

College of Liberal Arts
Diversity and Inclusion Resource Module
(White) Privilege, Racial Consciousness, and Anti-Racism

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Overview

Why is this module important?

Given unrelenting systemic racism and the countless racist incidents experienced by people of color (hereafter, POC) in the United States throughout history and today, it is paramount we – as faculty members – respond to and talk about race and racism with our students. This module was created to help faculty members understand how they can respond to racist incidents via classroom dialogue and, more broadly, encourage courageous conversations about race, racism, anti-racism, racial consciousness, and (white) privilege in their classrooms. These classroom exchanges should be rooted in *racial consciousness* (see Allen, 2010; Singleton, 2014) and *promote anti-racism* (see Kendi, 2019) while acknowledging that certain identity groups experience *privilege* – such as *white privilege* (see Allen, 2010; McIntosh, 1989; 2003) – a reality for many of our students, with 53.98% of Cal Poly students identifying as white (PolyView, 2019).

Was this module created for me?

This module was created to be accessible to all faculty at Cal Poly who: (1) *wish* to begin (or continue) a journey of self-exploration as it relates to the topics of (white) privilege, racial consciousness, and anti-racism, (2) *seek* to elevate the discussions happening within their unique field by focusing more on race and privilege, including embracing the expertise of diverse scholars outside of and within their unique field(s), and/or (3) *desire* a blueprint or foundation for talking about racist incidents that continue to plague our society in the classroom.

What will I learn from this module?

Building upon the College of Liberal Arts DEI resource module titled, “Race and Racism” (Wolfson, 2018), this module will delve into the topics of *(white) privilege* (i.e., unearned personal, interpersonal, cultural, and institutional advantages members of certain social identity groups receive due to the power of that larger social identity group in society; Allen, 2010; McIntosh, 1989; 2003), *racial consciousness* (i.e., one’s knowledge and understanding of their own racial identity as well the racial identities of others; Allen, 2010; Singleton, 2014), and *anti-racism* (i.e., an active process of identifying and eliminating racism in systems, structures, policies, and attitudes; CRRF, 2019; Kendi, 2019). Upon completion of this module, faculty will not only understand these concepts, but will feel better-equipped to apply these concepts via classroom discussions and activities. Additionally, this module will provide annotated bibliographies relevant to both faculty and students interested in these topics, helpful media links addressing these topics, and tips and pitfalls to consider when incorporating this material into the classroom.

Outline¹

(White) Privilege

1. What is (white) privilege?
 - a. Definition of privilege
 - i. Privilege operates on personal (e.g., values, beliefs, feelings), interpersonal (e.g., actions, behavior, language), cultural (e.g., beauty, truth), and institutional (e.g., rules, policies, procedures) levels and gives often unacknowledged advantages, favors, and benefits to members of dominant groups (Allen, 2010; McIntosh, 1989; 2003).
 1. For example, at an institutional level, privilege refers to an institutional set of benefits granted to those who, given their various social identities (i.e., race, gender, age, sexual orientation, religion, ability, class, etc.), resemble the individuals occupying powerful positions in society – those who shape(d) societal laws, policies, practices, and norms (Allen, 2010).
 - b. Definition of white privilege
 - i. White folx often resemble the individuals who hold powerful positions in American society – those who shaped and continue to shape the laws, policies, practices, and norms in American society. Because of this, white folx have “white privilege,” a term coined by Peggy McIntosh (1989; 2003), that refers to the unearned and often unacknowledged advantages one receives in everyday life due to having white skin.
 - ii. Examples of white privilege include: the privilege of generally having a positive relationship with law enforcement, the privilege of learning about your race in school, the privilege of being able to find children’s books that overwhelmingly represent your race, the privilege of being able to escape violent stereotypes associated with race, the privilege of being insulated from the daily toll of racism, and the privilege of living ignorant of the dire state of racism today (see Greenberg, 2017). The fact is POC do not experience these same privileges, due to their racial identity.
2. How is privilege related to power?
 - a. As is demonstrated in these definitions, privilege is inextricable from larger power systems and structures. Society is shaped by myriad power systems (e.g., white supremacy, patriarchy, heterosexism, classism, ableism, etc.) – systems that created and continue to perpetuate dominate ideologies, or ideals and ideas (e.g., ideology of patriarchy, ideology of white supremacy, heteronormativity), reflecting those who built and continue to hold power in our social systems and structures (Allen, 2010). Those who benefit from these systems experience

¹ Note: I recommend first introducing the topic of race and racism before presenting the material contained in this module – see Dr. Wolfson’s (2018) DEI module titled “Race and Racism.”

privilege. Those who are disenfranchised due to these systems experience oppression. Importantly, those belonging to privileged social groups have the *power* to dismantle these systems and ideologies to create a more just and equitable society.

3. Who has privilege?
 - a. People have privilege if they are benefitting from the larger social structures and systems of power in society. For example, an individual experiences privilege in the United States if they identify as a member of one of the following identity groups: white, able-bodied, heterosexual, male, Christian, middle or upper-class, middle-aged, English-speaking, thin or average-sized, college-educated.
 - b. Importantly, individuals can be privileged in certain areas and oppressed in others. For example, I am a white, able-bodied woman. Based on these identity categories and how they are situated within the larger power structures of society, while I experience oppression due to my gender (see patriarchy), I experience privilege in terms of my race (see white supremacy) and ability (see ableism).²
 - c. Facilitate *Understanding Privilege Activity* (see Classroom Activity #1).
 - d. I also recommend assigning or encouraging your students to watch *White Like Me: Race, Racism, and White Privilege in America* (available on Kanopy).³

Racial Consciousness

1. What is racial consciousness?
 - a. Racial consciousness addresses race at a personal level, rather than at a group or societal level. Racial consciousness refers to “one’s knowledge and understanding about their own racial experience as well as about those who have different racial backgrounds and perspectives” (Singleton, 2014, p. 66).
 - b. One way to think about racial consciousness is to consider how much, on a scale of 0-100%, your life is impacted by race. The percentage you enter represents your racial consciousness. Another way to think about it is that the difference between your percentage and 100% is your racial unconsciousness. Racial unconsciousness is the extent to which “you don’t know what you don’t know” in terms of how race impacts you. Indeed, we may have limited understanding of the lives of people of different races *and* how our own personal racial identities impact our lives. As Singleton (2014) notes: “Many white people struggle to recognize that they have a racialized existence and that their color, indeed, affords them privilege and opportunity in society... to challenge racial consciousness is to challenge our assumptions, and thus build our funds of knowledge through actual lived experiences. This will allow us to live more authentically within our own racial experience and deal more honestly with the racialized experiences of others” (pp. 67-68).

² Note: I recommend modifying this example to fit your own social identity categories.

³ Beyond *White Like Me*, I have provided a host of other documentaries, movies, TV shows, and podcasts (see Media Resources) centering race, racism, privilege, oppression and/or POC media representation.

- i. Facilitate *Exploring Racial Consciousness: Race in My Life* (see Classroom Activity #2).
2. How does racial consciousness relate to privilege? What can I do?
 - a. From our discussions about racial consciousness stemming from the *Race in My Life* activity, we can see that those who have racial privilege also have the privilege of not *having* to think about race as much in their everyday life (i.e., generally a lower reported percentage in the activity). Why? Because those who have racial privilege fit neatly into societal structures and systems, largely making race a moot point in racially privileged persons' interactions with others and within those larger societal structures. So what can racially privileged folx do with their newfound understanding of their racial (un)consciousness?
 - b. According to Singleton (2014), when considering racial consciousness and what we can do with this information about ourselves, we generally fall into four camps, which can prompt (in)action:
 - i. **"I don't know, I don't care to know"** – IGNORANCE (some of you may have existed in this space prior to learning and thinking about race through your readings for today).
 - ii. **"I don't know, but I think do"** – OVERCONFIDENCE (it's okay to admit when you do not know things. It's important to challenge what we think we know)!
 - iii. **"I know I don't know"** – EDUCATE (read, read, read, about race and seek out racially diverse authors – as you are in this class! Don't force POC to do the work/explaining/educating for you)!
 - iv. **"I know"** – ADVOCATE (work to make your understanding known to others – have courageous conversations)!
 - c. Hopefully, as a result of engaging this material and practicing self-reflexivity we can move toward the "I know" camp... working to advocate for POC and racial equity through courageous conversations.
3. What are courageous conversations?
 - a. Courageous conversations are, at the core, difficult but necessary conversations that allow individuals to progress on difficult topics such as race, racism, and privilege. Singleton (2014) offers four agreements for these conversations: stay engaged in the dialogue (emotionally, intellectually, socially, and morally) , experience discomfort (it's inevitable... use dialogue to heal and change this discomfort), speak your truth (be open to differing thoughts and feelings), and expect and accept non-closure (racial understanding requires ongoing dialogue... keep having these conversations). Engaging, understanding, and empathizing are key when having courageous conversations about race⁴.
 - b. Importantly, having courageous conversations can happen at any age, for any age! If you are a parent, what can you do to socialize your children to be racially

⁴ I recommend watching the following [YouTube video](https://www.youtube.com/watch?v=KLsm8h9qSuQ), whereby Glenn Singleton speaks about courageous conversations about race: <https://www.youtube.com/watch?v=KLsm8h9qSuQ>

conscious?⁵ As an employee, what can you do to foster racial consciousness amongst your colleagues? As a professor, what can you do to promote racial consciousness amongst your students? We should be asking ourselves these questions daily and striving toward courageous conversations about race with our children, friends, family members, students, and colleagues.

Anti-Racism

1. What is antiracism? What does it mean to be antiracist?
 - a. "Antiracism is the **active process** of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably." (ACLRC, 2020, para. 1).
 - b. There are differences between being racist, "not racist," and antiracist. As Kendi (2019) explains, to be racist is to support a racist policy through action or inaction or expressing a racist idea. Being "not racist," then, is largely a passive process, whereby folx do not personally condone racist policies through their actions or inaction. Being antiracist, in contrast, is an *active* process, whereby one deliberately and consciously supports antiracist policy through their actions or expressing antiracist ideas (Kendi, 2019).
 - c. I recommend assigning or encouraging your students to watch Ibram X. Kendi's (2020) Ted Talk⁶, titled "The Difference Between Being Not Racist and Antiracist."
2. How can we work to be antiracist?
 - a. Importantly, as Kendi (2019) notes: "'Racist' and 'antiracist' are like peelable name tags that are placed and replaced based on what someone is doing or not doing, supporting or expressing in each moment. There are not permanent tattoos. No one becomes racist or antiracist. We can only strive to be one or the other" (p. 23). In other words, it takes conscious thought, action, and engagement to work towards being antiracist.
 - b. There are many things folx can do to be antiracist, or active in their approach to combatting racial inequity. Folx can support policies that reduce racial inequity. Folx can educate themselves on racism (keep reading works by POC) and engage in courageous conversations about race with students, friends, colleagues, and family members. Folx can challenge systemic structures and behaviors that perpetuate systemic racism. Folx can support POC-owned businesses. Folx can engage in community activist surrounding issues of prison reform, police brutality, and other issues affecting POC in their communities. Folx can actively step-in and intervene, as bystanders, when witnessing racist language and/or actions.
 - c. Facilitate *Anti-Racist Bystander Intervention* (see Classroom Activity #3).

⁵ I recommend [this article](https://www.kurtzpsychology.com/cultivating-race-consciousness-by-talking-to-children-about-race-and-racism/) for tips on cultivating children's racial consciousness:

<https://www.kurtzpsychology.com/cultivating-race-consciousness-by-talking-to-children-about-race-and-racism/>

⁶ https://www.ted.com/talks/ibram_x_kendi_the_difference_between_being_not_racist_and_antiracist

Annotated Bibliography for Instructors

Allen, B. J. (2010). *Difference matters: Communicating social identity*. Waveland Press.

Allen retired in 2019 from her role as the Vice Chancellor for Diversity and Inclusion at the University of Colorado Denver, where she also served as a Professor of Communication. In this groundbreaking book, Allen explores six social identity categories (i.e., gender, race, social class, sexuality, ability, and age) and explores how communication constructs and enacts identity and power dynamics. For purposes of the content presented in this module, I recommend reading the chapter titled “Race Matters” (pp. 65-91) Overall, this chapter provides an excellent overview of what race is and why it matters, a history of race in the United states, and the social construction of race. The chapter ends with a series of questions to provoke reflection.

Diangelo, R. (2018). *White fragility: Why it’s so hard for white people to talk about racism*. Beacon Press.

Diangelo is currently an Affiliate Associate Professor of Education at the University of Washington. Prior to this appointment, she served as a tenured professor of Multicultural Education, with research specialties in critical discourse analysis and whiteness studies, at Westfield State University. In this book, Diangelo discusses white fragility, or the defensive feelings and actions undertaken by white folx when challenged racially. As Diangelo explains, white fragility “is characterized by emotions such as anger, fear, and guilt, and by behaviors including argumentation and silence.” These feelings and behaviors inhibit courageous conversations about race. The book includes various call-to-actions on how to engage the topic of race more constructively. This book has received mixed reviews,⁷ which I think are worth considering while reading this text.

Kendi, I. X. (2019). *How to be an antiracist*. One World.

Kendi is currently the Andrew W. Mellon Professor of Humanities, as well as the director of the Center for Antiracist Research, at Boston University. In this book, Kendi explores the evolving nature of racism and antiracism through interrogating larger subject matter areas (i.e., ethics, history, law, science) within the frame of his own life experience. The result is largely a call to action, asking individuals to consider their own implicit biases and how they can actively engage in antiracism, both personally and socially, to create a more just and equitable society. The entire book could certainly be considered for courses that center social justice, race, power, oppression, privilege, etc. In particular, I recommend reading the following chapter(s) – Definitions (pp. 13-23), Dueling Consciousness (pp. 24-34), and/or Power (pp. 35-43) – which

⁷ Reviews of *White Fragility*: <https://lareviewofbooks.org/article/on-the-defensive-navigating-white-advantage-and-white-fragility/>; <https://www.theatlantic.com/ideas/archive/2020/07/dehumanizing-condescension-white-fragility/614146/>; <https://www.washingtonpost.com/outlook/2020/06/18/white-fragility-is-real-white-fragility-is-flawed/>

introduce key concepts (e.g., racist, antiracist, racist policy, racist power, racist idea, antiracist idea, dueling consciousness, assimilationist, segregationist, power) undergirding research and theorizing on racism, antiracism, power, and privilege.

McIntosh, P. (1989, July/August). White privilege: Unpacking the invisible knapsack. *Peace and Freedom Magazine*, 10-12.⁸

McIntosh is an anti-racism activist and the founder of the National SEED project on Inclusive Curriculum. In this short yet monumental essay, McIntosh reflects on her own lived experiences as a white woman to explore the concept of white privilege, or “the unearned assets” she “can count on cashing in each day.” Specifically, McIntosh examines how she experiences white privilege in her daily life through “unpacking the invisible knapsack of white privilege.” In total, McIntosh lists 26 daily effects of white privilege in her life. McIntosh further explores power, oppression, and unearned racial privilege more deeply – calling readers to consciously consider how white folk can reconstruct the power systems through which they experience immense benefits. This is a relatively quick and straightforward read on (white) privilege.

Oluo, I. (2018). *So you want to talk about race*. Basic Books.

Oluo is a writer and speaker who specializes in feminism and social justice. In this book, Oluo introduces readers to a variety of topics (e.g., affirmative action, intersectionality, cultural appropriation, police brutality, microaggressions, etc.) all the while assuring these same readers that they can and should have honest, courageous conversations about race and racism. I believe this book serves as a good starting point for faculty who realize the importance of talking about race and racism but may currently feel hesitant to broach these topics in the classroom.

Saad, L. F. (2020). *Me and white supremacy: Combat racism, change the world, and become a good ancestor*. Sourcebooks.

Saad is an author, speaker, and teacher on the topics of identity, race, leadership, transformation, and social change. She hosts a podcast (see media links below) titled “Good Ancestor” where she has conversations with “change-makers” and “culture-shakers.” In her book, Saad encourages readers to grapple with the reality of white privilege and white supremacy so they can work to create a more just and equitable society for POC. This book is a great source of information for instructors wanting to learn more about white privilege and what they can do to dismantle systems of racial oppression.

⁸ Link to McIntosh (1989) PDF: https://nationalseedproject.org/images/documents/Knapsack_plus_Notes-Peggy_McIntosh.pdf

Singleton, G. E. (2014). *Courageous conversations about race: A field guide for achieving equity in schools*. Corwin Press.⁹

Glenn Singleton serves as the CEO and Chief Financial Officer of Pacific Educational Group, Inc., a company which addresses systemic educational inequity. In this book, Singleton explains the need for courageous conversations about race in education systems. This book largely serves as a guide for how individuals can develop curriculum that is racially conscious and equitable. While the entire book would serve as an amazing resource for instructors from all disciplines, I recommend reading the chapter titled “Agreeing to Talk about Race” (pp. 65-78), which aligns best with the content covered in this module, specifically racial (un)consciousness and courageous conversations.

⁹ Link to Singleton (2014) chapter PDF:
<https://empoweringculturaleducation.files.wordpress.com/2018/01/courageous-conversations-about-race-singelton-glenn-pp-65-781.pdf>

Annotated Bibliography for Students

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¹¹ Link to Singleton (2014) chapter PDF:
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Sample Classroom Activities

Classroom Activity #1: Understanding Privilege¹²

Time to complete this activity: 30 minutes

LO: To understand personal privilege and how it can be used to confront racism.

Read aloud: Privilege is a key element in perpetuating oppressive systems. According to Webster's Dictionary, privilege is "a right, favor, or immunity, granted to one individual or group and withheld from another." By having an oppressor exercising privilege that favors one over the other and not questioning the system or being invested in dismantling it, oppressive systems are maintained.

We are going to spend some time examining the privileges we hold. Sometimes we only look at areas that we are oppressed – wanting to focus on others' power and responsibility to change the dynamic. However, it is not always "someone else's" problem. Let's take a closer look at the privileges we may or may not hold.

Part 1: Understanding Privilege Exercise (5-7 minutes)

On your own, read through the following privilege statements. If you identify with one of the privileges listed, please make a check mark to the left of the number.

Privilege Statements:

1. The leader of my country is also a person of my racial group. (RACE)
2. When going shopping, I can easily find clothes that fit my size and shape. (SIZE)
3. In public, I can kiss and hold hands with the person I am dating without fear of name-calling or violence. (SEXUALITY)
4. When I go shopping, I can be fairly certain that sales or security people will not follow me. (RACE)
5. Most of the religious and cultural holidays celebrated by my family are recognized with days off from work or school. (RELIGION/CULTURE)
6. When someone is trying to describe me, they do not mention my race. (RACE)
7. When I am angry or emotional, people do not dismiss my opinions as symptoms of "that time of the month." (GENDER)
8. When expressing my opinion, I am not automatically assumed to be a spokesperson of my race. (RACE)
9. I can easily buy greeting cards that represent my relationship with my significant others. (SEXUALITY)
10. I can easily find hair products and people who know how to style my hair. (RACE)
11. In my family, it is seen as normal to obtain a college degree. (CLASS)

¹² Adapted from *Diversity Activities Resource Guide* and *Continuing Courageous Conversations Toolkit*

12. If I am going out to dinner with friends, I do not worry if the building will be accessible to me. (ABILITY)
13. I can be certain that when I attend an event there will be people of my race there. (RACE)
14. People do not make assumptions about my work ethic or intelligence based on the size of my body. (SIZE)
15. When I strongly state my opinion, people see it as assertive rather than aggressive. (RACE/GENDER)
16. When I am with others of my race, people do not think that we are segregating ourselves. (RACE)
17. I can feel comfortable speaking about my culture without feeling that I'll be judged. (RACE/ETHNICITY)
18. I can usually afford (without much hardship) to do the things that my friends want to do for entertainment. (CLASS)
19. When filling out forms for school or work, I easily identify with the box that I have to check. (GENDER/RACE)
20. I can choose the style of dress that I feel comfortable in and most reflects my identity, and I know that I will not be stared at in public. (GENDER/GENDER EXPRESSION)
21. If pulled over by a police officer, I can be sure that I have not been singled out because of my race. (RACE)
22. My professionalism is never questioned because of my age. (AGE)
23. I do not worry about walking alone at night. (GENDER/RACE)
24. People do not make assumptions about my intelligence based upon my style of speech. (RACE)
25. When attending class or other events, I do not have to worry about having an interpreter present to understand or to participate. (ABILITY/LANGUAGE)
26. I can book an airline flight, go to a movie, or ride in a car and not worry about whether there will be a seat that can accommodate me. (SIZE/ABILITY)
27. People assume I was admitted to school or hired based upon my credentials, rather than my race or gender. (RACE/GENDER)
28. As a child, I could use the "flesh-colored" crayons to color my family and have it match our skin color. (RACE)

Discuss (10 minutes)

- How does it feel to have or not have certain privileges?
- Did you become aware of any privileges you had not previously considered?

Part 2: Using Privilege Exercise (4 minutes)

Watch a short video of Dr. Joy DeGruy describing a racist encounter in a supermarket and how her sister-in-law used her privilege to intervene.

From the film *Cracking the Codes: Joy DeGruy "A Trip to the Grocery Store"*
<https://www.youtube.com/watch?v=Wf9QBnPK6Yg>

Discuss (10 minutes)

- What are your thoughts after watching that video? How did it make you feel?
- How did Dr. DeGruy's sister-in-law use her privilege in the situation?
- What if Dr. DeGruy was the one who questioned the cashier, how could you support her in that situation?
- Have you had experiences where someone with privilege supported you? Have you used your privilege to support others?

Classroom Activity #2: Exploring Racial Consciousness: Race in My Life¹³

Time to complete this activity: 40 minutes

LO: To establish a racial context that is personal, local, and immediate.

Discuss (5 minutes)

- Why is it important to address race personally and individually before trying to understand it at a group or societal level?

Exercise (15 minutes)

- Individually, write down: how much, on a scale of 0-100%, is your life impacted by race?
- Now, divide into small groups of 4-5 people. In groups, share your percentages with each other and discuss the following questions:
 - What are our highest and lowest percentages in the group?
 - What are the reasons for discrepancies and similarities in our percentages?
- After discussion, return to the larger group.

Read aloud: The percentage we entered represents our racial consciousness. Another way to think about it is that the difference between our percentage and 100% is our racial unconsciousness. Racial unconsciousness is the extent to which “I don’t know what I don’t know” in terms of how race impacts us. The work we need to do is represented by that difference. Now, let’s go deeper into the conversation by discussing the various ways that race impacts us.

Discuss (20 minutes)

- How does my race impact my life emotionally?
- How does my race impact my life relationally?
- How does my race impact my life intellectually?
- How does my race impact my life morally (my beliefs/what I see as right and wrong)?

Classroom Activity #3: Anti-Racist Bystander Intervention¹⁴

Time to complete this lesson: 35-40 minutes

LO: To practice ways to intervene when a person is harassing someone or saying racist remarks.

Read aloud: Opportunities for bystander intervention can occur when you are on the bus among strangers, or when you are at work among colleagues. Research on anti-racism bystander intervention has found that many individuals witness racist behavior, but do not take

¹³ Source: Singleton (2014)

¹⁴ Adapted from *Continuing Courageous Conversations Toolkit*

action. A major obstacle to intervening is fear of being harmed, or damaging the relationship you have with that individual. Racial harassment negatively affects the health of the targets of racial harassment as well as those around who do not intervene. There are two choices when we witness racial harassment, or hear racist remarks: to intervene, or to not intervene.

Discuss (5 minutes)

- How does it feel when you witness harassment, or hear a racist comment and you do not intervene or say something?
- When you have intervened, how did that feel? What was the result?

Read aloud: If an individual is being harassed, ensuring their safety is the most important. You have the option to interrupt the perpetrator and support the person or group being targeted. You can also seek help from other bystanders. In serious situations you should contact the police and report the incident or, if possible, record the incident on your phone.

The most effective intervention conveys disapproval or discomfort towards the behavior without damaging the relationship you have with that person. You want to avoid causing the person to become defensive, or to shame them.

Tips for Intervening in a Conversation:

- When appropriate, ask questions instead of making statements. Such as, “What do you mean?”
- Appeal to the perpetrator’s principles: “I’m surprised you would say that, I always thought you were open-minded.”
- Say how it makes you feel: “I feel uncomfortable when you say that.”
- Assume they mean well, but explain impact: “I know you thought it was a funny joke, but it is hurtful to others.”
- Expand it to universal behavior: “I don’t think its age related. I think older people are guilty of that same thing.”
- Personalize it: “Is there someone in particular you are talking about?”
- Stop them and change the topic: “Let’s not talk about that. What do you think about...?”
- Be respectful in your approach.

Exercise (15 minutes)

In this exercise, we will break into groups. Each group will have someone play the narrator, a person who acts as the perpetrator, and another person who will be the responder. The narrator will read the scenario to the class. Then, the perpetrator will read the opening statement. Last, the responder will practice intervening. Take turns switching up roles till each person had fulfilled each of the roles.

- **Scenario:** A friend is talking to you about the possibility of traveling to a predominantly all Black neighborhood to visit a client.
 - Opening Statement: "I don't want to go to that area of town. I'll get shot."
- **Scenario:** At lunch, your coworkers are discussing Donald Trump's executive order on immigration. You just happen to overhear them.
 - Opening Statement: "Let's be honest, all Muslims are either terrorists or have ties to terrorist organizations."
- **Scenario:** A family member is talking to you about a news story where a Black man was shot by the police.
 - Opening Statement: "Black people kill more Black people than cops do. That's the real problem."
- **Scenario:** A co-worker is talking to you about clients they have.
 - Opening Statement: "Why can't they just speak English? If they won't learn the language they need to just go back to their own country."
- **Scenario:** Your friend leans over to you in class after hearing a question raised by a Black student.
 - Opening statement: "She is so articulate. She's definitely the exception."
- **Scenario:** You overhear your bosses talking about your coworker in the breakroom.
 - Opening statement: "She is sexy for an Asian. I wonder where she is actually from."
- **Scenario:** A family member comments on the person you've recently started dating.
 - Opening statement: "He has dreadlocks. Are you sure he isn't in a gang?"
- **Scenario:** You and your partner are watching *Breaking Bad*.
 - Opening statement: "I can't believe people think racism is still real. There's always at least one person of color on every TV show we watch."
- **Scenario:** You are walking across Cal Poly's campus when you overhear two students talking about a friend of yours, who identifies as Indian.
 - Opening statement: "I wonder when he will actually learn how to talk like a normal person. That accent is so ugly."

Discuss (10 minutes)

- How did it feel to respond to the remarks?
- What would it take for you to respond in a natural (not role play) setting?
- Why is it important to intervene when someone says something racist?
- Would your response differ based upon your relationship to the perpetrator (friend, family, co-worker)? How so?

Media Resources

Documentaries

13th (available on Netflix)

Bridging the Divide: Tom Bradley and the Politics of Race (available on Kanopy)

Charlottesville: Race and Terror (available on YouTube)

Every Mother's Son: Policing and Race in America (available on Kanopy)

Freedom Riders (available on PBS)

I Am Not Your Negro: James Baldwin and Race in America (available on Kanopy)

Latino Americans (available on PBS)

Maya Angelou: And Still I Rise (available on Amazon Prime Video)

Race: The Power of an Illusion (available on Kanopy)

Reveal Moments: Microaggressions and Race (available on Kanopy)

Say Her Name: The Life and Death of Sandra Bland (available on Kanopy)

Stolen Education: The Legacy of Hispanic Racism in Schools (available on Kanopy)

Teach Us All: Segregation and Education in the United States (available on Kanopy)

The Black Power Mixtape (available on Amazon Prime Video)

The House I Live In (available on Amazon Prime Video)

The Death and Life of Martha P. Johnson (available on Netflix)

The Talk: Race in America (available on Kanopy)

White Like Me: Race, Racism, and White Privilege in America (available on Kanopy)

Whose Streets? (available on Amazon Prime Video)

Movies

BlacKkKlansman (available on Amazon Prime Video)

Do the Right Thing (available on Amazon Prime Video)

Fruitvale Station (available on Amazon Prime Video)

If Beale Street Could Talk (available on Hulu)

Just Mercy (available on Amazon Prime Video)

Malcolm X (available on Netflix)

Selma (available on Amazon Prime Video)

The Hate U Give (available on Amazon Prime Video and HBO)

Watchmen (available on HBO)

TV Shows

#blackAF (available on Netflix)

Black-ish (available on Hulu)

Dear White People (available on Netflix)

Gentefied (available on Netflix)

Insecure (available on HBO)

Kim's Convenience (available on Netflix)

Mixed-ish (available on Hulu)

Self Made (available on Netflix)

When They See Us (available on Netflix)

Podcasts

1619

Asian Enough

Code Switch

Good Ancestor

Identity Politics

Nice White Parents

Tamarindo

The Stoop

Yo, Is This Racist?

Other Online Videos

Child Race Doll Test: <https://www.youtube.com/watch?v=tkpUyB2xgTM>

The Conversation: A Series of Short Films About Race In America (NYT series of short films):
<https://www.nytimes.com/interactive/projects/your-stories/conversations-on-race>

The Difference Between Being “Not Racist” and Antiracist (Ted Talk by Ibram X. Kendi):
https://www.ted.com/talks/ibram_x_kendi_the_difference_between_being_not_racist_and_an_antiracist

The First Time I Realized I Was Black: <https://www.cnn.com/interactive/2017/02/us/first-time-i-realized-i-was-black/>

Understanding Unconscious Bias: <https://www.youtube.com/watch?v=dVp9Z5k0dEE>

Tips and Pitfalls

1. I strongly recommend creating ground rules before engaging in these discussions. You can set some rules at the start of class and/or work with students to create/modify these standards. It is especially helpful to have a syllabus statement that lays out your standards for classroom climate, even if you actively engage students to create additional standards. Of course, discursively engaging your students about these rules and why they exist is paramount. As an example, I include the following statement (adapted from CTLT and CLA) regarding classroom climate in my syllabi:
 - a. “I strive to make this classroom a place where you will be treated with respect, and I welcome individuals of all ages, backgrounds, beliefs, ethnicities, social classes, genders, gender identities, gender expressions, national origins, documentation statuses, religious affiliations, sexual orientations, ability – and other visible and nonvisible differences. All members of this class are expected to contribute to a respectful and inclusive environment for every other member of the class. This does not mean we cannot disagree or have different ideas. It does mean we try to consider perspectives other than our own, though they may differ from our own beliefs/experiences. I will gladly honor your request to address you by an alternate name or gender pronoun. Please advise me of this preference whenever you feel comfortable this quarter so that I may make appropriate changes to my language and/or records.”¹⁵
2. If comfortable, disclosing about your own experiences with (white) privilege, racial (un)consciousness, and anti-racism may encourage your students to feel comfortable doing the same – resulting in more robust and impactful discussions on these topics. I certainly have seen the positive effects of such disclosure in my own classrooms. When discussing privilege, if comfortable, disclose your own privilege(s) and how you benefit because of these privileges on a daily basis. When discussing racial (un)consciousness, if comfortable, let your students know where you are on this journey and how you got there. When discussing anti-racism, if comfortable, share with your students steps you have taken or are currently taking in your daily life to actively engage in anti-racism.
3. It is important to verbally acknowledge that: (1) if not a person of color, you cannot speak for people of color or (2) as a person of color, you cannot speak for *all* people of color. The same is true for how you engage students in the classroom. You should **not** consider students “subject matter experts” as it relates to their social identities, visible and/or disclosed. In other words, do not expect or encourage (through cold-calling) students representing diverse identities to serve as the “spokesperson” regarding topics around diversity, equity, and inclusion. Let students contribute when they feel comfortable and as they see fit.

¹⁵ Statement adapted from CLA and CTLT “Recommended Syllabus Statements”:
<https://ctlr.calpoly.edu/instructional-continuity-recommended-syllabus-statements#Inclusion>

4. Talking about these topics can be challenging for all involved. However, as you have learned in this module, these conversations are necessary and important in education systems (this a key part of the courageous conversations mentality)! Communicate to your students that discomfort and uncertainty are natural. Remind students that deep, lasting learning often stems from embracing discomfort and talking through it, as a collective, in a safe learning environment – an environment you have carefully worked to create and seek to actively maintain (see #1). Explain to students that learning about race and talking about race is a process – a process that you, too, are in as their instructor.
5. Show yourself kindness and grace. Undoubtedly, the very thought of having these conversations may induce anxiety and concern about whether or not you are equipped to have these conversations. To help alleviate these legitimate feelings and concerns, I think it important to acknowledge it is okay if you do not know *everything* about these topics and it is okay to not have *all* the answers. Simply put, many of us are not experts in this subject matter – and that’s okay! I encourage you to: (1) be honest with your students about your level of knowledge (see #2 above), (2) voice why having these conversations is important at a personal level, societal level, and in your field/discipline, and (3) commit to researching and finding answers to students’ questions that you may not be able to answer in the moment. In my experience, students respect candidness and will appreciate your willingness to have these conversations in the first place.

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