Restorying COVID-19: Faculty and graduate students teaching and learning in crisis

Edith Gnanadass1 | Lisa R. Merriweather2

1Department of Leadership, University of Memphis, Memphis, Tennessee, USA
2Department of Educational Leadership, University of North Carolina at Charlotte, Cato College of Education, Charlotte, North Carolina, USA

Correspondence
Edith Gnanadass, Department of Leadership, University of Memphis, 123 Ball Hall, Memphis, TN 38152, USA.
Email: e.gnanadass@memphis.edu

Abstract
Teaching and learning in times of crisis like the Coronavirus pandemic is less about crisis management and more about humanizing the crisis. Restorying COVID begins with understanding our students and ourselves as whole people, and their multidimensional needs—academic, socio-emotional, and socio-cultural, including racialization, social class, and gendered roles. As faculty, we need to rethink our work and intentionally move beyond the classroom into a humanity mindset consistent with decolonizing theory. We suggest doing this by using engaged pedagogy and profound learning to enact a Critical Capital Theory informed by an anti-Black racism stance.

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OUR STORIES

Edith’s COVID-19 story

I am a professor in the Higher and Adult Education graduate program at an urban university in the US mid-South and work only with masters and doctoral students. The majority of these students are working adults and heads of households with multiple roles and responsibilities. My COVID-19 story starts with breaking my ankle the day our university made the decision to go online in March 2020. It continued with my son losing his job due to the pandemic and having to switch jobs several times due to warehouse closures. Meanwhile, students and their families were being hospitalized in the backdrop of the Black Lives...
Matter movement all in the first few months of the pandemic. Unfortunately, my story is not an uncommon one during the pandemic and in many ways, I was privileged. Unlike me, many faced other hardships such as homeschooling their children while working remotely, having no internet at home and having to find local hotspots to work and learn remotely, having to work in unsafe workplaces, being hospitalized or dying due to the virus, facing racialized police brutality and losing their lives, or being blamed for the virus, to name a few. COVID-19 revealed and further exacerbated the deep fractures in our institutions like healthcare and education and how the pandemic inequitably affected groups based on race, gender, and social class.

Lisa’s COVID-19 story

I am a Professor of Adult Education at a large urban research university in the South-eastern region of the United States. I teach courses in adult education and qualitative research. My COVID-19 narrative is remarkable in its unremarkableness. The university and my daughter’s high school canceled milestone moments like graduations, proms, and senior and study abroad trips. They moved from in-person to online instruction, depriving students enrolled in lab and experiential courses and freshman of the tangible richness originally intended. Academic conferences were canceled and/or moved online. Then reality—financial, physical, emotional—trickled in for some, while others experienced it as an avalanche. COVID-19 has not been kind, tumbling people globally into vulnerability, uncertainty, and despair. During all of this, higher education educators were tasked with holding their families, students, and institutions together while also being charged with becoming “woke” to the racial injustices being rained on African Americans. In many ways, COVID-19 overshadowed the longstanding pandemic of racial injustice and anti-Blackness, raising the question: is there a need to decolonize the COVID-19 pandemic?

DECOLONIZING COVID

Decolonizing is a concept and process that emanated from scholars like Franz Fanon. Nicholls (n.d.) characterized Fanonian decolonization as “radical anti-racist humanism” (para 2). Decolonizing is a process of reclamation. In the lifetime of Fanon, and as many Indigenous populations describe it, the reclamation is physical—taking back their land (Tuck & Yang, 2012)—as well as political and psychological.

It is Fanon’s expansive conception of humanity and his decision to craft the moral core of decolonization theory as a commitment to the individual human dignity of each member of populations typically dismissed as “the masses” that stands as his enduring legacy (Nicholls, n.d., para 2).

Decolonizing COVID-19 at its core is a project of humanization. Humanization can only occur when colonial structures are dismantled, structures that allow for and perpetuate oppression, disenfranchisement, and dehumanization. That is, decolonizing occurs when we not only recognize the ways society has set up a system of privileges, practices, and values that elevate whiteness as superior but act to restore the humanity that was stripped from population groups cast as other. Colonizing practices, such as capitalism, presumed epistemological universalism, seizure of land, institutional policies and practices—educational, legal, political, and medical—have shape shifted and morphed
and continue to do so to be an effective means of preserving white privilege within the contexts in which they occur. During the pandemic, we have seen evidence of the effects of colonizing as Black and Brown people in great numbers were denied health care. They were positioned by virtue of working in jobs like grocery stores to have enormous potential for exposure to COVID-19. They did not have the luxury of sheltering-in-place. Black and Brown people in greater numbers had challenges accessing education for themselves and their children due to lack of adequate access to technology. Decolonizing COVID-19 would seek to unpack and unsettle the power dynamics that upheld the structures that created the oppressive conditions in which adult learners were forced to learn.

Conceptual framework

Critical Capital Theory (Bancroft, 2018) and anti-Blackness theory are combined to form a critical race philosophy. Critical race philosophy has descriptive saliency for deconstructing how race, adult education, and COVID-19 have comingled during this pandemic. Critical Capital Theory is a concept developed by Bancroft (2018). It is an “integration of critical race theory, forms of capital, and fictive kinship” (p. 1319) which speaks to the “shifted but enduring nature of racism within the US” (p. 1322). A discussion of COVID-19 in absence of discussion of racialization is inherently incomplete. It is a taken for granted assumption in most scholarly critical circles that race is socially constructed and wielded as a weapon in service of the preservation and advancement of White people via white supremacist ideology (Omi & Winant, 2015). While over time race and racialization have changed—how they are understood, how they impact, and how they are operationalized; what has not changed is who benefits the most—White people—from how race and racialization operate. Critical Capital Theory also recognizes race and racialization as being systemically rooted and structurally grounded, pivotal to the maintenance of inequities and legally, psychologically, and cognitively sanctioned oppression. Relationships with other people, with policies, and with practices have been figuratively color coded, with broad strokes creating indelible imprints on society. Critical Capital Theory draws from Critical Race Theory’s central tenets: (1) Racism is endemic; 2) racialization collectively serves the interests of White people, only serving the interest of racially minoritized groups when they coincide with the interests of White people; and (3) counter-story telling is needed to highlight the voices of those harmed by racialization and those stories need to inform practice and policy (Bancroft, 2018).

Critical Capital Theory argues that due to racialization only certain forms of capital are valued and only certain groups have access to those forms of capital. Our current system esteems some forms of capital at the expense of others and narrowly defines what and whose capital is to be privileged. Yosso (2005) attempted to broaden our understanding of capital by including as equally valid capital that better conceptually honors the experiences and knowledge of racially minoritized people.

This notion of Critical Capital Theory is especially relevant within an anti-Black racism environment. Gordon (1995) described anti-Black racism as an inherent belief that Black people are inferior and nonhuman beings. It both dehumanizes and marginalizes Black people, in both overt ways (the murder of George Floyd) and covert ways (inequitable health care during the pandemic). Anti-Black racism is structural and codified in policies, takes shape and life in institutions and organizations, and is acted on by individuals and groups. It is the direct product of colonization and slavery that reified and reinforced attitudes of anti-Blackness. While anti-Blackness elevates issues of race, it acknowledges the intersectionality of identities. What is key in the scholarship on anti-Black racism is
the imperative of naming race and racialization as central to and embedded in the problems and the solutions of problems and issues in our society. But it goes beyond that. Dumas and Ross (2016) make the point that unlike Critical Race Theory, which is a theory of racialization, anti-Blackness is a theory of Blackness, what it means to live in a Black body, how trauma reveals itself in Black beingness, how Blackness is codified as a negative, and how Blackness is negotiated within and through structures of power. A theory of anti-Blackness aims to create “more detailed, nuanced, historicized, and embodied theorizations of their [Black people’s] lived racial conditions under specific formations of racial oppression” (Dumas & Ross, 2016, p. 417).

Critical Capital Theory, when combined with a theory of anti-Blackness, raises awareness of the need for humanizing mindsets to include attention to race. Critical Capital Theory and theory of anti-Blackness utilize strategies such as reframing capital and highlighting counter stories to challenge and reject anti-Black racism arguments. These frameworks not only allow for awareness but for culturally rooted counterattacks, repositioning, and self-validation.

RESTORING COVID: OUR PERCEPTIONS OF GRADUATE STUDENT NEEDS

Restoring COVID involves wholistically looking at higher education, academically, socio-culturally, and socio-emotionally with attention to processes of racialization. Everybody in higher education was affected by the pandemic—faculty, staff, and students—and many others faced similar challenges. For graduate students and faculty, COVID shared the stage with multidimensional needs. Students, in particular, experienced academic, emotional, socio-economic, and racialized socio-emotional needs, as graduate students are not only raced, gendered, and classed but also hold intersectional identities. Broadening the aperture beyond academics creates opportunities for more humanizing pedagogy, a decolonizing approach, emphasizing pluralism as opposed to inclusiveness. Intentionality is required to create plurality that extends beyond inclusiveness that recognizes that space does not need to be created in an already established system, but that the very system has to be foundationally altered without centering or valuing certain forms of capital or the capital endorsed by Whiteness.

Reflecting on our personal experiences, we highlight graduate students’ academic, socio-cultural, and socio-emotional needs during the pandemic, looking at the whole student through a brief chronology of the racialized pandemic constructed from a higher education perspective. We categorize the pandemic in three phases and discuss our perceptions of graduate student needs.

Phase 1: Onset of the Rona

The onset of COVID-19 affected and changed modes of course delivery for many higher education institutions including ours, starting in March 2020. Institutions abruptly shifted from on-the-ground course delivery to remote learning without any time for preparation or training to ensure continuity of education. This was at the time a short-term solution, extended to become a longer-term reality for the rest of the year for most institutions (Gallagher & Palmer, 2020). Remote learning became the norm; faculty were forced to teach remotely, most were not good at it, well equipped, or trained to do it (Lederman,
2020a, 2020b) and students were forced to accept it. Further, many educators received little or no institutional support for themselves and their students.

COVID created a unique set of academic needs. Graduate students juggled and tried to balance the competing demands on their lives while learning remotely. Many students, especially in remote areas, lacked essential resources like high-speed internet for remote access or computers at home. Learning for many was on their mobile phones. In the beginning of the pandemic, whole families and at times several generations tested positive for the virus with devastating consequences. Family members, especially older members, were hospitalized and students had multiple family members hospitalized at times simultaneously in different states. Students as well tested positive and had long recoveries from COVID. The students who had to work outside the home were continually exposed to COVID with its risks and dangers. Consequently, for many students, their focus could not be solely on their learning. These unique learning needs created by the pandemic demanded flexibility and grace on the part of faculty, many of whom rose to the challenge of meeting them by revising the syllabus, reducing course requirements mid-semester, lowering expectations, and so on (Lederman, 2020b).

Graduate students at one of our institutions were particularly vulnerable as many were Black working mothers who were heads of families juggling multiple responsibilities. The public sphere bled into their private sphere with no separation between work and home, which was further exacerbated by the lack of space at home for their schooling, their children’s schooling, their work, as well as the day-to-day responsibilities of mothering. This along with the enforced isolation due to sheltering-at-home for those with the privilege of working from home took a toll on their learning. So, even as higher education moved quickly to meet students’ learning needs by shifting to remote learning at the start of the pandemic, students needed educators to go beyond academics, skill development, and content learning to recognize and work with them as whole persons. Students needed to be seen and treated as human beings even more so in the face of crisis.

In addition to the new face of academic challenges, students experienced continual waves of sociocultural challenges that fed into socioemotional ones. During a group advising session for doctoral students in June 2020 at one of our institutions, the advisor started with “How are you doing?” Although we were in the midst of the pandemic, which many of us thought would end soon with life returning to prepandemic normal, the conversation that ensued was not just focused on COVID. It was about the brutal murder of George Floyd. The Black students in attendance stated that they were angry and frustrated and that it was hard for them right now. They shared how difficult it was for them to work, live, and learn in White spaces where they were expected to hide their feelings and act normal. This is an example of what Gordon (1995) names as anti-Black racism where even though Black folk are present, they are absent. There was consensus among the group that racism against Black folk and violence against Black bodies are not new and moreover, that these conversations were not new. For Black students, while COVID attacked Black bodies physiologically, the state continued its attack on their bodies physically and mentally through sanctioned police murders of George Floyd, Breonna Taylor, and Andre Hill to name a few (#Say Their Names, n.d.). This led to a racial reckoning with the Black Lives Matter movement, which as mentioned earlier, haunted Black and Brown students paralyzing them from being able to be present and participate fully in their learning. At the same time, violence against Asian Americans escalated to an all-time high (Yam, 2021) with former President Trump fueling it by using racial slurs such as “Chinese virus” or “Kung flu” (Croucher et al., 2020) to refer to COVID-19. The pandemic was new; however, the socio-cultural context of anti-Black racism and rising anti-Asian violence (Yam, 2021) was not.
We use this example to illustrate what it means to restory COVID-19, demonstrating that the coronavirus has always had a color, it has always been raced. The pandemic continues to be a harsh lived reality for Black and Brown students (Marcus, 2020), but in many circles, this reality existed on the periphery of the pandemic and was not centered. This is evidenced by Indigenous Americans, Blacks, and Latine groups experiencing high death tolls and more severe illness from the virus in the United States (APM, 2020). Black and Brown folx were also subjected to challenging work conditions with high potential for exposure which inhibited their ability to assist their children forced to learn at home as they needed to leave home to ensure basic necessities would still be met. Black and Brown students faced greater challenges to meet the demands of collegiate learning, and for some, sacrifice of opportunity to continue attending school evidenced by those who experienced COVID-19 fueled trauma at home, in the workplace, in school, and in their bodies (Marcus, 2020; Paz, 2021). What we are arguing here is that pandemic-linked trauma cannot be separated or decontextualized from race due to the toll on Black bodies from the virus, state sanctioned police brutality, and the weaponization of the virus against Asian Americans. The pandemic cannot be seen or discussed in isolation. It has to be contextualized in the cultural–historical context of racial reckoning in the United States with the Black Lives Matter movement and the #IAmNotAVirus movement against the increasing tide of anti-Asian violence. In other words, COVID was always sharing the stage with race and structural racism.

Phase 2: The euphoria of the COVID vaccinations

In 2021, after the vaccinations rolled out, we experienced the euphoria of hope that the end of the pandemic was near and that the world was going back to normal. Many universities, including ours, privileged economic interests, returning to on-the-ground learning in Fall 2021, forcibly making faculty, staff, and students return to campus in the guise of giving students the college experience to better serve them. Once again faculty and students had to adapt to teaching and learning during the pandemic while being put at risk by meeting in unsafe spaces where at many institutions vaccinations were not required, mask mandates were not enforced, and social-distancing practices were not feasible. Change, uncertainty, and risk were constant companions for faculty and students attempting to teach and learn.

At the same time, the racial reckoning still loomed over student lives accompanied by the economic depression, fears about job security, lack of health insurance, and inadequate health care access while a new threat entered the scenario—their school-aged children were testing positive for COVID as they returned to brick and mortar schooling. Several graduate students who were mothers reported their children testing positive first and then they tested positive as well. So, once again for these students, their focus was not on learning, since the fear for their children’s health and lives was the cherry on top of their other responsibilities including their own schooling.

Phase 3: Omicron

At each phase, graduate students had to learn to pivot and adapt to ever-changing circumstances. Just as they thought they figured out how to manage in phase 1, phases 2 and 3 presented new challenges as might future variants of the virus. New COVID-19 variants were appearing, accompanied by different symptomatology and guidance. Students’ lives were constantly in flux, but the consistency of racism remained, bubbling under the
surface. Moving forward to Spring 2022, the Omicron variant was in full force and once again, whole families were testing positive, and people were still dying from the virus. There was one huge difference: Children under the age of five were testing positive and suffering from COVID symptoms. A graduate student who is the father of two children under the age of five reported to one of us that he had to assume full caretaking responsibilities when his wife and oldest child tested positive one after another, requiring the wife to self-isolate in the house. Fortunately, he and his youngest did not test positive for the virus. This all occurred during the first two weeks of school. As a consequence, he had done minimal coursework and had not been able to focus on learning. For our graduate students, unlike in previous phases, there seemed to be greater expectation to just make it work. Omicron was very contagious, however, the status quo was to isolate but keep business as usual. Students, faculty, and staff, like others, are exhausted navigating the pandemic, and only time will tell how the future variants of the virus will continue to affect and shape learning and teaching.

EMPLOYING CRITICAL CAPITAL AND ANTI-BLACKNESS THEORY

Globally, COVID-19 has remained front page news since March 2020 while issues related to race occupied the back page, only rarely being propelled to the spotlight to highlight the titillating—the murder trial of George Floyd; the egregious—the murder trial of Ahmaud Arbery; and the absurd, the arrest, trial, and not guilty verdict of a White teenager who killed Joseph Rosenbaum and Anthony Huber, while injuring Gaige Grosskreutz. The totality of these experiences presented an opportunity for faculty to decolonize COVID-19 by recognizing and acknowledging anti-Black racism and its ubiquitousness in everyday life amidst the pandemic in the United States. There is a pressing need for adult educators to unpack the structures that created these oppressive conditions in which students were forced to learn and help students navigate racialization within and in addition to the pandemic. We suggest doing this by using engaged pedagogy (hooks, 1994) and profound learning (Carr-Chellman et al., 2021; Kroth & Carr-Chellman, 2020) to enact a Critical Capital Theory informed by anti-Blackness theory.

Engaged pedagogy

bell hooks’ (1994) engaged pedagogy connects and builds on student experiences while demanding that both the student and teacher be fully present and vulnerable. It is a practice that goes beyond learning to the whole person and recognizes the uniqueness and value of each person. It honors the dignity that is central to Fanon’s decolonizing theory. It encompasses the mental, physical, and spiritual wellbeing of both learners and teachers. hooks argued that the learner and teacher need to be whole to experience the ecstasy of learning and teaching, arguing that if teachers are not whole, they cannot be authentic. Engaged pedagogy is about creating brave spaces where knowledge is coconstructed by challenging the status quo and normative power structures to come up with a practice of freedom that can bring healing. Part of this process involves naming the structures, macro, meso, and micro, which support normativity and divisiveness. To illustrate, faculty can intentionally hold space for students by asking how they were doing during the pandemic, listening deeply, and acknowledging their pain, and building curriculum around the unprecedented realities in which they were living. Decolonizing COVID could be a healing practice for both students and faculty. As hooks (1994) reminds us, faculty have power to
change student lives and we can use that power to make learning relevant and contextualized to the lives of learners and restoring the ecstasy of learning. At the local level, faculty can change how they teach, how they create space that supports humanization, and what and who they privilege. The intentionality is seen in how they unpack and situate race and racialization within their practice.

With the growing realization that the pandemic is here to stay, students, like most others, feel a deep longing to be connected. Bancroft (2018) suggested fictive kinships, connections to people who are not biologically related to serve as buffers that help to mitigate the experiences of racialization. Many minoritized graduate students do not have access to fictive kinships to navigate academic spaces where their capital is not valued, and the capital of the hegemonic other is valued and perhaps inaccessible to them. These fictive kinships, between learners and between learners and faculty, could also perhaps help address the sense of isolation in students borne from the racialized and gendered pandemic. Faculty using engaged pedagogy could intentionally create, nurture, and support the formation of these fictive kinships for their graduate students.

Engaged pedagogy spotlights potential ways in which people can connect ideologically, culturally, and physically (e.g., home life, interests) with both their peers and their instructors by valuing people, their histories, and their knowledge. This simple framing works against anti-Blackness practices. This allows for learning environments that nurture connections that are unique and built around the learners and grounded within their individual and collective capital funds of knowledge and beingness where racialization which is everywhere and in everything is acknowledged, and not invisibilized. Such invisibilization is dismissive of the whole person who is desiring to learn.

**Profound learning**

This craving for human connection among graduate students could also be a scaffold for profound learning, another way to enact the Critical Capital Theory informed by an anti-Black racism framework in adult and higher education, fostering a humanity mindset in our teaching. Profound learning is an exploratory adult learning theory in early development introduced by Carr-Chellman and Kroth. Kroth and Carr-Chellman (2020) define profound learning as deep change in a person. It includes transformative learning but can also be intentionally nurtured by the learner over time. It is lifelong, encompassing both episodic and intentional learning and natural, androgogic maturation, which becomes more substantive, more complex-and-yet-elegant, and more influenced by multiple perspectives over time. Learners engage in profound learning agentically, through intentional practices that engage the mind, body, and spirit. “Profound learners develop practices, habits, or routines which result in continual exploration, skill development, and growth in understanding” (Kroth & Carr-Chellman, 2018, p. 25).

For educators, profound learning is not surface; it goes beyond course content to center the whole person and their authentic experiences (Carr-Chellman et al., 2021, para. 10), to develop and deepen human potential and capabilities in all areas of their lives (Kroth & Carr-Chellman, 2020, para. 6). Moreover, like hooks (1994), Carr-Chellman and Kroth (2019) see the teacher as a whole person so a teacher’s personal context impacts their teaching in the classroom. They argue that it is important for teachers to have “a full rich life outside the classroom” (p. 112) to be effective teachers and that “the fluidity and integrity between personal and professional contexts is a vital characteristic of profound learning” (p. 112).

In the context of higher education, Carr-Chellman et al. (2021) offer suggestions to faculty to foster deep learning in their classrooms by asking questions that build on students’
curiosity and interests, by engaging in dialogue with them, similar to hooks’ engaged pedagogy, and by not limiting learning to course content and skill development but going beyond to foster learning and connection to self and others at a deeper level that could develop learners to be open to different perspectives. Kroth and Carr-Chellman (2018) offer the following three building blocks for a profound learning pedagogy:

1. a profound learning pedagogy assumes that there are no completely correct answers, and that the pursuit of learning is asymptotic, moving closer to truths perhaps, while recognizing there is infinite knowledge which no one person or even all humans will ever be able to capture.
2. then, the pursuit of deeper learning never has an endpoint.
3. developing “practices” for delving more deeply are key for a profound learner. (pp. 68–69)

CONCLUSION/RESTORYING OUR LIVES AS ACADEMICS

COVID-19 is an opportunity for higher education to rethink learning and teaching by examining our practices as adult educators and learners. Are we engaging in decolonizing practices? Do we see ourselves and our students as whole beings who are connected to each other and the world outside academia? Are we fostering deep learning and supporting profound learners? Are we being intentional in addressing and unpacking the ways racialization impacts students’ learning experiences? What we are proposing is a decolonizing pedagogy framed through a Critical Capital Theory perspective informed by anti-Blackness ideology that demands us, faculty and students, to see, hear, and understand each other as whole and human. It pushes against a crisis mindset and promotes a humanity mindset, going beyond the surface and superficial to deep learning and change based on our pain as raced, gendered, and classed people. It is intentional, not something that happens when we have good intentions.

One way for faculty to engage in decolonizing practices is by seeing ourselves and our students wholistically with all of our strengths, weaknesses, and needs. We must see “color.” That is, we cannot engage in color-blind, culture-neutral practices. This does not mean that we stereotype or assume based on presumed racialized identities, but rather, are open to exploring and attending to ways that our societal and academic structures impact them. Profound learning and engaged pedagogy can help bridge our binary ways of thinking, separating the learner and teacher instead of seeing them as teacher–learner (hooks, 1994). Learning is continuous and lifelong, and teachers and students are roles that we take on at different points in our lives depending on the context. So, in this paradigm of teacher–learner, there is no other, only the self. This self is a whole with all the richness of their being and experiences. Through engaged pedagogy and profound learning, faculty can teach more effectively by not separating the different spheres of their lives—separating the academic life from the personal or professional lives—since they are interconnected and inform each other; building on prior knowledges and lived experiences of us as raced, gendered, and classed people; creating brave spaces in which Black and Brown people and their funds of knowledge are seen, heard, recognized, acknowledged, and valued; intentionally working to foster deep learning and change of the self in all realms of the teacher–learner. This is a humanizing pedagogy, and there are practical tips on how to integrate decolonizing practices into our teaching from hooks (1994), Carr-Chellman et al. (2021), and Carr-Chellman and Kroth (2019).
As we seek to restory COVID-19, we seek to restory ourselves and our relationships with people, ideals, and practices. We remind ourselves that procedures and product (academic outcome) are not more important than the people. We use our classrooms and learning spaces as tools in service of humanity. When we restory COVID-19, we commit to dismantling oppressive structures, especially those existing within ourselves by recognizing our roles in racialization and subjugation. We cannot ignore human suffering, challenges, and difficulties. They cross our classroom thresholds every day. The pandemic with the acute devastation it brought captured our attention, and higher education responded but without a decolonizing perspective the response remains partial. Critical Capital Theory and anti-Blackness theory hold important keys to developing new storylines, storylines brimming with the potential to better understand and honor the humanity of all through adult learning.

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AUTHOR BIOGRAPHIES

Edith Gnanadass is an Assistant Professor of Higher and Adult Education at the University of Memphis. Her research interests are at the intersection of race and learning in adult education, DesiCrit (theorizing the racialized experiences of South Asian Americans using Critical Race Theory), Cultural–Historical Activity Theory (CHAT) as a framework to analyze learning, using Black texts in adult and higher education, and racialized and gendered immigrant narratives. She is the coeditor of the upcoming “Being Black in the U.S.” themed issue of Dialogues in Social Justice: An Adult Education Journal and serves on the board for the Commission of Professors of Adult Education (CPAE), Adult Higher Education Alliance (AHEA), and Literacy Mid-South.

Lisa Merriweather is a Professor of Adult Education at the University of North Carolina at Charlotte with a PhD in adult education from the University of Georgia, cofounder and coeditor of Dialogues in Social Justice: An Adult Education Journal, and aspiring writer of historical science fiction centering issues of race and racism. Employing the art of story and dialogic engagement, complete with creativity and innovativeness, emotionality and theorizing, and historical and contemporary cultural and political critique informed by Africana Philosophy and Critical Race Theory, Lisa invites readers and interlocutors to a space of reflection through (re)presenting and (re)languaging racialized experiences. Her research interests include culturally liberative mentoring, critical race pedagogy, STEM doctoral mentoring, and race and racism in non/informal adult education.

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