UNC Gillings School of Global Public Health
Department of Health Behavior
Anti-Racist Planning Guide for Public Health Pedagogy

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<u>Introduction</u>

Why was this guide created?

This planning guide was created to support anti-racist pedagogy and practice in public health training and education programs. The intended audience for this guide is teaching faculty and teaching staff. The goal of this tool is to push you, as faculty and teaching staff, to examine their teaching practices, and reflect on how racism, systems of power and positionality frame the ways that you show up in the classroom, what you decide to teach, how you teach public health and the ways that you manage and facilitate the classroom. This tool is not to be the "end-all, be-all" or a checklist to use passively. Instead, this guide serves as a reflective tool to move you along in the process of practicing anti-racism. The process does not end here, and it is up to you to seek out additional opportunities, such as the trainings offered by Inclusive Excellence and the Center for Faculty Excellence, to sharpen your lens.

This guide was birthed from a desire to address the harmful experiences that Black and Brown students have experienced at the hands of public health faculty and teaching staff at Gillings. This tool was inspired by generations of organizing by Black, Latinx, Middle Eastern, Asian, Hawaiian and Pacific Islander and Indigenous students. This guide builds on the work of students in the Department of Health Behavior, the Minority Student Caucus, and the Equity Collective. This guide was also created to encourage you and your peers to better serve the white students that you teach, challenge them to think intentionally about how their life experiences frame their desire to do public health work and the ways in which they do public health work. The goal is for you to engage in the critical reflection necessary to be better equipped to educate all public health students to approach public health from an anti-racist framework. As a teacher of public health, this guide will provide you with an opportunity to consider how you can prepare students to eliminate public health issues driven by racism, rather than to reinforce and further legitimize structural racism. I should note that this reflection tool was created for people who have begun the process of engaging in anti-racism work. If you are new to this lens of thinking, you may need to seek additional resources to fully engage with and understand this planning guide. I encourage you to take the initiative to do the work of catching up.

Why is this guide both timely and necessary?

This guide is being created on the backdrop of a global pandemic that, largely due to structural racism, is disproportionately impacting the health and livelihoods of Black and Latinx people. It is also being created during one of the largest liberation movements in the history of the United States (U.S.). This is important to note because these occurrences reinforce the timeliness of this resource. Structural racism is killing people in the U.S. and around the world. Students and colleagues of color carry these traumas with us daily. And in the spirit of community, love (the action word), and liberation, we must all step up and do the hard work necessary to create a new, just world.

*This guide is necessary because **all** educators must build their capacity to be anti-racist and to do this, educators need guidance. There has been an outpouring of resources created for white educators but it's important to recognize that 1) we have all been colonized and socialized in a white supremacist system and we must all actively engage in the work of anti-racism and 2) [reading books alone is not enough]. Anti-racism is a lifelong commitment and journey of unlearning and relearning. It requires a commitment that does not just start and end when you enter and exit the classroom, or even step on and off campus. To operate as an anti-racist educator, you must commit to being an anti-racist in every arena of your life. That means stepping up among your families and friends, in your places of worship, and in your spaces of recreation. It requires active efforts to learn and engage in tough conversations. Building knowledge is an important step, but anti-racism is a practice and a process. It requires critical reflection and ACTION.

This tool is designed to push you to examine what may be some uncomfortable things about yourself and your worldview and to consider how your socialization informs your pedagogy. I encourage you to lean into that discomfort. Anti-racism work is not meant to be fun or simple. It can be challenging, frustrating and exhausting, so spend time thinking about your why. What motivates you to engage in anti-racism? Why is anti-racism important to you? Why are committing to this important work? This is what you will need to revisit when you find yourself feeling hopeless, leaning back into old patterns, and thought processes or ready to give up. The fact is that lives depend on each of us doing this challenging work every second of every day. And so, as the author of this guide, I am excited for the discomfort that this guide will create for you, because it is in that discomfort that the process of growth can begin.

How was this resource created?

Like much anti-racism work, the creation of this guide was not a linear process. What was initially intended to be an evaluation tool, fully evolved into a reflective planning tool for public health faculty. I am a dual degree Master of Public Health and Master of City and Regional Planning student at the UNC Gillings School of Global Public Health. As an MPH student at Gillings, I was required to complete a 200+ hour practicum that resulted in at least two deliverables. With support from Gillings Inclusive Excellence, the Health Behavior Equity Task Force and several public health professionals and peers, I created this guide for anti-racist public health education, titled Anti-Racist Planning Guide for Public Health Pedagogy, as a deliverable for my Summer 2020 practicum. This guide was informed by the wisdom, perspectives, and lived experiences of a racially diverse group of faculty, other educators, Gillings students and alumni, and curriculum specialists. To create this tool, I first engaged in some deep reflection and considered my own experiences as a Black woman, and a Master of Public Health/Master of City and Regional Planning student at the UNC Gillings School of Global Public Health. I took note of

the experiences I had interfacing with racism daily. I considered the conversations that I had with my peers both white and of color, as well as the conversations I had had with various faculty and staff of color. I also considered the thoughts and reflections that I have engaged in over the course of my first year as a graduate student. All these ideas, conversations and experiences framed the list of issues with the public health training that I received. Then I began a literature scan on work relevant to anti-racism and decolonizing higher education. This information informed the interview questions that I created for the in-depth interviews that I conducted with students and faculty. In total, I interviewed 20 people, including faculty at peer institutions and Gillings, other educators, students, alumni, and curriculum specialists, and summarized my findings into two major categories: syllabus and classroom dynamics. Under the syllabus category, my findings were centered around course content and class policies and accommodations. Under the classroom dynamics section, my findings were centered around interpersonal dynamics and classroom management and facilitation. During these interviews, I quickly realized that an evaluation tool might not be the most effective tool for our faculty. It was through this reflection that this planning guide was created. All the information I gathered through the literature scans and interviews, in addition to my own reflections, informed the formation of this planning guide. This guide was then reviewed by members of the Health Behavior Health Equity Task Force and staff in Inclusive Excellence. I later conducted two focus groups, one with Gillings faculty, and one with Gillings students. These participants provided feedback that informed revisions to this guide. Special thanks to all those whose time, energy, insights, and labor contributed to this planning guide.

How is this resource framed and why?

This guide is framed to prompt reflection on the ways in which racism operates through the learning spaces that you lead and facilitate. You will not find an answer key because there is usually not a clear "correct answer" in anti-racism. The very idea that there is only one right way to do things is a concept deeply rooted in white supremacy, as will be described in later sections. This guide was created to help you think critically about the decisions that you are making concerning the way you engage with teaching. This guide will help you plan your course through an explicit race-conscious lens by guiding you through intense reflection on what informs your perspectives and behaviors. I have centered this guide on the ways in which racism operates to distribute power inequitably. Systems of power operate to oppress certain groups of people while simultaneously privileging other groups across different spectrums of identity including but not limited to gender, sex, socio-economic status, ability, and sexual orientation. In unpacking the nuances of racialized advantage and disadvantage, however, we cannot separate the multiplicative nature of how the layering of identity impacts how we experience and perceive the world. As such, you will see these themes woven in throughout this guide. The guide begins by orienting you to key concepts and ideas about racism, anti-racism, power, and identity in sections 1 and 2. You will be expected to frame your reflection throughout the rest of the guide through a lens that is informed by these concepts. Sections 3 and 4 focus on how racism shows up in your syllabus and your classroom dynamics. In these sections you will have space to reflect on how you might facilitate white supremacy culture in your courses and consider how you can both disrupt white supremacy culture and practice anti-racism with intention. There are also resources related to each section topic to provide you with more perspectives and information to consider. Note that that structural changes happen by way of changed consciousness of individuals **and** the social transformation of political and economic systems (Collins, 1990). For this reason, there is space for you to begin identifying barriers to

you centering anti-racism in your course content, brainstorming specific steps you can take to facilitate anti-racist practices and process in your courses and identifying the types of additional support you need to further sharpen your anti-racist knowledge and practice. Section 5 provides a glossary because shared language is essential when we are processing these complex systems. Section 6 provides some additional resources that might be useful to you as you continue your anti-racism journey. This guide will not solve the issues created and reinforced by racism. Rather, this guide provides you with a framework to develop your own critical anti-racist lens through reflection and guide you as you act to disrupt racism. Working through this guide will enable you to drive change both in the classroom and in all the different spheres of your life.

Acknowledgements:
Thank you to Inclusive Excellence at UNC Gillings and the Department of Health Behavior's Equity Task Force for the immense labor you put into this project. Your feedback and support were invaluable to the development of this tool.
Additionally, I also want to extend a special thank you to my interviewees and focus group participants. I appreciate you sharing your time, energy, perspectives and experiences with me. This data was central to the creation of this tool.

Overview of Learning Objectives:

Section 1: Racism and Anti-Racism
Learning Objectives: By the end of this section, you will be able to
- *Describe how race is socially constructed*
- *Define racism, anti-racism, and white supremacy*
- *Explain the difference between being anti-racist and "not racist"*
- *Differentiate among the four levels of racism*
- *Explain the impact of racism on U.S. history*
- *Identify why anti-racism is important to you*

Section 2: Power and Positionality
Learning Objectives: By the end of this section, you will be able to
- *Describe how systems of power work to shape your social position*
- *Identify how your social position informs your public health pedagogy*
- *Explain the relationship between colonialism and racism*
- *Explain how people are classified within systems of power and oppression*

Section 3: Syllabus
Course Content
Learning Objectives: By the end of this section, you will be able to
- *Recognize your positionality and how it informs the course materials, framing and language that you use*
- *Describe the importance of historical, social, economic, and political contexts in shaping the experiences and health outcomes of people*
- *Develop a plan to integrate anti-racism into all aspects of your course content including but not limited to by centering the work of Black and Brown scholars*

- *Evaluate how knowledge and truth is structured within a white supremacist framework, and how the academy reinforces this biased perspective*
- *Critique your research and that of your colleagues through an anti-racist framework*

Class Policies and Accommodations
Learning Objectives: By the end of this section, you will be able to
- *Examine the ways class policies perpetuate racism and white supremacy by disproportionately advantaging and disadvantaging students across racial groups*
- *Identify opportunities to integrate student feedback in the processes of applying, assessing, and engaging in learning throughout the course*
- *Evaluate the ways that your positionality informs your course policies*
- *Identify opportunities to develop class policies that account for a diverse range of student experiences, needs, and circumstances*
- *Describe how white supremacy and performance expectations facilitate the inclusion or exclusion of certain students*

Section 4: Classroom Dynamics
Interpersonal Dynamics
Learning Objectives: By the end of this section, you will be able to
- *Recognize how relationship building is informed by positionality*
- *Analyze how racism may be operating through how you assign group work*
- *Identify how you can support teaching assistants in developing or sharpening their critical anti-racist lens*
- *Identify methods for reducing potential harm caused by group dynamics*

Classroom Management and Facilitation
Learning Objectives: By the end of this section, you will be able to
- *Critique concepts of power and expertise and identify how the academy structures knowledge and knowledge legitimacy through a white supremacist lens*
- *Identify the challenges that you experience that prevent you from failing gracefully and practicing humility, and determine action steps to create more opportunities for you to model this behavior for students*
- *Create a framework that promotes bi-directional power sharing that amplifies student voices and encourages collective accountability*
- *Describe how you will engage in race conscious dialogue that encourages critical thought and disrupts white silence and white solidarity*
- *Assess your current processes for addressing conflict and racial harm*
- *Develop a plan for how to address conflict and racial harm through practices that center the needs of the harmed parties*
- *Identify opportunities to create and sustain a student-centered learning environment*
- *Describe methods for reducing and addressing harm as it occurs in real time*

Section 1: Racism and Anti-Racism
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- *Define racism, anti-racism, and white supremacy*
- *Explain the difference between being anti-racist and "not racist"*

- *Differentiate among the four levels of racism*
- *Explain the impact of racism on U.S. history*
- *Identify why anti-racism is important to you*

What is Race and Racism?

The social construction of race was deliberately created to protect white dominance and economic success, while simultaneously subjugating black people. The conception and maintenance of racial stratification gave way to racial hierarchies that positioned white people at the top and Black people at the bottom. Race does not have biological origins as genetic markers between races do not differ significantly enough to be valid or relevant (Gendered Innovations, n.d.). In fact, there is more genetic variation within racial groups than between them (Gendered Innovations, n.d.). Race is a product of racism (Coates, 2014). Racism is a system of structuring opportunity and assigning value based on the social interpretation of how one looks that unfairly disadvantages or advantages some individuals and communities and wastes human capital and potential (Jones, 2014). In the U.S., racism favors and protects whiteness, while causing immense harm to people of color, as is evidenced by the vast racial disparities in health. This protection does, however, come at a cost to white people as well.

- Racism operates on 4 levels (adapted from Race Forward)
  - *Structural racism (or systemic racism)* lies underneath, all around and across society.
    - Example: Black and Latinx people are typically paid less than white people for doing the same work across industries and sectors
  - *Institutional racism* happens within and between institutions.
    - Example: higher rates of lack of health insurance or underinsurance among Black and Latinx communities when compared to white communities
  - *Interpersonal racism (or personally mediated racism)* happens between people.
    - Example: white person telling a Latinx person that they "speaks good English"
  - *Intrapersonal racism (or internalized racism)* happens within individuals.
    - Example: white people assuming that their worldview is universal, women of color using skin lightning products

Racism is further reinforced by white supremacy culture.

What is White Supremacy Culture?

White supremacy culture is the ideology that white people and the ideas, thoughts, beliefs, and actions of white people are superior to people of color and their ideas, thoughts, beliefs, and actions. It is an artificial, historically constructed culture which expresses, justifies, and binds together the United States white supremacy system. White supremacy culture is reproduced by all the institutions of our society. The U.S. honors systems of white dominance by using science, government policies, religion, and media to shape and strengthen ideas about racial superiority and inferiority (Showing Up for Racial Justice (SURJ), 2017).

Racism in the U.S.: Historical Context

The U.S. was built and continues to thrive on the oppression and dehumanization of people of African, Latinx, Asian, Hawaiian, and Pacific Islandic and Indigenous ancestry. Racial stratification existed before the nation's conception and continues to operate through modern-day policies,

cultures, and norms that persist today. Racism has been further reinforced by the U.S. government using Manifest Destiny and annexation, imperialism, colonization, genocide, displacement, xenophobia, slave codes, Black Codes, Jim Crow laws, lynching, segregation, immigration laws, and mass criminalization and incarceration ([Japanese internment during WWII](), [Wars on Drugs](), [Crime]() and [Terror](), [ICE raids and detention]()/[crimmigration]()) (Alexander, 2012; Arriaga, 2016; Beverley, 1705; Equal Justice Initiative, 2017). White scientists played a crucial role in the dehumanization of Black and Indigenous people through centuries of unsupported experimenting on the bodies of Black and Brown people (Washington, 2008). Modern-day public health research continues to systematically exclude scholarship from people of color and some white researchers consistently draw irresponsible conclusions about communities of color (Goldberg, 2019). These conclusions often fail to consider the historical and current socio-political conditions that were created to marginalize Black, Indigenous, and People of Color (BIPOC) people and which have in turn resulted in disparate outcomes between Black and white people (Crifasi et al., 2018). The history of white violence against communities of color is both pervasive and persistent. All these factors continue to have significant adverse impacts on all aspects of Black livelihood including health, education, and the accumulation of generational wealth.

Racism in Public Health

Recently, public health organizations and institutions have named racism as a public health crisis. This is typically followed by a description of what racism is and the impact of racism on health outcomes. However, rarely do public health professionals take accountability for how this field has actively perpetuated racism and violence against Black and Brown people both here in the U.S. and globally ([unethical biomedical testing](), [forced sterilizations/eugenics](), [gynecology](), [nutrition/BMI](), [schizophrenia diagnoses](), [sanitation movements]()). Rather the field of public health is more comfortable with pointing out how other fields and industries have perpetuated racism. Most recently, we have seen this with public health's attempts at calling out the impact of racism in the criminal legal system and how it perpetuates poor health outcomes and exacerbates health disparities. While this valid and vital, public health professionals must be willing to look within and interrogate how the pervasiveness of whiteness within the field of public health, medicine and science has subjected Black and Brown people to immense harm and abuse in the name in promoting the health of white people. We must collectively grapple with the ways in which health is largely a phenomenon created and defined by whiteness. As such, health is often primarily accessible to exclusively to white people and those willing and/or able to conform to whiteness. We see this in the way we criminalized addiction for Black people during the crack epidemic, but centered health and recovery for white people during the opioid pandemic. We also see this in the paternalist policies that penalize people of color for cigarette use with sin taxes and profit off their addiction. Another example is the [policing of fat Black and Brown bodies]() in the name of nutrition and health. [Anti-fatness]() is deeply tied to anti-Blackness and is pervasive in public health research, policy and practice. To grapple with the ways in which racism undergirds health, we have to engage critically with our history as a field and the ways in which we continue to facilitate racism through policy, research and practice.

What is Anti-Racism?

"Anti-racism is the active dismantling of systems, privileges, and everyday practices that reinforce and normalize the contemporary dimensions of white dominance."
Kimberle Crenshaw

On Intersectionality (Release Date: December 6, 2022)

No one is born racist or antiracist, these result from a combination of the ways that we are socialized and the choices we make. Being anti-racist results from a conscious decision to make frequent, consistent, equitable choices daily. These choices require ongoing self-awareness and self-reflection as we move through life. In the absence of making antiracist choices, we uphold aspects of white supremacy, white dominance, and injustice. Being racist or antiracist is not about who you are, it is about what you do.

In the words of Dr. Ibram X. Kendi, author of *How to Be an Antiracist,* "The opposite of racist isn't 'not racist.' It is 'anti-racist.' What's the difference? One endorses either the idea of a racial hierarchy as a racist, or racial equality as an anti-racist. One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an anti-racist. One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist."

Practicing anti-racism is not the same as simply positioning yourself as "not racist." "Not racist" is a passive response to the intergenerational trauma and pain inflicted on BIPOC in the U.S. "Not racist" racism is in fact the most common form of racism. It is the racism that wields neutrality and objectivity, social constructs that do not exist, as weapons to maintain white supremacy. "Not racist" racism masks the 400+ years of global colonization and subjugation of people of color as a result of white violence and ignores the root causes of inequities we see in all aspects of life both here in the U.S. and abroad. Violence perpetuated through education, the criminal legal system, housing, healthcare, and all policy areas are the result of intentional and racist structural, institutional, and cultural policies, practices, and procedures, and "not racist" racists bear much of that responsibility. Racism is maintained through a combination of racist action and/or inaction. "Not racist" racism creates the culture of complicity that [maintains racial injustice](#) and white supremacy.

"To be antiracist is a radical choice in the face of history, requiring a radical reorientation of our consciousness."
Ibram X. Kendi
How to be an Antiracist

Anti-racism is not an answer to racism, it is the only answer. Similar to racism, anti-racism must operate at multiple levels. Anti-racist work requires the development of a critical lens that is informed by history and contemporary manifestations of white supremacy. Anti-racism requires a willingness to be challenged on everything you thought you knew about yourself and other people. It requires you to develop a new, and malleable frame through which you conceptualize the world. Anti-racism requires humility and intentionality. Anti-racism also requires you to engage with other people in new ways. It requires you to call out your loved ones and peers when you witness racism. It requires that you be willing to be checked, corrected, and led by people of color. Anti-racism also requires changes at the institutional level and brave souls that are ready to take that on. Anti-racism requires systemic changes to the very foundations and structures that built and maintain this country. Anti-racist work is hard and uncomfortable. Anti-racism demands sacrifices. Before touting that you are an anti-racist you must first ask yourself the following: *what am I willing to give up, to sacrifice, in service of creating a new, just world?*

As you continue to work through this guide, I also encourage you to spend some time considering your why, that is:
- Why are you doing public health work?
- Why is anti-racism work in public health important to you?
- Why is eliminating racism important to you?

You will need to keep your answer to those questions close in your mind and spirit as you move through the rest of this tool. As you work through this guide, you may find yourself reframing or adopting a new why. That is okay, none of this is mean to be static. Change is good, it just means that you are learning and growing. Embrace it.

Resources:
- [A History: The Construction of Race and Racism](#)
- [Racism Has A Cost For Everyone](#)
- [Get Comfortable With Being Uncomfortable](#)
- [Joyner Lucas - I'm Not Racist](#)

Section 2: Power and Positionality
Learning Objectives: By the end of this section, you will be able to
- *Describe how systems of power work to shape your social position*
- *Identify how your social position informs your public health pedagogy*
- *Explain the relationship between colonialism and racism*
- *Explain how people are classified within systems of power and oppression*

Overview

Positionality describes how social position and power shape identities and access in society (CTLT Indigenous Initiatives). Identifying and understanding your positionality is essential to developing a critical anti-racist lens. Our identities shape the way we see ourselves, how we perceive others and how we experience the world (See Appendix A in Section 8 for an Identity Mapping Exercise). Oftentimes fear, guilt, frustration, pain, and defensiveness prevent us from fully engaging in critical reflection of our own identities and meaningful dialogue with those around us. However, in moving past the discomfort, we can reach a space of freedom and, when we allow ourselves to be honest about who we are, become more conscious of how power is structured and the ways in which power distribution shapes our experiences as people.

Beliefs, practices, and cultural/societal norms shape our systems of power (CLASP, 2018). These systems of power then shape our politics, economy, and social welfare (CLASP, 2018). As such, there are clear patterns in the ways in which money, resources, influence, and prestige are distributed between social identity groups in the U.S. based on systems of power (CLASP, 2018). This is deeply rooted in our history of immigration, colonization, slavery, and genocide and continues to be perpetuated through modern day policies and practices (CLASP, 2018).

Systems of power or systems of oppression define relationships between marginalized communities and the dominant culture and maintain racial hierarchies (CLASP, 2018). They feed the structural barriers at the root of inequity and injustice. Thinking about this at a broader scale, these dynamics mirror and reflect colonial relationships between the Global North and South. As such, in working to understand systems of power, we must also look globally at how

colonialism structured power globally and understand that systems of oppression experienced in the U.S. are a microcosm for the structural violence that informs the ways in which power has been structured between the Gobal North and South. Colonialism is a practice of domination, which involves the subjugation of one people by another. By categorizing people, cultures and ways of life that were not white as savage or sub-human, racism acted as an active facilitator and justification for the extractive and exploitative process of colonization that structured the power hierarchy placing whiteness at the top. This knowledge allows us to better understand the history that informs how our social identities were formed, what our identities have come to represent, how to approach redressing harm, and they ways in which we must think about what power redistribution should look like to imagine a new, just world.

In your role as a faculty member at an American institution for higher learning, it is essential to consider the ways in which coloniality informs power and positionality. Throughout the course of this guide, you will have opportunities to consider these ideas and how they impact your pedagogy as well as your practice as a public health faculty member.

- *In what ways can you identify the impact of colonization on your understanding of your social position?*
- *How does your social position inform your public health pedagogy?*
- *How does your social position inform your epistemology?*
- *How does your social position inform your ontology?*
- *How does your social position inform the material you teach and how you teach it?*
- *How does your social position inform the ways in which you wield power in the classroom?*
- *How has colonialization informed your public health pedagogy?*

Resources on Power and Positionality:
- Yes My Dear, All White People Are Racists
- Public health and colonialism: a new or old problem?
- Decolonization is not a metaphor
- Anti-racist Teaching Collective

Use your reflections from this section to frame your thinking as you move between the different sections of this tool. While it is critical to understand the complexity of our full identities, it can be useful to focus on individual aspects of our identities as we develop greater awareness of our social positions within a racialized society.

Section 3: Syllabus
Your syllabus is your guide to teaching and sets the expectations that you have regarding what and how you want students to learn, course policies, required texts, and a schedule of assignments. It also conveys your values, priorities, epistemological and ontological stances, and how you position your perspectives and ideas within public health. As such, as educators, it is crucial to analyze how your identities shape the ways in which you teach. How your identities interact with white supremacy culture inform your course content, course policies and accommodations will be important to consider.

Course Content

Learning Objectives: By the end of this section, you will be able to
- *Recognize your positionality and how it informs the course materials, framing and language that you use*
- *Describe the importance of historical, social, economic, and political contexts in shaping the experiences and health outcomes of people*
- *Describe how white supremacy informs the course materials, framing and language that you use*
- *Develop a plan to integrate anti-racism into all aspects of your course content including but limited to by centering the work of Black and Brown scholars*
- *Evaluate how knowledge and truth is structured within a white supremacist framework, and how the academy reinforces this biased perspective*
- *Critique your research and that of your colleagues that you include in your course materials through an anti-racist framework*

Most public health curricula are rooted in outdated works created by white, oftentimes male, academics. This is problematic because we know that racism, sexism, classism, and other systems of oppression framed the theories and practices created by these individuals. This is a direct result of white supremacy culture, which serves to relegate the scholarship of people of color as inferior. In understanding this, it becomes clear how concepts such as worship of the written word and paternalism proliferate throughout society and namely in public health (SURJ, 2017). Paternalism is a particularly common characteristic of white supremacy culture that shows up in public health. You oftentimes see those in positions of power restrict the agency and freedom of people of color, doing so under the guise of good intentions and making decisions that are in the best interest of people of color. Developing a multidisciplinary, historically inclusive and more accurate understanding of injustice provides the context needed to adequately analyze and assess current policies and inequities constructed over time, offers relevant context for effective community engaged and community led efforts, and affords understanding of how advantage and disadvantage has been built into the fabric of the identity of the United States (Fleming, 2020). To contextualize learning, you must consider the influence of other sectors and systems such as education, healthcare and medicine, social work/welfare, criminal legal system, labor, and city planning.

Beyond this, you must also develop a critical understanding of history. You need to commit to learning how current racist systems and structures came to be and to understanding how white supremacy frame past and present public policies. You must assess how past actions created current outcomes and analyze how current practices, both in public health and beyond, that continue to comply with or perpetuate racism are informed by white supremacy. You must also be critical of the framing of experiences and perspectives and consider why Black and Brown scholarship is often difficult to access and underutilized. This is important to recognize because all of these factors shape how you understand public health issues, how you engage with different communities, and how you conduct both research and practice. This understanding is imperative to developing a critical lens rooted in anti-racism and will inform the decisions we make about what will be considered legitimate knowledge, the processes that you engage in to produce knowledge, the people you center and engage with during the knowledge production process, who is considered credible, what issues matter and why.

- Perspective: When considering the perspectives that you will include in your course content, it is critical to frame theories and evidence within the socio-political context. In denying students this knowledge, we are reinforcing structural racism because we are depriving students of the tools required for them to develop the critical lens needed to begin tackling these complex challenges. It is important to think about the sources of the information shared in class and what social identities and lens and/or politics inform the ways that those sources present information. Pay attention to the framing and the level of compassion and respect that guest speakers and authors in assigned materials use as they describe their work. More importantly, when we invite harmful voices into classroom, we welcome harm towards students who already experience marginalization and reinforce toxic learning environments, so it is important to properly vet the voices that you invite into your classroom. Moreover, when you center the lens of white people, you also inflict harm and further marginalize students of color and the communities that they represent. Doing so deprives students of opportunities to engage in the level of critical thought necessary to encourage students to upset the status quo and envision a world that is more just. When most of your course content elevates the voices of white people, you normalize white domination and hinder the growth of your students. You must create opportunities for students, including white students, to develop skills to bring a critical perspective to the information that they are exposed to. You must start to normalize Black and Brown scholarship. You must encourage critical thought from all students. It is important to center the voices of community members who actively do anti-racist work, and to acknowledge and respect them as our equals.
  - *How would you describe the critical lens that you use as an educator?*
  - *What is the politic/lens/framework that you seek to develop to support the development of anti-racist public health professionals?*
  - *What types of support and education do you need in order to expand, further sharpen, or completely change your lens? (Note: your goal will depend on where you are on your journey.)*
  - *What frameworks and theories are you using? Who created these frameworks and are they rooted in historical context?*
  - *In your role as a public health educator and/or researcher, whose perspectives do you value? Whose perspectives do you not value? Why? How and to what extent are the perspectives that you do vs do not value reflected in your course materials?*
  - *Do you have a critical understanding of the history of racism, colonization, and global white supremacy?*
  - *How does your understanding of history inform how you teach public health? How does your understanding inform how you practice public?*
  - *How and where do you contextualize learning and course materials by acknowledging and centering historical context?*
  - *What foundational knowledge is important to ground your class in to promote critical thinking throughout the course?*
  - *How and where does white supremacy show up in the content in your classes? How does it show up in the way you deliver the content?*
  - *How and where does American exceptionalism show up in the content that you expose your class to? How does it show up in the way you deliver the content?*
  - *How can you shift the content of your class to frame and prioritize thinking around systemic issues and interventions?*

- o *How can you integrate historical context and multidisciplinary knowledge, theories, and approaches to encourage students to think about system level strategies and processes that address wicked problems?*
- o *How can you honor the agency of people while still contextualizing their experiences within a system thinking framework?*
- o *Where does paternalism conflict with the values of communities and the agency that communities have over their own destinies and how do you frame thinking about these concepts in your class?*
- o *For content that has been written with a privileged lens (white, male, heterosexual, etc.), how are you unpacking the impact of the narrowness of the proliferation of a single dominant lens with students?*

- Knowledge: If the field of public health believes in the values of equity, racial justice, and human rights as professed, then those of you that work in public health need to interrogate the nuanced ways in which power influences what you understand to be truth and knowledge. Ultimately, who and what we legitimize is deeply influenced by our socialization so reflect on how your identities influence your susceptibility to be complicit in perpetuating mainstream perceptions and accepted truths about public health. This level of thought and reflection is essential to the future of public health research, teaching and practice. Such reflection enables you to be critical of what you have accepted as natural and reassess **how** racism operates to discourage curiosity, openness and engagement with new and prolific ways of thought. Integrate a diversity of critical thought and ways of practice into your pedagogy, including indigenous knowledge for example. As faculty members, you must be willing to question our traditional sources of truth and knowledge and the legitimacy of this truth and knowledge.
    - o *Apart from academic journals, where else are you pulling knowledge from to expose to students? Where else are you pulling knowledge from to inform your own public health work?*
    - o *Whose knowledge is considered valuable? Why?*
    - o *What kinds of knowledge are not valued as highly? Why not? Who decide(s) that?*
    - o *Who would you say are the gatekeepers of knowledge in the public health field? How did they become gatekeepers? What is the effect of their gatekeeping on our ability to understand reality and truth?*
    - o *Who struggles to gain access to platforms through which knowledge is shared? How and why? What would it take for that access to improve and be more equitable?*
    - o *How do the sources of your course content impact students' understanding of which knowledge is and is not valuable? What explicit messages are you providing students? What implicit messages are you providing?*
    - o *How do the sources of your course content impact students understanding of who does and does not have the power to determine what truth is?*
    - o *Who has historically been silenced by mainstream public health discourse? Who has historically been erased from mainstream public health discourse?*
    - o *How do these experiences reflect how silencing and erasure happens in society overall?*

- Topics: Assessing the topics that we make space for and the ways in which these topics are framed allows us to analyze how our socialization informs what we understand to be important public health issues. Moreover, students come to class with a variety of

experiences and perspectives, and as such, oftentimes they know what they want to learn. The goal is to engage them in professional development that prepares them to do the work they are called to do. As such, part of your job as an educator is to cater your course content to what students want to learn about. At Gillings, students have explicitly expressed that they need to be taught about racism and anti-racist public health research, methodologies, and practice.

- o *How and where do your course materials address patriarchy, capitalism, heterosexism, white supremacy, and other systems of power?*
- o *How and where do you discuss public health's role in perpetuating racism or being complicit in racism both historically and presently?*
- o *What topics covered in your class are more vs. less important to you in your class?*
- o *What have students said that they want to learn from your class?*
- o *What do you want students to learn in your class?*
- o *How and where will you integrate the information that students want to learn about?*

- Language and Framing: Public health and its associated actors must atone for our role in perpetuating racism in the United States, and globally, both in the past and in the present. This creates opportunity for reflection on how public health issues are prioritized and who is helped and harmed by our research and practice priorities. Many faculty members do not take the time to identify the nuances that exist within social identity groups and need to wrestle with how to honor that through our practice and research. Black, Latinx, Asian, Native Hawaiian or Pacific Islander and Indigenous people are consistently treated as monoliths whether separately or altogether and tagged as "non-white" or "minorities." First, to refer to people of color as "non-white" and/or "minorities" is dehumanizing as it positions us to be "othered" or "less than" and maintains whiteness as the center of the universe and white as the persistent dominant group. However, moving past that, be sure to use the term "people of color" when contextually appropriate and with the understanding that each group has distinctly different collective challenges and experiences. Recognizing the nuances in cultures, languages, histories, and experiences between racial groups and within racial groups is crucial. Understand that some people from the Middle East are not Muslim, some Black people do not have ancestors that experienced the Transatlantic Slave Trade, and many Latinx people are not immigrants, undocumented or otherwise. Lastly, acknowledge and center the intersectional experiences of people and the multiplicative layers of oppression and privilege that shape their lives. Taking the time to elevate these nuances allows public health to better understand the unique challenges each community experiences and creates opportunity for more supportive and collaborative partnerships with communities. Taking a moment to reflect on how your identities and socialization has framed and continues to frame the narratives that you have attached to racial groups and different issues will allow you to interrogate if and how racism shows up in the way that you frame your course content.
  - o *How and where do you elevate the nuanced experiences within groups of people who share common identities?*
  - o *What descriptive language do you use to describe the health of different racial groups in your course content?*
  - o *What implicit assumptions are expressed through the language that you use to describe different racial groups?*

- o *Which communities are you discussing through an asset lens, or a strengths-based and opportunity focused lens? Which communities have resources and innovations that are easier for you to recognize?*
- o *Which communities are you discussing through a deficit lens, or a needs-driven and problems focused lens? Which communities have gaps and issues that are easier for you to recognize?*
- o *How and where do you engage in shifting narratives around the public health issues and populations, you discuss in your class?*

- Faculty Research: Many faculty members integrate their research into their course materials. This can be a useful resource for students. This can also be problematic if you are not thoughtful and transparent about what anti-racism looks like within the scope of your own research. When choosing not to critique your own research with an anti-racist lens, you may be reinforcing the idea that anti-racism work is not important. Moreover, if your research is not anti-racist then it may be either complicit in or reinforce racism. An important part of this process is having the humility to look critically and be critical, as relevant, of your life's work; the inability to do so can cause immense harm to both the students that you teach and mentor, and the communities or organizations with whom you work.
  - o *How and where is your research reflected in your course materials?*
  - o *Why do you include your research in your course? What purposed does inclusion of your research in your course materials serve in the education of your students?*
  - o *How do you frame class discussion around your research in your course materials?*
  - o *What are you trying to achieve in discussing your research?*
  - o *Have you given thought to how your research may be perpetuating racism?*
  - o *How comfortable are you with students criticizing your research, including the methodologies, language and theories used, and conceptual assumptions employed?*
  - o *Why is your research relevant and timely?*
  - o *How is your research creating meaningful change?*
  - o *How are you framing your research?*
  - o *How do you decide on your research priorities?*
  - o *How do you view your role as a researcher on your projects?*
  - o *How is anti-racism explicitly reflected in your research? How can you ground your research in anti-racism?*
  - o *What does it look like for anti-racism to be reflected in your research process?*
  - o *How can you reframe your research so that is has an intentional and explicitly anti-racist lens?*
  - o *Who is on your research team and what advantages or limitations does the makeup of your research team have?*
  - o *Who on your research team has experience doing public health research through an anti-racist framework?*
  - o *How can you and your research team work to collectively develop an anti-racist framework?*
  - o *Who are you researching and where is your priority population located?*

- o *How can someone be an expert of a community or identity that they do not belong to?*
- o *To what extent are you engaging with the community in the research projects that you are working on? Are you doing research to, for or with the community? Explain.*
- o *What kind of long-term investment and support are you currently offering to the communities that you are working with? What kind of long-term investment and support are you willing to offer the communities that you are working with?*
- o *What benefits do you gain from engaging in the research projects that you have undertaken? What benefits have community partners stated that they expect to gain from participating in the research process with you?*
- o *How will you recognize and compensate your community partners?*
- Guest Lectures: Guest lectures offer students the opportunity to hear from different perspectives. They can be useful for faculty, especially when a faculty member is humble enough to recognize the topic areas that they may be ill equipped to teach. However, they can also be a source of harm when guest lecturers make harmful comments or implications. It is your responsibility as the faculty member to do your due diligence and investigate this person's work. It is also your responsibility to have conversations with guest lecturers that allow you to understand the lens that they bring to their work and distinguish whether this will be helpful or harmful to students. Lastly, it is critical that you, as the faculty member, are present throughout the entirety of the lecture. This signals to your students that you see the value and importance of the guest lecturer's work and that you are open and willing to learn, engage with the content and sharpen your own lens. Staying for the whole class also provides you with the opportunity to intervene in the moment should any issues arise.
  - o *Who did you plan to bring into your classroom this semester and what purpose do they serve?*
  - o *How will you screen guest speaker(s) to ensure that they will not expose students to unnecessary harm?*
  - o *What lens does your guest speaker(s) bring to their work?*
  - o *How and where can you integrate local and indigenous knowledge from community members into your class?*
  - o *How will you address harm inflicted on students by your colleagues?*
  - o *How will you prepare to address harm inflicted on students by your colleagues in real time?*
  - o *What kind of follow up will you engage in to ensure that the issue is properly addressed with students and with the guest lecturer?*
  - o *How will you compensate community partners and other guest lecturers who contribute to student learning?*

Resources on Anti-Racism in Course Content:
- [Adopting an Anti-Racism Public Health Curriculum Competency: The University of Washington Experience](#)
- [The Characteristics of White Supremacy Culture](#)
- [Toni Morrison at Portland State, "Black Studies Center public dialogue. Pt. 2" May 30, 1975.](#) *Listen from 6:55-43:30.*
- [Decolonizing Your Syllabus, an Anti-Racist Guide for Your College](#)

Activity: For each of the courses that you teach spend some time reviewing each assigned course material and assess the breadth of critical perspectives expressed.

General Reflection and Action Steps:

What barriers exist for you in centering anti-racist course content?	
What specific actions can you take to center anti-racist course content?	
What types of support and education do you need in order to further sharpen your anti-racist knowledge, understanding and strategies in this area?	
What resources can you provide for students via guest lectures, webinars, training, and more to continue their anti-racist learning while you learn with them?	
What conversations, activities or engagement can you structure in the classroom to provide a productive space to share and critique what is being learned?	

Class Policies and Accommodations

Learning Objectives: By the end of this section, you will be able to
- *Examine the ways class policies perpetuate racism and white supremacy by disproportionately advantaging and disadvantaging students across racial groups*
- *Identify opportunities to integrate student feedback in the processes of applying, assessing, and engaging in learning throughout the course*
- *Evaluate the ways that your positionality informs your course policies*
- *Identify opportunities to develop class policies that account for a diverse range of student experiences, needs, and circumstances*
- *Describe how white supremacy and performance expectations facilitate the inclusion or exclusion of certain students*

Class policies are important for students to understand as they explain your expectations and the process available to collaboratively work together to accommodate student needs. Faculty oftentimes center their class policies around their needs and convenience and that can be to the detriment of students (e.g. asking students to bring printed versions of an assignment submitted online to an in-person class). Consider how you are centering and prioritizing students in your class policies over your preferences and the impact that this has on student learning. In centering students of color, there can be a reduction in student specific accommodations and practices that may "other" students.

- <u>Assignments:</u> When thinking through the types of student assignments, consider how the design of your assignment may cater to your idea of the "ideal student." Develop a variety of different ways for students to demonstrate their learning because each student is different, and each person brings their own skills as well as areas that they struggle with. An overemphasis on writing assignments for example put students who are stronger orators or visual artists at a disadvantage. Create opportunities for students to apply their creativity to class assignments and bring a range of critical ideas and ways of expressing information.
    - *How and where are students being given opportunities to apply a critical anti-racist lens throughout the course?*
    - *How can you ensure that there are multiple ways to access course materials and engage in learning that accounts for the range of learning styles that may be present in your class?*
    - *How might you assemble a range of instructional activities and assignments that offers diverse opportunities for assessing student progress?*
    - *How are you presenting opportunities for creativity in class assignments?*

"I think that it is critically important in a science grad program for students to be able to write well as that is our most formal approach to communicating our work. On the other hand, we have an obligation to communicate effectively and efficiently to broad audience and that isn't always through written word. The nature of our work is in community and community doesn't always respond to 20-page written documents, yet a vast majority of work and assignments are centered around that approach. If we want better messaging, we have to create opportunities in class to help them develop the skills necessary to deliver messaging more creatively. Student facilitation: In a discussion-oriented class, one where all voices are valued

> *and can bring a certain level of expertise, it is important to make space for students to take ownership of different topics and guide conversations in order to deepen their understanding. Leading conversations helps students develop a formula for how to critically assess content and deepen their understanding without forcing my own understanding of class content onto them. I included student facilitations as a class assignment to give students the opportunity to dig deep and unpack more information about topics that they are interested in. This assignment also allows them to think about how to frame positions and questions in order to effectively communicate ideas. This makes for a rick learning experience for everybody."*
>
> *-Dr. Dana Rice, UNC Gillings School of Global Public Health*

- <u>Grading System:</u> Traditional grading practices rely on assumptions of sameness and erases the nuances that exist between students. When assessing how you grade you must consider the ways that white supremacy frames your ideas around this construct. Consider how grading reinforces the myth of meritocracy and shifts focus away from learning (Inoue, 2019). Moreover, consider how faculty hold power over students, and the impact that this uneven relationship has on the ways that students show up in their writing for example. You spent time considering your own positionality in Section 2. With these reflections in mind, you should continue to challenge this seemingly natural order of power and think about how it reinforces white supremacy (Inoue, 2019). Think about how ranking students creates barriers to facilitating safe and productive learning environments. You must consider how larger systems of oppression frame your values as a faulty member, your expectations for your students and your approach to judging progress and learning. One part of this issues lies in the fact that traditional grading practices favor white students and those that come from families of a higher socio-economic status, particularly as it relates to writing and speaking (Feldman, 2018). This puts every student of color and/or student from lower SES backgrounds at a disadvantage. But the even larger issue is how traditional grading systems stifle creativity, imagination and critical thought, while encouraging habits of whiteness including stances of neutrality, objectivity and apoliticality (Inoue, 2019). Other habits of whiteness promoted by traditional grading practices also include an individualized, rational and controlled self, a focus on rule-governed, contractual relationships and a focus on clarity, order and control (Inoue, 2019). To judge every student based on the same constructs, all of which are rooted in whiteness, only serves to further perpetuate white dominance and ignores the ways that judgment based in these concepts are unjust. In recognizing that each student comes to you with experiences deeply tied to their social identities, you must acknowledge that some students have been structurally advantaged or disadvantaged and thus a standardized classroom focused on equality does a disservice to students who belong to one or more disadvantaged identity groups, thereby further marginalizing them. Instead, refocusing on the ways that encourage learning and creativity, and welcome the fullness of students' identities to shine through their work allows faculty to engage students in new ways. When creating grading policies these things must be central to our processes to promote the success of all students.
  - *How often do you assess your grading patterns to determine if there is any implicit bias and discrimination taking place?*
  - *Where may implicit bias exist in the ways in which you are grading?*
  - *How do the types of assignments you assign advantage different students? How do the types of assignments you assign disadvantage different students?*

- o *Among your students, whose ideas and work do you find yourself questioning and criticizing more? Why?*
- o *How might grading all students using standardized rubrics facilitate erasure and discrimination of students of color?*
- o *How do you collect and consider student feedback on your rubrics?*
- o *How do rigid quantitative measures of student learning reinforce white supremacy?*
- o *How does your grading rubric discriminate against students from ethnic backgrounds who do not speak English as their first language?*
- o *When considering grading students on grammar, how do you define "standard English?"*
- o *Do you consider grammar in your grading rubrics? Why or why not?*
- o *How does grading on grammar disadvantage students who are not fluent in your perception of "standard English?"*
- o *How does your understanding of what counts as "standard English" center whiteness and reinforce white supremacy?*
- o *How much emphasis do you place on non-academic guidelines (deadlines, neatness, font size/style, headings, length, etc.)?*
  - • *How do this impact students across all racial identities?*
- o *What opportunities can you provide for students to discuss or negotiate your feedback and assessment of their work?*
- o *To what extent are you willing to shift your grading practices to ensure that they are more equitable? What next steps are you prepared to take to revise your grading policies and methodologies with an anti-racist lens?*
- Attendance and Participation: Now, more than ever, the detrimental impacts of racial trauma on people of color across the nation and beyond are clear and on display for all to see. Yet, people of color are still expected to be present and perform as though we have not been undergoing the stress, anger, and fear that comes with being hunted, brutalized, and killed by racist vigilantes and law enforcement. People of color are asked to be present as though constant engagement with white people is not at times painful and exhausting. People of color are consistently under attack yet expected to show up and smile through it. That is largely due to the fact that white people do not share in this experience, white people have the privilege to be outraged by overt racism that they learn about and/or witness for a few minutes, hours or even days and then return to their normal lives. However, this is not the case for most people of color. When you ask students of color to do so, you force them to bury their pain and discomfort for the sake of your own comfort and convenience, further marginalizing them. In expecting students of color to leave parts of themselves and their experiences at the door before engaging in class, you are demonstrating apathy and communicating that they are not important. Some faculty members have opted to offer mental health days and offer activation warnings ahead of class to give students of color the option to opt out of class if they need to. Others have decided to drop attendance and participation grades altogether. We must create just attendance and participation policies that create space for people to center their needs and to also bring their full selves to the classroom.
  - o *What kind of participation do you expect from your students?*
  - o *What opportunities are you giving students to reflect on their in-class engagement?*
  - o *How are you penalizing students for not being able to show up?*

- o *What does "showing up" mean to you? How do you know when a student is showing up for your class?*
- o *What benefits do students receive from engaging in class in ways that are acceptable to you? How might students harmed by your expectations around their engagement?*
- o *How do you benefit from independently defining what student engagement must look like? How can this be limiting? How are students helped or harmed by your processes of establishing expectations?*
- o *How are you assessing synchronous vs asynchronous participation?*
- o *Are there multiple modes of participation or different ways to engage?*
- o *What opportunities outside of class attendance have you created for students to engage with course content and participate?*
- o *What are some ways your attendance and participation policies can center the needs of students of color?*
- o *What assumptions do you make about students of color that opt not to come to class?*
- o *How are you making space for low engagement and/or lack of participation for students who are experiencing trauma and other unique challenges?*
- o *How do your expectations around participation for different students shift depending on the course content being covered?*
- o *How do your expectations around participation impact students?*
- Deadlines: Think about the needs of your students and be flexible when considering due dates and late policies. As seen in recent years at Gillings, the cycle of racialized violence showing up through the incidents such as white supremacist rallies in Charlottesville, and in Chapel Hill over Silent Sam, ongoing police brutality, continued efforts to incarcerate, deport and break up immigrant families and communities, racially profiling of Middle Eastern, South Asian and/or Muslim people and the disparate impact of COVID-19 cases and deaths, deeply affect the lives of students of color. This may affect their ability to show up in the classroom in ways that you would prefer and adhere to the course timeline that you set. While creating a classroom environment with clear expectations is important, creating a culture where flexibility and grace is both normalized and prioritized is even more so and these priorities should be well balanced with input from students. The goal of your class is for students to be challenged in healthy ways and to learn. That should take precedence as you assess and reassess your processes and policies.
    - o *Why do you have late work policies and deadlines?*
    - o *What assumptions do you make about students who submit late work?*
    - o *How do these assumptions frame the punitive policies you set regarding late work?*
    - o *How can late work policies and strict deadlines harm students?*
    - o *How can you shift your late work policies to focus on student learning and success, rather than compliance?*
    - o *What alternatives to docking points can you creatively consider and institute in your late work policies?*
    - o *What collaborative methods can you use to determine due dates for assignments?*
    - o *How can you ensure that you are not further stigmatizing students who need accommodations?*

      ○   *When considering accommodations for some students, what would be the impact of allowing accommodations to apply to the entire class?*

Resources on Anti-Racism in Class Policies and Accommodations:

- [Should Writers Use They Own English?](#)
- [On the Podcast: Unlearning White Language Supremacy](#)
- [Asao B. Inoue, #4C19 Chair's Address](#)

Activity: For each of the courses that you teach, spend some time reviewing class assignments and assess the opportunities for critical thought and creativity through each assignment.

General Reflection and Action Steps:

What barriers exist for you in instituting anti-racist class policies and accommodations?	
What specific actions will you take to institute anti-racist class policies and accommodations?	
What types of support and education do you need in order to further sharpen your antiracist knowledge and understanding in this area?	

Section 4: Classroom Dynamics

This section unpacks the different aspects of classroom dynamics that should be assessed to recognize how racism is operating to disrupt student learning and harm students. Everything from the interpersonal relationships developed through your class to the ways in which you facilitate class discussion influences students' senses of belonging. As you reflect on the questions posed in this section, consider your relationship with power and where and how you are willing to share and redistribute the power you hold in order to create a brave space for learning.

Interpersonal Dynamics
Learning Objectives: By the end of this section, you will be able to
- *Recognize how relationship building is informed by positionality*
- *Analyze how racism may be operating through how you assign group work*
- *Identify how you can support teaching assistants in developing or sharpening their critical anti-racist lens*
- *Identify methods for reducing potential harm caused by group dynamics*

The relationships built in your class are foundational to the level of engagement that students commit to. The processes by which you encourage relationship building, whether peer to peer or faculty to student, will shape the culture of the class. As such, you must be thoughtful in how you engage with students and ask them to engage with one another. Moreover, note that students of color are oftentimes forced to police themselves to ensure that they do not come across as too intimidating, emotional or angry. Students of color must be mindful of how they speak in order to be taken seriously. They must strategically phrase our thoughts so that their voices can be heard without offending faculty members or classmates. This is oftentimes exhausting for students and creates barriers to building healthy and mutually beneficial interpersonal relationships. Consider these experiences as you reflect on the kind of learning environment that you are working to facilitate.

- Relationship Building: When considering building relationships with students, and students of color in particular, interrogate your intentions and think about what you hope to gain from building these relationships. Building relationships with students allows you to be a better educator and empowers you to support them as needed.
    - *How can you be more intentional about class introductions at the onset of the semester? How might you use the information shared by students to better support them?*
    - *How well do you know the students that you teach?*
    - *How will you develop relationships with the students of color in your classes?*
    - *How might you be tokenizing the students of color that you build relationships with?*
    - *How will you ensure that you are not tokenizing students of color in your class?*
    - *How do you support the students that you build relationships with?*
    - *How do you benefit from building and nurturing relationships with students? How do you benefit from building and nurturing relationships with students of color specifically?*
    - *How are you encouraging a culture of belonging in the classes you facilitate?*
- Group Work: Students of color oftentimes experience racial harm through interactions with their classmates. In degree programs such as most at Gillings where white people are the majority, group projects can be particularly stressful for students of color. As such, create opportunities for white students to engage in that level of critical thought about themselves and their engagement with Black, Latinx, Asian and Indigenous students. Consider which class projects and activities that you assign groups for vs allow students to self-select.
    - *What is your process for assigning group work? What are your goals in using this process?*
    - *How does the longevity of the assignment influence your process for assigning groups?*

- o *How might your process for assigning groups for projects negatively impact students across racial groups?*
- o *How might racism operate when you allow students to self-select their groups?*
- o *How might racism operate within groups that you assign for certain assignments?*
- o *When considering the importance of centering the needs of student color, what activities are suited for students to self-select their groups? Which activities lend themselves to more benefit from assigning groups?*
- o *What settings, activities and group creation methods work best together to prevent harmful effects on students across racial groups?*
- Teaching Assistants: Teaching Assistants (TAs) play an increasingly important role in the learning experiences of all students, and particularly students of color. TAs often are responsible for grading, teaching support, and classroom management and facilitation. As such, TAs require much of the training and support that faculty receive to best support students. Faculty should consider how they are supporting the professional development of TAs by ensuring that they have opportunities to further develop anti-racists frameworks through which they operate. TAs oftentimes have more hands-on engagement with students and ensuring that they are well equipped to engage with students from various racial backgrounds is essential to creating inclusive classroom environments. Moreover, faculty must also consider their relationships with the TAs that they are working with. TAs bring a lot of knowledge and experience to the classroom experience and faculty should work to make space to engage their voices and their leadership which being sure not to overburden them.
  - o *How might your hiring practices be creating additional barriers to students of color interested in being teaching assistants?*
  - o *How can you encourage and support students of color interested in teaching assistant positions?*
  - o *What is your understanding of a teaching assistant's role in your class? How is that understanding shaped by your racial lens?*
  - o *How do you distribute the workload between yourself and the teaching assistants that you work with?*
  - o *What roles do TAs play in determining deadlines for assignments, grading and other TA work?*
  - o *What kind of support do you offer to your teaching assistants? What processes are in place to support TAs who need additional time or face extenuating circumstances interfering with their TA role?*
  - o *How will you support TAs of color who face racism in the classroom?*
  - o *How do you elevate the voices, knowledge, ideas, and perspectives of teaching assistants?*
  - o *How are teaching assistants trained to engage with students from various backgrounds and cultures? What role do you play in that teaching?*
  - o *What kind of additional professional development do you (or are you willing to) provide to your teaching assistants? How can you meaningfully integrate and center anti-racism pedagogy and practice into these professional development opportunities?*
  - o *In what ways are teaching assistants underutilized? In what ways are they being overutilized or potentially exploited?*

- o *How do you/will you frame conversations about racism and anti-racism with teaching assistants?*
- o *How do you evaluate the performance of teaching assistants?*
- o *How will you integrate assessing anti-racism in your evaluation of teaching assistants?*

Resources on Anti-Racism in Interpersonal Dynamics:

- [Navigating racism: Black graduate students need support](#)
- [3 Ways to Support BIPOC Students in the Classroom](#)
- [7 Ways of Teacher Can Support Black and Brown Student](#)
- [Privilege, Power, and Justice in the Classroom](#)
- [Tips on Facilitating Effective Group Discussions](#)
- [8 Ways to Improve Group Work Online](#)

General Reflection and Action Steps:

What barriers exist for you in facilitating anti-racist interpersonal dynamics?	
What specific actions will you take to facilitate anti-racist interpersonal dynamics?	
What types of support and education do you (and members of your teaching team) need in order to further sharpen your antiracist knowledge and understanding in this area?	

Classroom Management and Facilitation
Learning Objectives: By the end of this section, you will be able to

- *Critique concepts of power and expertise and identify how the academy structures knowledge and knowledge legitimacy through a white supremacist lens*
- *Identify the challenges that you experience that prevent you from failing gracefully and practicing humility, and determine action steps to create more opportunities for you to model this behavior for students*
- *Create a framework that promotes bi-directional power sharing that amplifies student voices and encourages collective accountability*
- *Describe how you will engage in race conscious dialogue that encourages critical thought and disrupts white silence and white solidarity*
- *Assess your current processes for addressing conflict and racial harm*
- *Develop a plan for how to address conflict and racial harm through practices that center the needs of the harmed parties*
- *Identify opportunities to create and sustain a student-centered learning environment*
- *Describe methods for reducing and addressing harm as it occurs in real time*

When considering how to manage and facilitate your classroom, identify, and reflect on how your identities inform how you position yourself. Your social position frames the way you view and navigate power dynamics, practice humility, conceptualize accountability, and manage conflict. As a result, it is very important to explicitly name your social position during your classes so that your students get a better sense of what is framing the way that you are teaching and engaging with them. When considering the ways that you engage in the classroom, continue to reflect on how white supremacy culture informs your conceptions of power, accountability, and conflict. Consider how white silence and white solidarity, tone-policing, neutrality and "colorblindness", objectivity, minimizing harm experienced and claims of "reverse racism" serve to maintain the dominance and comfort of white people at the expense of students of color.

- <u>Expertise and Power:</u> Think about who can be an expert and how this is deeply reflective of who has power. Co-teaching models are used in many classes across Gillings and is one way to demonstrate humility. However, if you are a faculty member that seeks to create student-centered learning environments, engage in intentional practices where power is shared, and knowledge is co-created between the students and yourself. Student-centered learning environments redistribute power more equitably, which give students agency over what they learn and how they learn it. Feedback from faculty serves to support learning rather than simply rating and sorting students. Student-centered learning environments recognize that students all bring their own knowledge and expertise to the classroom. Opportunities for peer-to-peer learning are missed when you silence the voices of students. Acknowledge that you can learn just as much from your students as they can learn from you, and then structure your pedagogy accordingly.
  - *What characteristics or qualifications denote an expert?*
  - *How may your understanding of expertise be rooted in white supremacy and privilege?*
  - *What limitations do we place on learning when expertise is narrowly defined based on degrees, awards and academic publications?*
  - *How can self-describing ourselves as experts limit our ability to be challenged in our thinking and open to new ways of thought?*
  - *What are some alternate ways to describe the depth of your knowledge?*

- *How might reframing your perception of knowledge and legitimacy create space for various forms of knowledge to be recognized and valued in your classroom and public health at large?*
- *What kind of power structure do you seek to establish in your classroom?*
- *What does a student-centered learning environment look like to you?*
- *How do you demonstrate the value that you have for student voice in your class?*
- *How can you work to shift power dynamics in your class and create a student-centered learning environment?*
- *What kind of strategies, activities and exercises do you employ to get students comfortable with using their voice in class?*
- *How are you setting the tone at the beginning of the semester for the way power is to be distributed and shared in the learning spaces that you facilitate?*

- <u>Modeling Behavior:</u> As a faculty member who seeks to root your pedagogy in anti-racism, you should be practicing anti-racism consistently. One of the most important things a faculty member can do for students is to model the behavior and mindset that you expect from them. One way of doing this is engaging in radical truth telling, which requires that you challenge social norms and mainstream ideas that oftentimes go undisputed. Radical truth telling implores that we share our thoughts, ideas and stories in ways that feel authentic and emotionally responsive to us. This practice, which derives from the Black feminist tradition teaches us not to soften our language for the comfort of the oppressor and encourages us to use language that highlights the violence of oppression and speaks truth to our lived experiences. As a faculty member, radical truth telling can look like learning to be comfortable with naming your social position and how that impacts your understanding of the world and public health practice. It also means acknowledging where and when you are wrong graciously, exercising cultural humility and acting on your commitment to learn and then practice anti-racism.
  - How do you show up authentically in the fullness of your identities in your class?
  - How do you model failing graciously in public?
  - How and where do you normalize failing publicly?
  - What are the specific ways that you center anti-racism in your research, mentoring, teaching and practice? What specific actions are you taking?
  - What are some important lessons that you have learned about yourself and your work as you continued your work to be anti-racist?
  - What experiences are you willing to share to your students?
  - How will you engage in radical truth telling without inflicting harm on students of color?

- <u>Community Agreements:</u> Opportunities for faculty and students to come up with community agreements collaboratively help create [standards](#) regarding how everyone engages with and relates to each other. It creates a culture of respect and encourages community care which is important in learning spaces where challenging topics will be wrestled with. Community agreements are different from class rules because they are a living document co-created between faculty and students. Engaging in this participatory process can ensure that everyone's needs, and expectations are considered.
  - *What does accountability mean to you?*
  - *How will you create a culture of collective accountability?*
  - *What does accountability mean for you? For students? For yourself?*

- o *Who has the power to hold who accountable in your class? How can this process be bi-directional?*
- o *What are the agreed upon potential consequences for not adhering to community agreements?*
- o *What is your process for creating community agreements in your classroom?*
- o *To what extent do you center student voice in the creation of community agreements? How?*
- o *How often do you revisit and amend your community agreements throughout the semester?*

- Learning Processes and Class Discussion: Class discussion are good opportunities to encourage students to challenge persisting ideas and assumptions, exchange perspectives and engage in higher level thought. Both students and faculty come to class with their own opinions and experiences. Name that and encourage students to stray from sharing opinions. Instead, focus on unpacking the rationales behind their thought processes and yours. Moreover, encourage students to be self-aware and to make space and take space as appropriate during class discussion. Ask students questions that encourage critical thought and avoid dichotomous questions. Additionally, be mindful of the lack of engagement from white students when racism is brought up, or the tendency of white students to rely on buzzwords and disassociating themselves from these issues by speaking in third person. Lastly, consider that racism is an ongoing form of violence that Black and Brown students are forced to grapple with daily. As students are being inundated with racial trauma continuously, be sure to consider what genuine support looks like particularly as these issues are raised in class discussions. Offer opportunities for students to engage in racial caucusing where appropriate. Where possible, if you plan on raising discussion around current racist events, be sure to provide students a heads up in advance and offer Black and Brown students the opportunity to opt out of class discussions that may be mentally taxing. Be sure not to expect Black and Brown students to retraumatize themselves for the sake of white people learning about racism. The students you teach should not be sacrificial lambs in this way.
  - o *How do you guide class discussions?*
  - o *How do you define critical thinking in your class?*
  - o *How do you encourage critical thinking in your class? How do you model critical thought?*
  - o *How are you engaging and encouraging transformational thinking and growth mindsets?*
  - o *How and where are students afforded the opportunity to be reflective about their social position throughout the course of your class?*
  - o *How are you preparing students to meaningfully challenge existing systems?*
  - o *How will you ask students to confront white fragility?*
  - o *How will you work with white students to disrupt, unpack, and interrogate collective white silence and white solidarity that is counterproductive the learning?*
  - o *How and when are students of color being forced into class discussions where they must debate their humanity and legitimacy? How will we redress this?*

"Facilitating conversation effectively is a skill that must be developed but there is no particular formula for how to do this well. My approach is deeply informed by my lived experience as a Black woman. What I can say is that having humility is crucial. And in addition to that, co-creating values and rules that establish

how we will treat each other in classroom helps to guide how we engage with in each in the classes that I teach. Setting expectations at beginning of the course is important, everyone is here to learn and so we have to agree to certain norms for the space and hold each other accountable to maintaining that. If we, as faculty, lead with that in mind then facilitating conversations becomes less challenging. Particularly when traumatic topics arise, fall back on the rules for engagement and values that were collectively established. Avoid issues by demonstrating care when engaging in class discussion on topics that may be traumatizing to students.

-Dr. Dana Rice, UNC Gillings School of Global Public Health

- Conflict Transformation: One of the biggest issues regarding classroom management is the inability to handle conflict in class in ways that promote healthy communication, build relationships and redress inequities. Oftentimes racial harm inflicted on students of color by faculty members or peers are inadequately addressed and, in many cases, the approaches to remediation used to address racial harm only serves to further exacerbate the issue or silence and ignore the harm caused altogether. This is unacceptable. Faculty need to spend time thinking through the strategies they have at their disposal to address conflict and harm as it arises. Faculty also need to sharpen their anti-racist lens so that they can identity harm and understand, for example, why a microaggression was inappropriate. It cannot be on students of color shoulders to educate white people who harm them. Students of color are not in your classes to serve as your personal anti-racist educators, do not place that burden on them. Recognize that the key to effective conflict management is to be intentional, not necessarily to be perfect. Restorative and transformative justice practices have been making rounds in harm reduction spaces and can provide useful strategies for addressing conflict and harm.
  - o How does your social position help or hinder your ability to recognize and address racial harm as it arises?
  - o Do you find it difficult to identify racial harm before it is pointed out to you? Why or why not?
  - o In what ways might you have been complicit in racial harm (e.g. microaggressions)?
  - o Why do you think you might have you been complicit in racial harm? Why did you opt to stay silent, rather than address it? What might you have done differently?
  - o How do you address discrimination and/or harm when it comes up in your class?
  - o How can you prioritize the needs of those harmed? How might you engage the harmed party in restoration and repair of harm?
  - o How can you engage perpetuator(s) of harm?
  - o What can collective accountability look like? How will you facilitate accountability in your class?
  - o How can you use restorative and transformative justice practices to address the harm?

Resources on Anti-Racism in Classroom Management and Facilitation:
- [Conflict Transformation](#)
- [What is Transformative Justice?](#)
- [Introduction to Restorative Justice](#)
- [Building Accountable Communities](#)
- [Building an Anti-Racist Classroom](#)

General Reflection and Action Steps:

What barriers create challenges for managing and facilitating anti-racist classrooms?	
What specific actions will you take to manage and facilitate an anti-racist classroom?	
What types of support and education do you need in order to further sharpen your antiracist knowledge and understanding in this area?	

Section 5: Racial Justice Glossary

Define Key Terms
- Advantaged groups: social identity groups that have been historically and perpetually centered in society and experience unearned privileges.
- American exceptionalism: presume that America's values, political system, and history are unique and worthy of universal admiration. They also imply that the United States is both destined and entitled to play a distinct and positive role on the world stage.
- Annexation: the act or an instance of annexing, or adding to something larger, especially the incorporation of new territory into the domain of a city, country, or state *(Source: Dictionary.com)*
- Anti-racism: the active dismantling of systems, privileges, and everyday practices that reinforce and normalize the contemporary dimensions of white dominance *(Source: Kimberle' Crenshaw)*
- Borderline groups: social identity groups that move between being advantaged and disadvantaged depending on the context

- Capitalism: an economic system characterized by private or corporate ownership of capital goods, by investments that are determined by private decision, and by prices, production, and the distribution of goods that are determined mainly by competition in a free market *(Source: Merriam-Webster Dictionary)*
- Chattel slavery: a form of slavery in which an enslaved person is owned forever along with their children and their children's children who are automatically enslaved. Chattel slaves are individuals treated as complete property, to be bought and sold. Chattel slavery was supported and made legal by European governments and monarchs. This type of enslavement was practiced in European colonies, from the sixteenth century onwards. *(Source: The Abolition Project)*
- Settler Colonization: a form of colonization in which colonizing powers create permanent or long-term settlements on land owned and/or occupied by other peoples, often by force. This contrasts with colonialism where colonizer's focus only on extracting resources back to their countries of origin, for example. Settler Colonialism typically includes oppressive governance, dismantling of indigenous cultural forms, and enforcement of codes of superiority (such as white supremacy). Examples include white European occupations of land in what is now the United States, Spain's settlements throughout Latin America, and the Apartheid government established by White Europeans in South Africa.
- Colorblindness: is rooted in the belief that racial group membership and race-based differences should not be considered when decisions are made, impressions are formed, and behaviors are enacted. The logic underlying the belief that color blindness can prevent prejudice and discrimination is straightforward: If people or institutions do not even notice race, then they cannot act in a racially biased manner *(Source: Evan P. Apfelbaum, Samuel R. Sommers & Michael I. Norton)*
- Conflict transformation: the process of moving from conflict-habituated systems to peace systems. This process is distinguished from the more common term of conflict resolution because of its focus on systems change. *(Adapted from Johannes Botes)*
- Cultural humility: incorporates a lifelong commitment to self-reflection, evaluation and critique to redress power imbalances and develop mutually beneficial and non-paternalistic partnerships with communities on behalf of individuals and defined populations. *(Adapted from Tervalon & Murray-García, 1998)*
- Disadvantaged groups: social identity groups that historically and perpetually experience oppression and exploitation in society.
- Displacement: the forced movement of people from their homes or communities, as a result of or in order to avoid the effects of structural violence including but not limited to gentrification, armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters. *(Source: Adapted from United Nations Commission on Human Rights)*
- Genocide: committing any of the following acts with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, such as: killing members of the group, causing serious bodily or mental harm to members of the group, deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part, imposing measures intended to prevent births within the group, forcibly transferring children of the group to another group. *(Source: United Nations Convention on the Prevention and Punishment of the Crime of Genocide)*
- Immigration: from the perspective of the country of arrival, the act of moving into a country other than one's country of nationality or usual residence, so that the country of

destination effectively becomes his or her new country of usual residence. *(Source: Adapted from United Nations Department of Economic and Social Affairs)*

- Imperialism: the policy, practice, or advocacy of extending the power and dominion of a nation especially by direct territorial acquisitions or by gaining indirect control over the political or economic life of other areas. *(Source: Miriam-Webster Dictionary)*
- Implicit bias: the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection. *(Source: Adapted from Kirwan Institute for the Study of Race and Ethnicity)*
- Institutional racism: the unfair policies and discriminatory practices of institutions (schools, workplaces, etc.) that routinely produce racially inequitable outcomes for people of color and advantages for white people. Individuals within institutions take on the power of the institution when they reinforce racial inequities. *(Source: Race Forward)*
- Internalized/Intrapersonal racism: our own private beliefs and biases about race and racism, influenced by our culture. This can take many different forms including prejudice towards others of a different race; internalized oppression—the negative beliefs about oneself by people of color; or internalized privilege—beliefs about superiority or entitlement by white people. *(Source: Race Forward)*
- Interpersonal/Personally mediated racism: the bias that occurs when individuals interact with others and their personal racial beliefs affect their public interactions *(Source: Race Forward)*
- Intersectionality: a paradigm for understanding how the different forms of inequity or disadvantage interact and sometimes compound themselves to shape our experiences *(Source: Adapted from Kimberle Crenshaw, 1991)*
- Lynching: the extrajudicial killing of Black people in the U.S.
- Manifest Destiny: a belief and a sustained racial and imperialist project that the Christian God ordained United States settlers and land speculators to occupy the entire North American continent and claim territorial, political, and economic sovereignty over its people and resources (Source: Sociology)
- Mass criminalization: the use of criminal law, policing, and imprisonment as proxies for exerting social control. Predominantly Black and Brown communities, from colonial era to the present.
- Mass incarceration: the unique way the U.S. has locked up a vast population in federal and state prisons, as well as local jails. Mass incarceration disproportionately and intentionally targets Black and Latinx people.
- Microaggression: the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership (Source: Derald Wing Sue)
- Paternalism: the policy or practice on the part of people in positions of authority of restricting the freedom and responsibilities of those subordinate to them in the subordinates' supposed best interest
- Patriarchy: a form of mental, social, spiritual, economic and political organization/structuring of society produced by the gradual institutionalization of sex-based political relations created, maintained, and reinforced by different institutions linked closely

together to achieve consensus on the lesser value of women and their roles. These institutions interconnect not only with each other to strengthen the structures of domination of men over women, but also with other systems of exclusion, oppression and/or domination based on real or perceived differences between humans, creating States that respond only to the needs and interests of a few powerful men. (Alda Facio)

- People of color (PoC): A term coined by Black leaders in the 1960s that has evolved to refer to members of racially marginalized groups, including but not limited to Black, Indigenous, and Asian people. Many believe that this term has now developed into an identity that politically mobilizes many racially marginalized individuals towards common goals. *(Source: Adapted from Washington Post article)*

- Positionality: how differences in social position and power shape identities and access in society. Citing a few key definitions of positionality, Misawa (2010, p. 26) emphasizes the fluid and relational qualities of social identity formation while also noting that "all parts of our identities are shaped by socially constructed positions and memberships to which we belong" and which are "embedded in our society as a system." Pascua Yaqui/Chicana scholar M. Duarte (2017, p. 135) describes positionality as a methodology that "requires researchers to identify their own degrees of privilege through factors of race, class, educational attainment, income, ability, gender, and citizenship, among others" for the purpose of analyzing and acting from one's social position "in an unjust world." *(Source: CTLT Initiatives)*

- Privilege: certain social advantages, benefits, or degrees of prestige and respect that an individual has by virtue of belonging to certain social identity groups. Within American and other Western societies, these privileged social identities—of people who have historically occupied positions of dominance over others—include whites, males, heterosexuals, Christians, and the wealthy, among others. *(Source: Justin García)*

- Restorative justice: a theory of justice that emphasizes repairing the harm caused by criminal behavior. It is best accomplished through cooperative processes that allow all willing stakeholders to meet, although other approaches are available when that is impossible. This can lead to transformation of people, relationships and communities. *(Source: Centre for Justice & Reconciliation)*

- Tokenism: the practice of making only a perfunctory or symbolic effort to do a particular thing, especially by recruiting a small number of people from underrepresented groups in order to give the appearance of sexual or racial equality within a workforce *(Source: Chippewa Valley Equality Initiative)*

- Transformative justice (TJ): a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence. TJ can be thought of as a way of "making things right," getting in "right relation," or creating justice together. Transformative justice responses and interventions 1) do not rely on the state (e.g., police, prisons, the criminal legal system, I.C.E., foster care system (though some TJ responses do rely on or incorporate social services like counseling); 2) do not reinforce or perpetuate violence such as oppressive norms or vigilantism; and most importantly, 3) actively cultivate the things we know prevent violence such as healing, accountability, resilience, and safety for all involved. *(Source: Transform Harm)*

- White savior complex: defined as an idea in which a white person, or more broadly a white culture, "rescues" people of color from their own situation. *(Source: Black Equality Resources)*

- Structural competence: describes the ability of health care providers and trainees to appreciate how symptoms, clinical problems, diseases and attitudes toward patients, populations and health systems are influenced by 'upstream' social determinants of health. *(Source: Jonathan M. Metzl & Helena Hansen)*
- Racial equity/Racial justice: the systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures. *(Source: NEA)*
- Racism: race prejudice plus power; specifically, to refer to individual, cultural, institutional and systemic ways by which differential consequences are created for different racial groups. The group historically or currently defined as white is being advantaged, and groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.) are being disadvantaged. *(Source: Racial Equity Tools)*
- Restorative Justice: a theory of justice that emphasizes repairing the harm caused by crime and conflict. It places decisions in the hands of those who have been most affected by a wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasizes individual and collective accountability. Crime and conflict generate opportunities to build community and increase grassroots power when restorative practices are employed. *(Source: The Movement for Black Lives)*
- Segregation: the state sanctioned and enforced practice of separating races across space in order to extract resources from Black communities and funnel an excess of resources into white communities. This encompasses a variety of policies and practices that separated racial groups in housing, education, and other services.
- Structural/systemic racism: the cumulative and compounding effects of an array of societal factors, including the history, culture, ideology and interactions of institutions and policies that systematically privilege white people and disadvantage people of color. *(Source: Race Forward)*
- White fragility: a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium (*DiAngelo, 2011*).
- White supremacy: a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege. *(Source: Elizabeth "Betita" Martinez)*
- Whiteness/white racialized identity: the way that white people, their customs, culture, and beliefs operate as the standard by which all other groups of are compared. Whiteness is also at the core of understanding race in America. Whiteness and the normalization of white racial identity throughout America's history have created a culture where nonwhite persons are seen as inferior or abnormal. *(Source: NMAAHC)*
- Xenophobia: attitudes of fear, dislike or hatred of foreigners that result in violent practices that inflict bodily harm and damage towards foreigners. *(Source: Adapted from African Centre for the Constructive Resolution of Disputes)*

Section 6: Additional Resources

Self-Care Resources & Thought Pieces:
- [Self-Care Strategies for Survival: Sustaining Oneself in Social Justice Movements](#)
- [5 Ways to Engage in Social Justice Through Self-Care](#)
- [Subversive Self-Care: Centering Black Women's Wellness](#)
- [Why Self-Care Is a Critical Component to Racial Justice For Black People](#)
- [Audre Lorde Thought of Self-Care as an "Act of Political Warfare"](#)
- [How To Balance Activism and Self-Care, According To A Wellness Coach](#)

More Guides & Repositories:
- [Teaching Race: Pedagogy and Practice](#)
- [The Anti-Racist Discussion Pedagogy](#)
- [Inclusive Excellence Resources](#)
- [Racial Equity Tools Glossary](#)
- [Abolition Science Podcast Episodes](#)

Books:
- We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom by Bettina L. Love
- Teaching Critical Thinking: Practical Wisdom by bell hooks
- Pedagogy of the Oppressed by Paulo Freire
- Are Prisons Obsolete by Angela Davis

Articles:
- [Breakin' down Whiteness in Antiracist Teaching: Introducing Critical Whiteness Pedagogy](#)
- ["When Saying You Care Is Not Really Caring": Emotions of Disgust, Whiteness Ideology, and Teacher Education](#)
- ["And our Feelings Just Don't Feel it Anymore": Re-Feeling Whiteness, Resistance, and Emotionality](#)
- ["Why Do You Make Me Hate Myself?": Re-Teaching Whiteness, Abuse, and Love in Urban Teacher Education](#)

Additional Resources:
- [Inclusive Classrooms: Center for Faculty Excellence](#)

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Section 8: Appendix A

Supplemental Positionality Activity

Learning Objectives: By the end of this activity, you will be able to
- *Describe how systems of power work to shape your social position*
- *Identify upstream factors that hold up systems of power and oppression*
- *Explain how people are classified within systems of power and oppression*
- *Identify how social position influences your self-perception and interactions with others*
- *Examine how your life has been impacted by the ways that you experience different systems of oppression*

Spend some time thinking through the activity below. Up until now, we primarily focused structural racism. However, within groups individuals have multiple identities that carry different social advantages and disadvantages. For example, Black women and Black men have different experiences. While Black men receive many benefits from sexism, they experience unique burdens when their race and gender clash under our current systems of power. Oppositely, Black women who are burdened by sexism and misogynoir experience challenges unique to the intersections of their marginalized identities as Black people and women. Many Black Feminists built on this idea including Patricia Hill Collins who called this phenomenon "Double Jeopardy," and Kimberle Crenshaw later coined the term "intersectionality" to give visibility to the multiplicative nature of oppression that Black women experience. We must hold space for the complexities of people and understand that we all carry social advantage and disadvantage. The ways that our identities intersect influence the ways that we experience the world. The purpose of this activity is to provide you with an opportunity to map out identities and identify how different people with different social identities experience systems of oppression.

Consider within the context of the U.S. which identity groups are advantaged, those that are disadvantaged, and those that are border line which may move between advantage and disadvantage depending on the context. Then, identify the system of oppression that is associated with each social identity category. Finally, note which identity you fall under for each social identity category and identify whether your identity is advantaged or disadvantaged.

Advantaged groups: social identity groups that have been historically and perpetually centered in society and experience unearned privileges
Disadvantaged groups: social identity groups that historically and perpetually experience oppression and exploitation in society

Social Identity	Identify the advantaged groups associated with each social identity category.	Identify the disadvantaged groups associated with each social identity category.	Identify the system of oppression associated with each social identity category.	Identify your own social identity for each social identity category.	Do you experience more social advantage, or disadvantaged group as a result of this facet of your identity?
Race/Ethnicity					
SES					
Gender					
Sex					
Sexual Orientation					
National Origin					
First Language					
Physical, Emotional, Developmental (Dis)Ability					
Age					
Religious or Spiritual Orientation					

Activity Adapted from [Matrix of Social Identities and Social Statuses](#)

Reflection Questions:
- *Which of your identities were easy for you to identify? Which were difficult for you to identify? Why?*
- *Which of your identities do you think about least often? Which do you think about most often? Why?*
- *Which of your identities are you the most comfortable with? Which are uncomfortable to identify? Why?*

- *Which of your identities are the most important to you? Which are the least important to you? Why?*
- *Which of your identities have the strongest effect on…*
  - *How you perceive yourself?*
  - *How other people perceive you?*
  - *How you perceive other people?*
- *What identities would you like to learn more about? To what extent is that possible? How would you go about learning more about these identities?*
- *What identities do you share with the people you surround yourself with? (friends, family, neighbors, colleagues, parishioners, etc.) What identities, different from your own, do the people that you surround yourself with have?*
- *What identities could you completely or almost completely avoid in your personal life?*
- *What identities do you commonly find yourself surrounded by in spaces where you have little control (work, school, etc.)?*
- *What, if any, other patterns do you notice after observing and reflecting on your identity where privilege shows up in your life? What about how oppression shows up in your life?*
- *How do the identity groups you do and do not surround yourself with shape your perception of yourself? Of other people? Of your work? Of the world?*
- *Identify 3 specific ways in which you have been oppressed due to your identities.*
- *Identify 3 specific ways in which you have been privileged due to your identities.*