cautioning them to approach activism timorously.

Recommendations for Practice

As a result of the 2016 presidential election and the increase in campus hate crimes that ensued, HBCU enrollment has increased over the past five years (Anderson, 2021). HBCUs offer Black students' space to pursue their education without the fear of racism and have administrative leaders who will address national incidents that impact the mental health of their student body (Anderson, 2021). HBCUs recognize the criticality of addressing happenings in the world and this speaking out should be embedded within the curricular experience to fulfill the mission of this institution type. Thus, I have a few recommendations of where HBCUs should concentrate their efforts to meet the needs of their current student body while amplifying the aims of their espoused values.

Administration

While it is commendable and expected that HBCU administrators address the woes experienced by Black people, they must also support faculty in integrating these types of conversations within their classroom. HBCU presidents, deans, and department chairs must be on one accord that in order to fulfill the mission of this institutional type, faculty should further develop conversations that promote students to be more critically conscious, socially just, and civically engaged within the various academic disciplines. Faculty must be provided with training opportunities that intentionally delves into how to develop curriculum that is inclusive of students lived experiences. Mobley and Johnson (2015) noted "HBCUs and their students exist at a crossroads, an intersection of border spaces constituted by race, gender, and sexuality" (p. 80). While HBCUs are known for creating comfortable environments based on race, there is work to

be done in incorporating LGBTQ literature and intentionally addressing with students how the author sits at the intersection of those border spaces (Mobley & Johnson, 2015). If HBCUs continue to attest they are a safe haven for Black lives, they must support students in being their authentic selves by having a curriculum reflective of the intersectionality of students' identities. Thus, the curriculum, which should be inclusive of readings, discussions, and reflection, should address how course material intersects with students' race, gender, socioeconomic status, and sexuality. Moreover, administrators must support faculty as they consider redesigning their courses and possibly provide some type of tangible incentive for doing so. Furthermore, to demonstrate institutional commitment to developing a more critically conscious curriculum, administrators should include faculty training as a component of employee performance plans to further encourage faculty to take advantage of these training opportunities.

Praxis

Educators who adopt a praxis approach recognize their dual role of equipping students with academic knowledge and shaping citizens who will make long-lasting impressions on society (Grootenboer, 2013). Students attending HBCUs expect a curriculum that focuses on their academic discipline while also integrating their experiences from a cultural and sociopolitical perspective (Lewis & Lee, 2009). Cognizant of this expectation, HBCU faculty must have a curriculum that recognizes the majority of their students have experienced their lives on the margins. Thus, if the students cannot see any aspect of themselves in the required text(s), faculty should add supplemental materials inclusive of the experiences of the population they serve. Faculty must reimagine curriculum and have student learning outcomes, course outcomes, and assignments that aid students in progressing toward the aims promised in the mission of this institutional type. The critical pedagogy literature esoterically details that in teaching students to

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become change agents who are critically conscious, faculty will unpack the inextricable relationship between knowledge, values, and social relations to aid students in understanding their social agency and how that impacts their comprehension of democracy (Giroux, 2004). McLaren (2020) asserted critical pedagogy exists when faculty assume the role of social activist and connect the happenings in the nation and community to the classroom. For HBCU faculty who want to incorporate the critically conscious and civically engaged aims of the institution's mission, I have outlined below some suggestive practices they can adopt.

1. Structure classroom discussion through the Socratic method. This use of questioning allows students to understand their multiple truths and ways of seeing the world. Additionally, it asks for their opinion on the world which many students have not had experience in articulating.

2. Consider the arrangement of the classroom. Having students sitting in rows faced forward to the teacher is consistent with a banking method of education. Teaching through a critical and inclusive pedagogical framework recognizes we can all learn from each other. Thus, rearranging classroom furniture into pods or a semi-circle creates an environment more conducive to free-flowing communication.

3. Create connections on how the assigned readings are grounded in systems that perpetuate systemic oppression and presently disempowers those on the margins. Faculty can consider unpacking for students who wrote the text, the authors' positionality, who the text includes, and who it excludes. Once students understand the knowledge and values from the particular position of the author(s), there is opportunity to explore how those positions affect how we see the world today.

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4. Create structured opportunities for students to share classroom knowledge with those outside of the academy. In creating woke students, an opportunity must be provided for them to ignite their activism by applying their learning in the community. One step towards achieving this aim is having a group project where students work alongside with a local organization to perform some type of service in the community and connect it back to concepts learned in the course. This approach puts the onus on each group to find an organization or campus constituent they can partner with. Another option is to have each group plan some type of presentation that can be shared on campus or via social media where they provide information that is helpful to the community while also connecting back to the course. In the areas of business, science, math, politics, education, and countless other industries, minorities have experienced the fallout of systemic oppression which makes connecting the course to the greater community appropriate for any academic discipline.

5. Intentionally address happenings in the world during class discussion. Integrating current events into the course demonstrates there is a synchrony between classroom instruction and the outside world. In some capacity, every discipline is affected by presidential elections, a global health pandemic, the countless murders of minoritized people, or the implementation of restrictive voting laws. Redesigning curriculum challenges faculty to think critically and creatively about how these national events will inform students as critical thinkers and future practitioners. Once faculty recognize the connection, an opportunity is presented to address the intertwined relationship between their discipline and social systems.

6. Offer varied assessments to reflect the diversity of student experiences. When possible, students should have a choice on the topic of their major project and the medium of how it is presented. In giving students a choice, it shares power while simultaneously allowing them to select the best method for demonstrating the relationship between course material and their lived experiences. Students must have the opportunity to articulate their understanding of the world and how they view it through the lens of the course for faculty to gain insight into how students are becoming more critically conscious.

7. One way faculty can support students in their learning is to regularly practice checking-in with them. Each student comes to a course with educational and cultural baggage. This baggage affects how they learn, communicate, and understand the course material. Teaching in the critical and inclusive pedagogy framework is an awareness that faculty are there to serve the whole person so there must be a few minutes of class time dedicated to building interpersonal relationships. Faculty can build these relationships by beginning class with asking open-ended questions about their world, administering exit tickets such as one-minute journals, or adding check-in questions to a monthly or mid-semester evaluation that checks on how students are tracking with the course. Asking these types of questions allows students to reflect on what makes them despondent, discouraged, or hopeful. If students choose to share, it is then the responsibility of the faculty member to address it. It is important to note that, at times, addressing students' responses might require faculty to delve into hard conversations about the systems of oppression confronting students. Ultimately,

check-ins allow faculty to provide students with support by offering kind words, action steps, or campus resources.

In teaching students to be more critically conscious and civically engaged there is not a one size fits all guide on how to develop curriculum and/or structure your course. However, the aforementioned suggestions provide faculty with a starting point on how to intentionally reflect about the ways they are incorporating critically conscious and socially just aims within their praxis.

Profile-Raising

Profile-raising is when institutions intentionally share stories through various mediums to gain public attention. While profile-raising might seem superfluous to this type of study, HBCUs must have authorship of their story by controlling the narrative. With Black students intentionally seeking out the types of environments HBCUs afford, an opportunity is created for the institution to demonstrate how they are currently aligning their practices with the aims of the mission statement. Esters et al. (2016) noted HBCU presidents are not as active on social media as other university presidents which prevents them from sharing their mission and values to a broader audience. HBCU presidents must use social media to share the institutions ethos and the strides they are making toward fulfilling the values and aims of the institution. HBCUs cannot hope that by serendipity students will uncover the work they are doing to prepare students to become the next generation of civic leaders. This institutional type must be intentional in sharing the successes of the institution and displaying the safe haven students are living and learning in. One measure for increasing their visibility is to provide faculty and alumni highlights that demonstrate how the teaching practices of this institutional type contribute to developing civically engaged alumni. Another practice they can adopt is to publicize the works of their

sororities, fraternities, and other civic oriented groups who were founded on principles of serving the historically disenfranchised. Lastly, these institutions must raise their profile with the aforementioned recommendations in the places students visit such as Instagram, Snapchat, and TikTok.

Further Research

HBCUs have been known to be left out of the civic engagement literature (Gasman et al., 2015) and the examination of their mission statements has been overlooked in educational research (Ricard & Brown, 2008). This study provided some insight into how HBCU faculty in the core curriculum align their teaching practices to achieve the critical consciousness and civic engagement aims of the institutions mission statement. However, there is more to be known about how curriculum in the various colleges across HBCUs address these topics within their courses. Due to COVID-19, this study had to rely on faculty interviews and document analysis to explore teaching practices. Future studies should explore how the mission is enacted within the traditional and online classroom environment. Surveying class discussions and teaching practices provides greater insight into how the aims of the mission statement are actualized. Furthermore, it provides concrete examples of implementable actions for faculty who want their praxis to become more civically engaged and critically conscious.

There are six HBCUs with law schools (The Journal of Blacks in Higher Education, 2019) and four HBCUs with medical schools (Gallardo, 2013); thus, more research needs to be conducted on how HBCUs are preparing their graduate students to dismantle criminal justice and medical systems known to be physically and psychologically detrimental to Black consciousness and Black bodies. One example of the disparities in healthcare is that Black, American Indian, and Alaska Native women are more likely to die from childbirth than White women (Centers for

Disease Control and Prevention, 2019). In the criminal justice system, it has been well documented that racial disparities exist because of the systemic belief that Black and Brown people are innately guilty and dangerous which drives excessive sentencing policies (Equal Justice Initiative, 2021). The negligence of medical professionals and the criminal justice system necessitates future research to focus on the teaching practices of HBCU faculty within these professional programs. The critically conscious and civic engagement aims of HBCU mission statements are directed toward every student who matriculates through that institution. HBCUs were developed so African Americans could return to their communities and improve the conditions detrimental to them (Browning & Williams, 1978), which warrants analysis on how HBCU faculty in these professional programs interweave the espoused values of the mission with the material students need to pass their certified tests.

Higher education must fulfill their call of preparing students to become more critically conscious and civically engaged. While this study focused on the work of academic affairs, its counterpart, student affairs, also has a responsibility to prepare students to contribute to a democratic and just society (Reason & Broido, 2017). Social justice advocacy is a guiding principle of student affairs and practitioners should empower their students to form habits that secure social change and allow for activism (Reason & Broido, 2017). The importance of studying this collaboration is the discussions occurring in class can be applied to systemic injustices that happen in campus elections, Greek membership recruitment, etc. Higher education has a responsibility to help students deconstruct social inequity and this comes through programmatic interventions intentionally designed to promote personal development (Watt et al., 2017). Thus, future studies should explore how academic and student affairs collaborate to meet the critically conscious and civically engaged aims of higher education.

Personal Reflections

I came to this study with an appreciation for the work HBCUs are historically known for. I also came to this study tired. Tired of the mechanical way I was approaching my teaching. Tired of constantly watching the murder of Black people. Tired of grappling with the questions of should I, could I, or how does one approach this topic with their students? I came to this study wanting to be rejuvenated and reaffirmed HBCUs are still a training ground for preparing students to fight systemic oppression with their intellect, activism, and compassion for underserved communities. While this institutional type still fulfills the aforementioned purpose, I also observed in HBCUs undertaking of encouraging students to be more critically conscious, students became aware that in having to suppress some of their identities they were being oppressed by the very institution deemed to be a safe haven for their Black body and consciousness. This suppression of identities in a place designed to be a refuge for not only Black bodies but also any marginalized group downtrodden in society left me thoughtful about the values the institution espouses versus their enacted practices.

This study provides a glimpse of how faculty are utilizing their positions of power to inform students on how to be more critically conscious and civically engaged. Additionally, it details faculty's desire for students to find their voice and become change-makers who disrupt and dismantle systems of oppression like their ancestral predecessors. HBCUs bear the brunt of developing citizens who will affect change in the lives of those who have been neglected by systems of power who we pitilessly call underserved. However, this study has reminded me nearly every higher education institution possesses a mission statement focused on civic engagement and aims to produce moral and just citizens who will positively affect society

(Smith, 2017). So, as I question HBCU faculty about how they are doing their part to create more socially just students, I must also ask myself the same question.

Teaching students to be more critically conscious is hard work and requires faculty to grapple with the ideologies and assumptions they have learned about the world. Studying this topic has underscored for me that critical consciousness is not a destination so much as a process. A process of continuously working to understand ourselves and the systems in place that affect how we advance in this world. Faculty have a responsibility to create spaces where students can challenge patriarchal, heteronormative, and/or white supremacist notions even if students deem the addressing of these topics as controversial or unnecessary. Aiding students to be empowered and engaged citizens requires faculty to address systems of oppression and how they operate in this world. While this work is necessary, I understand that this call upon faculty to have a more critically conscious praxis is not easy. Faculty are operating within systems that punish them for their criticality and can result in the termination of their employment. A cursory look in the news informs us that professors are finding themselves "being policed and punished for the opinions they express-even outside the classroom on their own time- in a trend fueled by a tense political climate…" (Adely, 2017, para.4). Most recently Nikole Hannah-Jones and Cornell West were denied tenure at PWIs and in interviews they surmised this decision was predicated upon their involvement in social justice work that advanced civil rights for marginalized groups. PWIs were not established upon a socially just foundation which means faculty at this institution type must recognize there could be consequences for how their critically conscious praxis manifests inside or outside the classroom. Thus, faculty at PWIs must be prepared for pushback from administration and/or students. Student evaluations play a role in faculty's ability to be promoted and similar to my colleagues, I fear negative evaluations or complaints of using class

time to advance my agenda. But I find affirming that one article, one personal narrative assignment, or one class period of sharing power creates a window of opportunity where we can teach students about being more socially just while also allowing them to share their lived experiences.

In supporting students on their journey of becoming more critically conscious and socially just, I echo Amanda Gorman's (2021) sentiments from Inauguration Day.

> We've braved the belly of the beast/ We've learned that quiet isn't always peace/ And the norms and notions/ of what just is/ Isn't always just-ice/ And yet the dawn is ours/ before we knew it/ Somehow we do it/ Somehow we've weathered and witnessed a nation that isn't broken/ but simply unfinished.

In this unfinished nation, filled with hopeful people, faculty have the opportunity to support students in understanding their power and how they can affect change in incremental and substantial ways. Every semester, faculty will find themselves troubling students on how to navigate the beast of systemic oppression and explore what it means to be socially just so marginalized groups can achieve justice. Regardless of the institutional type one finds themselves affiliated with, we are all teaching students who have grown accustomed to watching the diminishment and marginalization of the Black psyche on a national stage. So, while we all might be tired, there is still work to be done. This work includes faculty developing an intersectional curriculum and students being willing to learn to challenge the status quo, so they can responsibly and effectively actualize the mission of higher education. Throughout history, the nation has tried to break minoritized groups; but through our resiliency we are still here. So, though systems in our nation are broken, there is a hope for wholeness. I believe the findings in

this study provide a starting place for challenging students on ways they can contribute to finishing the nation and making it whole.

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Appendix 1

Mission Statements of Four-Year HBCUs in the Southeast

Institution	Mission Statement
Alabama A&M University[1] Type: Public, Land grant Location: Normal, AL Established: 1875 Established by: Former slave Dr. William Hooper Councill	Alabama Agricultural and Mechanical University is a public, comprehensive 1890 Land-Grant institution, committed to access and opportunity, and dedicated to intellectual inquiry. The application of knowledge and excellence in teaching, research and service is responsive to the needs of a diverse student population and the social and economic needs of the state and region. The University offers contemporary baccalaureate, master's, educational specialist and doctoral level degrees to prepare students for careers in the arts, sciences, business, engineering, education, agriculture and technology. As a center of excellence, the University is dedicated to providing a student-centered educational environment for the emergence of scholars, scientists, leaders and critical thinkers, who are equipped to excel through their contributions and leadership in a 21st century national and global society.
Alabama State University[2] Type: Public Location: Montgomery, AL Established: 1867 Established by: Nine freed slaves from Marion, Ala., who sought to build a school for African-Americans previously denied the right to an education. The Marion Nine included Joey P. Pinch, Thomas Speed, Nicholas Dale, James Childs, Thomas Lee, John Freeman, Nathan Levert, David Harris and Alexander H. Curtis	Alabama State University is a comprehensive diverse student- centered public HBCU committed to global excellence in teaching, research and service. The University fulfills its mission by: - Fostering critical thought - Encouraging artistic creativity - Developing professional competence - Promoting responsible citizenship in its students - Adding to the academic and experiential bodies of knowledge - Enhancing the quality of life through research and discovery - Cultivating global citizenship through thoughtful (meaningful, purposeful conscientious, intentional) and engaging public service ASU offers baccalaureate through doctorate degrees in an expansive array of academic programs. We maintain a scholarly and creative faculty, state-of-the-art facilities, and an atmosphere in which members of the university community live, work and learn in pleasant surroundings. ASU offers a bridge to success for those who commit to pursing quintessential educational opportunities and lifelong endeavors.

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[1] http://www.aamu.edu/about/index.html

[2] https://www.alasu.edu/about-asu/about-asu

Miles College[3] Type: Private Location: Fairfield, AL Established: 1898 Miscellaneous: Miles College has as its brand civic engagement and activism.	Miles College is a senior, private, liberal arts Historically Black College with roots in the Christian Methodist Episcopal Church that motivates and prepares students, through committed faculty, to seek knowledge that leads to intellectual and civic empowerment. The Miles College education engages students in rigorous study, scholarly inquiry, and spiritual awareness enabling graduates to become life-long learners and responsible citizens who help shape the global society.
Oakwood University[4] Type: Private Location: Huntsville, AL Established: 1896 Established by: Founded by the Seventh-day Adventist Church to educate the recently-freed African-Americans of the South.	The mission of Oakwood University, a historically black, Seventh-day Adventist institution, is to transform students through biblically-based education for service to God and humanity.
Stillman College[5] Type: Private Location: Tuscaloosa, AL Established: 1876 Established by: General Assembly of the Presbyterian Church in the United States.	Stillman College is a liberal arts institution with a historical and formal affiliation with the Presbyterian Church (U.S.A.). It is committed to fostering academic excellence, to providing opportunities for diverse populations, and to maintaining a strong tradition of preparing students for leadership and service by fostering experiential learning and community engagement designed to equip and empower Stillman's students and its constituents.
Talladega College[6] Type: Private	Talladega College is an institution rich in history whose mission is to equip its graduates for the global community through academic excellence, moral values, community service and professional development.

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[3] https://www.miles.edu/about

[4] https://www2.oakwood.edu/our-story/mission-history/

[5] https://stillman.edu/about-us/stillman-at-a-glance/

[6] http://www.talladega.edu/mission.asp

Location: Talladega, AL Established: 1867 Established by: With the assistance of the American Missionary Association, the institution was founded by the descendants of the slaves.	
Tuskegee University[7] Type: Private Location: Tuskegee, AL Established: 1881 Established by: Booker T. Washington	SPECIAL ELEMENTS OF THE UNIVERSITY'S MISSION Instruction: • We focus on education as a continuing process and lifelong endeavor for all people. • We provide a high quality core experience in the liberal arts. • We develop superior technical, scientific, and professional education with a career orientation. • We stress the relationship between education and employment, between what students learn and the changing needs of a global workforce. Research: • We preserve, refine, and develop further the bodies of knowledge already discovered. • We discover new knowledge for the continued growth of individuals and society and for the enrichment of the University's instructional and service programs. • We develop applications of knowledge to help resolve problems of modern society. Service: • We serve the global society as well as the regional and campus community and beyond through the development of outreach programs that are compatible with the University's educational mission, that improve understanding of community problems, and that help develop relevant alternative solutions. • We engage in outreach activities to assist in the development of communities as learning societies.
Bethune Cookman[8] **University** Type: Private Location: Daytona Beach, FL	The mission of Bethune-Cookman University is to develop global leaders committed to service, life-long learning and diversity by providing a faith-based environment of academic excellence and transformative experiences.

[7] https://www.tuskegee.edu/about-us/history-and-mission

[8] https://www.cookman.edu/about_BCU/mission.html

Established: 1904 Established by: Mary McLeod Bethune	
Edward Waters College[9] Type: Private Location: Jacksonville, FL Established: 1866 Established by: Reverend Charles H. Pearce	Edward Waters College is a small, Christian, Historically Black, urban liberal arts college that offers quality baccalaureate programs. The College strives to prepare students holistically to advance in a global society through the provision of intellectually stimulating programs, and an environment that emphasizes high moral and spiritual values in keeping with the African Methodist Episcopal Church. Edwards Waters College seeks to develop excellence in scholarship, research and service for the betterment of humanity.
Florida A&M University[10] Type: Public, Land grant Location: Tallahassee, FL Established: 1887 Established by: Thomas Van Renssaler Gibbs	Florida Agricultural and Mechanical University (FAMU) is an 1890 land-grant institution dedicated to the advancement of knowledge, resolution of complex issues and the empowerment of citizens and communities. The University provides a student-centered environment consistent with its core values. The faculty is committed to educating students at the undergraduate, graduate, doctoral and professional levels, preparing graduates to apply their knowledge, critical thinking skills and creativity in their service to society. FAMU's distinction as a doctoral/research institution will continue to provide mechanisms to address emerging issues through local and global partnerships. Expanding upon the University's land-grant status, it will enhance the lives of constituents through innovative research, engaging cooperative extension, and public service. While the University continues its historic mission of educating African Americans, FAMU embraces persons of all races, ethnic origins and nationalities as life-long members of the university community.
Florida Memorial University[11] Type: Private Location: Miami Gardens, FL Established: 1879 Established by: Members of the Bethlehem Baptist	The mission of Florida Memorial University is to instill in our students the values of leadership, character, and service to enhance their lives and the lives of others on our campus, in our community, and in the world through a transformational, liberal arts education.

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[9] https://www.ewc.edu/about-about-ewc/

[10] https://www.famu.edu/index.cfm?AboutFAMU&Mission

[11] https://www.fmuniv.edu/about/our-mission/

Association founded the school to create "a College of instruction for our ministers and children."	
Albany State University[12] Type: Public Location: Albany, GA Established: 1903 Established by: Joseph Winthrop Holley	Albany State University, a proud member institution of the University System of Georgia, elevates its community and region by offering a broad array of graduate, baccalaureate, associate, and certificate programs at its main campuses in Albany as well as at strategically-placed branch sites and online. Committed to excellence in teaching and learning, the University prepares students to be effective contributors to a globally diverse society, where knowledge and technology create opportunities for personal and professional success. ASU respects and builds on the historical roots of its institutional predecessors with its commitment to access and a strong liberal arts heritage that respects diversity in all its forms and gives all students the foundation they need to succeed. Through creative scholarship, research, and public service, the University's faculty, staff, students, and administrators form strategic alliances internally and externally to promote community and economic development, resulting in an improved quality of life for the citizens of southwest Georgia and beyond.
Clark Atlanta University[13] Type: Private Location: Established: 1988 Established by: The consolidating of two parent institutions, Atlanta University (1865), the nation's first institution to award graduate degrees to African Americans, and Clark College (1869) the nation's first four-year liberal arts college to serve a primarily African-American student population.	Leveraging its distinctive history, Clark Atlanta University is an urban research university that transforms the lives of students and their communities by preparing citizen leaders to be problem-solvers through innovative learning programs; supportive interactions with faculty, staff, and students; exemplary scholarship; and purposeful service.

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[12] https://www.asurams.edu/vision-mission-guiding-principles.php

[13] http://www.cau.edu/about/guiding-principles.html

Fort Valley State University[14] Type: Public Location: Fort Valley, GA Established: 1895 Established by: Former slaves	The university's primary commitments include, among others, enhancement of teacher training programs grounded upon a liberal arts foundation, as reflective of over 110 years of experience and tradition. Additionally, the university recognizes with great pride and desires to further its responsibilities as Georgia's 1890 Land-Grant institution by offering programming excellence in agriculture, agribusiness, family and consumer sciences, extension, and military science, as well as to further its traditions of excellence in programs in the liberal arts and humanities, social sciences, and natural and physical sciences. The university's primary commitments extend, as well, to: - community outreach through the concept of the "communiversity," an approach that highlights the connection of community and university; - expanding service beyond the campus, as well as within, so that the institution addresses in a meaningful manner the broad diversity—human and technical—of needs in our home region and state as well as nationally and internationally; - sparking within our students an enduring interest in learning and providing the tools and skills necessary to maintain that interest through life; - preparing students through a mentoring approach for the opportunity to serve their fellow man while enjoying the opportunity provided by hard work and achievement to live the quality of life inherent in the American dream; - encouraging and supporting creative expression, innovation, honesty, and integrity as endeavors of lasting and intrinsic merit; - providing a productive environment for cutting-edge academic and practical research in, among other fields, agriculture, aquaculture, veterinary medicine, biotechnology, energy, environment, social and behavioral sciences, and the humanities; and - otherwise acting to enlighten, enrich, and inspire by example those whom we serve.
Morehouse College[15] Type: Private, Men's College Location: Atlanta, GA Established: 1867 Established by: The Rev. William Jefferson White, with the encouragement of former slave the Rev. Richard C. Coulter and the Rev. Edmund	The mission of Morehouse College is to develop men with disciplined minds who will lead lives of leadership and service. A private historically black liberal arts college for men, Morehouse realizes this mission by emphasizing the intellectual and character development of its students. In addition, the College assumes special responsibility for teaching the history and culture of black people.

[14] https://www.fvsu.edu/mission

[15] https://www.morehouse.edu/about/mission.html

Turney of the National Theological Institute.	
Paine College[16] Type: Private Location: Augusta, GA Established: 1882 Established by: The leadership of the Methodist Episcopal Church South and the Colored Methodist Episcopal Church.	Paine College is a private institution steeped in the tenets of Methodism that provides a liberal arts education of the highest quality. The College emphasizes academic excellence, ethical and spiritual values, social responsibility, and personal development to prepare spiritually-centered men and women for positions of leadership and service.
Savannah State University[17] Type: Public Location: Savannah, GA Established: 1890 Established by: The Second Morrill Land Grant Act, which mandated that southern and border states develop land-grant colleges for black citizens.	Savannah State University, the oldest public historically black university in the State of Georgia, develops productive members of a global society through high quality instruction, scholarship, research, service and community involvement. The University fosters engaged learning and personal growth in a student-centered environment that celebrates the African American legacy while nurturing a diverse student body. Savannah State University offers graduate and undergraduate studies including nationally accredited programs in the liberal arts, the sciences and the professions.
Spelman College[18] Type: Private, Women's College Location: Atlanta, GA Established: 1881 Established by: Sophia B. Packard and Harriet E. Giles	Spelman College, a historically Black college and a global leader in the education of women of African descent, is dedicated to academic excellence in the liberal arts and sciences and the intellectual, creative, ethical, and leadership development of its students. Spelman empowers the whole person to engage the many cultures of the world and inspires a commitment to positive social change.

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[16] https://www.paine.edu/web/about/about

[17] https://www.savannahstate.edu/president/index.shtml

[18] https://www.spelman.edu/about-us

Dillard University[19] Type: Private Location: New Orleans, LA Established: 1869 Established by: The American Missionary Association of the Congregational Church and the Freedmen's Aid Society of the Methodist Episcopal Church.	Dillard University's mission is to produce graduates who excel, become world leaders, are broadly educated, culturally aware, and concerned with improving the human condition. Through a highly personalized and learning-centered approach, Dillard's students are able to meet the competitive demands of a diverse, global and technologically advanced society.
Grambling State University[20] Type: Public Location: Grambling, LA Established: 1901 Established by: The North Louisiana Colored Agriculture Relief Association.	Grambling State University is a comprehensive, historically-black, public institution that offers a broad spectrum of undergraduate and graduate programs of study. Through its undergraduate major courses of study, which are under girded by a traditional liberal arts program, and through its graduate school, which has a decidedly professional focus, the University embraces its founding principle of educational opportunity. With a commitment to the education of minorities in American society, the University seeks to reflect in all of its programs the diversity present in the world. The university advances the study and preservation of African American history, art and culture. Grambling State University is a community of learners who strive for excellence in their pursuit of knowledge and who seek to contribute to their respective major academic disciplines. The University prepares its graduates to compete and succeed in careers related to its programs of study, to contribute to the advancement of knowledge, and to lead productive lives as informed citizens in a democratic society. The University provides its students a living and learning environment which nurtures their development for leadership in academics, athletics, campus governance, and in their future pursuits. The University affords each student the opportunity to pursue any program of study provided that the student makes reasonable progress and demonstrates that progress in standard ways. Grambling fosters, in its students, a commitment to service and to the improvement in the quality of life for all persons. The University expects that all persons who matriculate and who are employed at Grambling will reflect through their study and work that the University is indeed a place where all persons are valued, "where everybody is somebody."

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[19] http://www.dillard.edu/_about-dillard/office-of-the-chapel/mission-and-vision.php

[20] http://www.gram.edu/aboutus/mission.php

Southern University and A&M College Type: Public Location: Baton Rouge, LA Established: 1880 Established by: n/a	The mission of Southern University and A&M College, an Historically Black, 1890 land-grant institution, in Baton Rouge, Louisiana, is to provide a student-focused teaching and learning environment that creates global leadership opportunities for a diverse student population where teaching, research, service, scholarly and creative expectations for students and faculty are achieved through the bachelor's, master's, and doctoral programs offered at the institution via different instructional modalities and via public service.[21]
Xavier University of Louisiana[22] Type: Private Location: New Orleans, LA Established: 1925 Established by: Saint Katharine Drexel and the Sisters of the Blessed Sacrament.	The ultimate purpose of the University is to contribute to the promotion of a more just and humane society by preparing its students to assume roles of leadership and service in a global society. This preparation takes place in a diverse learning and teaching environment that incorporates all relevant educational means, including research and community service.
Alcorn State University[23] Type: Public Location: Lorman, Mississippi Established: 1871 Established by: The people of Mississippi who fought to educate the descendants of formerly enslaved Africans.	Alcorn State University, a Historically Black College and University, is a comprehensive land-grant institution that celebrates a rich heritage with a diverse student and faculty population. The University emphasizes intellectual development and lifelong learning through the integration of diverse pedagogies, applied and basic research, cultural and professional programs, public service and outreach, while providing access to globally competitive academic and research programs. Alcorn strives to prepare graduates to be well-rounded future leaders of high character and to be successful in the global marketplace of the 21st century.

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[21] http://www.subr.edu/page/mission-statement-subr

[22] https://www.xula.edu/missionandvalues

[23] https://www.alcorn.edu/discover-alcorn/mission-vision

Jackson State University[24] Type: Public Location: Jackson, MS Established: 1877 Established by: The American Baptist Home mission Society.	The University produces technologically-advanced, diverse, ethical, global leaders who think critically, address societal problems and compete effectively.
Mississippi Valley State University[25] Type: Public Location: Itta Bena, MS Established: 1950 Established by: The Mississippi Legislature.	Mississippi Valley State University, as a Carnegie Classified Master's University, provides comprehensive undergraduate and graduate programs in education, the arts and sciences, and professional studies. The University is driven by its commitment to excellence in teaching, learning, service, and research--a commitment resulting in a learner-centered environment that prepares critical thinkers, exceptional communicators, and service-oriented, engaged, and productive citizens. MVSU is fundamentally committed to positively impacting the quality of life and creating extraordinary educational opportunities for the Mississippi Delta and beyond.
Rust College[26] Type: Private Location: Holly Springs, MS Established: 1866 Established by: The Freedman's Aid Society of the Methodist Episcopal Church.	Rust College is a historically Black, co-educational, senior liberal arts college founded in 1866 by the Freedman's Aid Society of the Methodist Episcopal Church to offer quality programs in business, education, humanities, science and math, and social science to prepare students for leadership and service in a global society.
Tougaloo College[27] Type: Private Location: Tougaloo, MS	Tougaloo College prepares its students to be lifelong learners who are committed to leadership and service in a global society through its diverse undergraduate and graduate programs. The College is accessible to all persons while making students aware of its rich legacy as an independent, historically black liberal arts institution, affiliated with the United Church of Christ and Christian Church (Disciples of Christ).

[24] http://www.jsums.edu/ourhistory/

[25] https://www.mvsu.edu/university/mission

[26] http://www.rustcollege.edu/about_rust.html#map

[27] https://www.tougaloo.edu/about-tougaloo-college

Established: 1869 Established by: The American Missionary Association of New York.	
Allen University[28] Type: Private Location: Columbia, SC Established: 1870 Established by: The African Methodist Episcopal (AME) Church.	Allen University is an academic community which provides students an opportunity to obtain baccalaureate and graduate degrees in liberal arts and professional programs in traditional and distance education formats. The University has a strong unalterable commitment to teaching in delivery of its baccalaureate and graduate programs.
Benedict College[29] Type: Private Location: Columbia, SC Established: 1870 Established by: Bathsheba A. Benedict and the American Baptist Home Mission Society.	Benedict College will be a leader in providing transformative learning experiences for a diverse student body, defined by superior cultural and professional competencies that are nurtured and developed by faculty, staff and stakeholders who value innovation, customer service, community and industry engagement.
Claflin University[30] Type: Private Location: Orangeburg, SC Established: 1869 Established by: Rev. Timothy Willard Lewis and Dr. Alonzo Webster.	Claflin University is a comprehensive institution of higher education affiliated with the United Methodist Church. A historically black University founded in 1869, Claflin is committed to providing students with access to exemplary educational opportunities in its undergraduate, graduate and continuing education programs. Claflin is dedicated to providing a student-centered, liberal arts education grounded in cutting-edge research, experiential learning, state-of-the art technology, community service, and life-long personal and professional fulfillment. Claflin is a diverse and inclusive community of students, faculty, staff and administrators who work to cultivate practical wisdom, judgment, knowledge,

[28] http://www.allenuniversity.edu/about-2/

[29] https://www.benedict.edu/vision/

[30] https://www.claflin.edu/about/history/misson-vision-and-values

	skills and character needed for globally engaged citizenship and effective leadership.
Morris College[31] Type: Private Location: Sumter, SC Established: 1908 Established by: The Baptist Educational and Missionary Convention of South Carolina.	Morris College was founded in 1908 by the Baptist Educational and Missionary Convention of South Carolina to provide educational opportunities for Negro students in response to the historical denial of access to the existing educational system. Today, under the continued ownership of its founding body, the College opens its doors to a culturally and geographically diverse student body, typically from the Southeast and Northeast regions. Morris College is an accredited, four-year, coeducational, residential, liberal arts and career-focused institution awarding baccalaureate degrees in the arts and sciences and in career-based professional fields.
South Carolina State University[32] Type: Public Location: Orangeburg, SC Established: 1896 Established by: n/a	South Carolina State University (SC State) is a historically Black public 1890 land-grant senior comprehensive institution. Located in Orangeburg, South Carolina, SC State University is committed to providing affordable and accessible quality baccalaureate programs in the areas of business, applied professional sciences, mathematics, natural sciences, engineering, engineering technology, education, arts, and humanities. A number of programs are offered at the master's level in teaching, human services and agribusiness, and the educational specialist and doctorate programs are offered in educational administration. SC State University prepares highly skilled, competent and socially aware graduates to enable them to work and live productively in a dynamic, global society. Through technology and traditional methods of teaching and learning, research and service, the University enhances the quality of life of citizens and contributes to the economic development of the state and nation.
Voorhees College[33] Type: Private Location: Denmark, SC Established: 1897 Established by: Elizabeth Evelyn Wright Menafee	Voorhees College is a private historically black liberal arts institution affiliated with the Episcopal church, whose mission is to produce highly qualified graduates who coalesce intellect and faith in pursuit of life-long learning, healthy living, the betterment of society, and an abiding faith in God.

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[31] https://www.morris.edu/our-college/vision-mission

[32] https://www.scsu.edu/about/mission.aspx

[33] https://www.voorhees.edu/our-college/mission

Faculty Interview Protocol

1. What is your role at this institution?

   a. How long have you taught at this institution?

   b. What courses do you teach?

   c. What do you believe are the differences in teaching at a Historically Black College and University (HBCU) versus another institution type?

2. Tell me about your teaching philosophy.

   a. What is your teaching style?

   b. How do you prepare content for class each week?

3. The mission statement of your institution reads as _____. In what ways do your teaching practices align with the institutions mission statement?

4. In what ways does the current state of society relate to your course content?

   a. How often do discussions revolve around current events that are happening within the nation and/or state when developing curriculum?

      1. What are the nature of these discussions?

         a. How do you integrate this content into the lesson for the week?

         b. How is this content addressed within required readings and assignments?

      2. In what ways do these discussions support how you teach the course? In what ways do they create barriers or challenges to how you teach the course?

   b. Do you encourage students to incorporate their lived experiences into the class discussion? Why/why not?

   c. What do you hope students take away from this course?

      i. How do the course activities and assignments help students gain these takeaways?

5. What does critical consciousness and civic engagement mean to you?

   a. What do these terms mean to you in regard to instruction?

      i. How do you foster critical consciousness and civic engagement amongst students?

      ii. Where do you think your students stand in regard to understanding critical consciousness and civic engagement?

         1. How do you see them connect course content to societal problems and/or their lived experiences?

6. How can a faculty member on this campus gain insight into incorporating critical consciousness and civic engagement aims within their teaching practices?