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### Whiteness 101: Racial Identity Work for White Educators to Advance Antiracist Pedagogy

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University of San Francisco

# **Whiteness 101: Racial Identity Work for White Educators to Advance Antiracist Pedagogy**

A Field Project Proposal Presented to  
The Faculty of the School of Education  
International and Multicultural Education Department

In Partial Fulfillment  
Of the Requirements for the Degree  
Master of Arts in International and Multicultural Education

By  
Meghan Slan  
May 2021

# **Whiteness 101: Racial Identity Work for White Educators to Advance Antiracist Pedagogy**

In Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

in

INTERNATIONAL AND MULTICULTURAL EDUCATION

by  
Meghan Slan  
May 2021

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project has been accepted in partial fulfillment of the requirements for the degree.

Approved:

Rosa M. Jimenez, Ph.D.  
Instructor/Chairperson

May 18, 2021  
Date

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*“The first step of getting free is admitting you have a colonized mind. You have to accept that pretty much everything you come to understand about the human experience was taught to you from a White supremacist, capitalist, patriarchal frame of thinking” (Delenciaga, 2020).*

## ABSTRACT

Whiteness, White privilege, and racial inequality are pervasive in K-12 schools and universities. Recognizing that race is a human invented classification construct that has had and continues to have a direct causal effect on the historical and present inequality of the United States, White educators must reckon with their own racial identities as White people in a White supremacist society. White educators are complicit in reproducing White supremacist societal structures through K-12 schooling and in universities, thus bearing responsibility to disrupt, dismantle and rebuild a more just and equitable education system. This field project incorporates my experiences as facilitator of a learning community on Whiteness for White-identified faculty and staff at a private university in the San Francisco Bay Area. The dialogue-based series was offered to White identified faculty and staff to establish a deeper understanding of White identity in relation to BIPOC and to develop skills to confront and disrupt the impacts of Whiteness personally and professionally, and to critically examine our relationship to Whiteness while reimagining what White allyship and co-conspiracy looks like through an equity-minded framework. As an educator outside of the university, my intended goal is to modify and adapt this resource for use across a variety of educational settings including in elementary education, community organizations, and even corporate settings; everywhere where Whiteness operates and White Supremacy is enacted.

**Keywords:** Whiteness, White privilege, White supremacy, critical pedagogy, antiracism.

## EDITORIAL NOTE ON SPELLING

This work contains Canadian spelling.

## CHAPTER I

### INTRODUCTION

*Education then, beyond all other devices of human origin, is a great equalizer of the conditions of men - the balance wheel of the social machinery.*

*- Horace Mann, pioneering American educator, 1848*

I have always loved learning people's stories, wondering the backstory of every person I passed on the street, who was in their family, what did they do, where did they grow up? As a fresh faced 20-year-old university graduate this curiosity compelled me to pursue a career in journalism. My love of storytelling merged with the ever-growing realization that everybody's back story was not as happy and carefree as the stories I imagined for them. Coming of age as the "war on terror" began in the aftermath of the tragedy of 9/11 as the world endured the George W. Bush years of codified terror, my sense of justice, and more specifically, injustice emerged. I found myself wanting to learn more about the truth of people's lived experience and history, and how these experiences shaped the evolution of their current selves. After a few years working at a Canadian national broadcaster, growing weary of the corporate politics of a big television station, I followed my heart and returned to school to become a teacher.

Canada prides itself on being a "cultural mosaic", in sharp contrast to the "melting pot" of America. My teaching cohort was definitely multiracial, however the vast majority of us were White women. It was in my teacher education program that I learned about equity, as opposed to equality, the Toronto District School Board is Canada's largest, and North America's most diverse school board, with a vast range of communities and huge socioeconomic divides. The most coveted jobs in the school board were in predominantly White, middle-upper class enclaves, where the public school population was shrinking as parents enrolled their children in private schools. Thus, the majority of available positions were in the growing working-class



areas and in the recent immigrant communities, which were then referred to as “inner city” schools (i.e., not White).

After teaching in a middle class, predominantly White and Asian school (much like the schools I attended growing up), I moved to California and taught 4th and 5th grade Social Studies in an independent school in the San Francisco Bay Area. I was handed a textbook and told to teach about Spanish explorers and conquistadors, the Mission system, Prince Henry’s sailing school, and Christopher Columbus. Indigenous genocide and erasure were relegated to Whitewashed side notes. Slavery was taught as something that happened in the past, something America had “moved on from”. Now in my early forties, it has only been through my own learning, my own educational experiences that I have learned the painful and violent truth of the prison industrial complex, Jim Crow, and redlining. By seeking out and absorbing inclusive history of both the United States and Canada, I have learned how these countries were built on the backs of Black, Brown, Asian, and Indigenous bodies.

In one of my early years teaching in Dublin, California, during Parent Teacher conferences, one student’s mother shared with me that their family identifies as Black, not African American, as they have no roots that they can trace before life in America. I am ashamed that this was the first time that I truly realized the gravity and historical significance of identifying as Black. This was a pivotal moment and the beginning of my quest and dedication to learning deeply about the entrenched, intersecting systems of oppression in this country (as well as Canada), which stem from racist policies and remain centered around racism.

My years immersed in the International and Multicultural Masters of Arts at the University of San Francisco has radically altered my perspective as an educator. As an experienced classroom teacher, I have always considered myself an effective educator, one who

deliberately and intentionally meets the academic and socio-emotional needs of all my students. My eyes have been peeled open to the realities of a system that favours those from the dominant class. My own teaching experiences have mostly been in middle- and upper-class communities. The rose-coloured glasses of privilege were lifted as I learned about the entrenchment of oppression and marginalization not only in our education system, but across all systems in both the United States and Canada, and which also permeate the globe. Prior to the Covid-19 pandemic while in the classroom with my peers and their students I observed how disparate the everyday realities remain between students from different backgrounds. While I have always been committed to ensuring that every student receives an equitable opportunity for academic success, I now understand that the attainment of this goal requires an interconnected system that goes far beyond individual performance in the classroom. What is required is nothing short of a top-down reimagining of our education institutions and the complete transformation of our contemporary society into one which values true equity and justice.

During my time at the University of San Francisco I have had the opportunity to sit on the first ever Student Advisory Board in the Diversity and Justice (DIJ) Office<sup>1</sup>, the university's institutional equity office. Through this role I have had the opportunity to learn from and work closely with the Chief Diversity Officer, a nationally recognized diversity and inclusion expert and thought leader in advancing inclusivity, social justice and implementing equitable strategies and solutions. This role granted me a number of learning and facilitation opportunities, including the development of this field project.

My own lack of understanding concerning the Whitewashed elements of the history of the United States and Canada, combined with the above experiences, shaped my interest in

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<sup>1</sup> Pseudonym.

developing a field project that connects these three areas: my classroom teaching experience as a social studies elementary teacher, my graduate training in racial justice, and my new professional opportunities in racial identity work in higher education.

Our current social contexts demonstrate that America as a country has failed to justly acknowledge and repair the legacy of chattel slavery. The rise of the Black Lives Matter (BLM) movement and calls for addressing the systemic racism built into America's institutions have been exacerbated by yet more Black death at the hands of police officers. For more than a year now, our world has been facing a global health pandemic that further illuminated the inequities of our country and has disproportionately affected communities of colour. As the tumultuous year of 2020 moved forward it culminated in a contentious election in which White supremacist politicians and their supporters stoked and precipitated a treasonous and violent insurrection at the United States Capitol building. As I observed these events from my quarantined reality, my resolve to work in service of radically transforming not only the educational landscape strengthened. But I knew this was not enough. The unaddressed and unresolved violence and trauma of our nations requires nothing less than overall economic, social and political transformation. Addressing and ultimately disrupting White supremacy means overhauling the underlying structures and systems, starting in one's own community. The magnitude of the entrenchment of White supremacy in every facet of our settler-colonial society is by design. A majority of White people are so advantageously positioned that thought is rarely given to challenging the status quo, which rewards our acquiescence to continued oppression.

White educators such as myself, who teach in predominantly White educational settings, have a social responsibility for educating White communities (children and adults) about the realities of history, racism and injustice in this country. Failure to do so will result in the

continual upholding of a White supremacist system in which the dominant group will maintain unearned advantages economically and politically. Disrupting this injustice and inequity is essential to the creation of a more just society and the only way to build a path toward healing our seemingly insurmountable racial divide. My experiences in both the K-12 setting as a White teacher and in the university setting as a graduate student inform my interest in pursuing this field project of developing racial identity work with K-20 educators.

According to the United States Department of Education (2020), almost 80% of the teaching force is White and female, while students of colour increasingly make up the majority of public school students (US Department of Education). In the higher education context, much of the push for diversity has focused on intentionally recruiting students of colour in order to diversify the student body with the laudable goal of promoting multiculturalism, however, these policies do not and cannot address the institutional factors that maintain hegemonic White supremacist power in the upper administrative echelons. Much of the research on diversity, inclusion and antiracist practices in universities focuses on students, and not the interrogation of institutional structures. Interrogating the institutional policies requires recognizing who holds leadership and power, and will result in a necessary reckoning: Who does “diversity” benefit? Who is it serving? With White people, mostly men, still holding the positions of power, the answer seems clear.

The history of the United States and Canada is a violent racial history. Beginning with the brutal colonization and genocide of the Indigenous peoples on this land, continued through chattel slavery and later defacto legalized slavery through the prison industrial complex, racial oppression had an undue influence on developing and maintaining the institutions of America. A vast body of research and evidence exists that conclusively illustrates that the education system

continues to be inequitable, unjust, and traumatic for many students. The K-20 educational system in America continues to replicate White supremacy at all levels, through curriculum, teaching practices, a lack of diversity of educators, and a lack of reckoning with America's foundational racism. The enduring effects of *Brown v. Board of Education* remains and can be seen in contemporary educational policy.

One often overlooked and perhaps unintended consequence of the *Brown* legacy was that it was highly detrimental to Black education and educators because with integration came a loss of decision-making authority. The inexplicably intertwined attitude of benevolence associated with *Brown* and the desegregation movement loudly exclaimed that desegregation was a benefit to Black students, while there was no discussion and a complete lack of recognition of how White students would also gain from integration. It was understood that segregation was bad for Blacks but why were the same assumptions not made about White students' segregation? Despite *Brown v. Board of Education*, K-12 schools remain woefully segregated and unequal. A 2016 study of public school funding by EdBuild found that over half of the country's students are in racially concentrated districts where more than 75% of students are either White or non-White.

In universities, there is also racial disparity among faculty, administrators, and students. White privilege, White supremacy and racism look different in higher education. Enhancing structural diversity on college campuses by increasing the proportion of Black students who graduate high school and enroll at all-White, historically White, or Predominantly White Institutions (PWI) was one strategy for fulfilling the integration ideals of *Brown v Board of Education*. While diversity and inclusion are adequate tactics, such tactics are an insufficient means of affecting the degree of change necessary to make true racial integration possible.

Strayhorn and Johnson's (2014) study on cross racial interactions found that these types of acquaintances are positively related to students' sense of belonging, yet they have a greater effect on Black students, than White students, who feel that they belong even if they do not interact with those who are not White. This reinforces the normative, non-racialized aspect of Whiteness. Further, while diversity and inclusion are certainly necessary, true equity cannot be reached without addressing the lack of diversity in the upper echelons of administration. In this context, disrupting the hegemonic reproduction of dominant groups that allows for systemic racial oppression, must specifically be undertaken by White educators in predominantly White institutions. There is an integral responsibility of dismantling oppressive and unjust structures that must fall on the shoulders of those who have been traditionally part of the dominant class.

### **Statement of the Problem**

I frame the statement of the problem as one where Whiteness, White privilege, and racial inequality are pervasive in K-12 schools and universities. To begin we must recognize that race is a human invented construct for the purpose of oppressive classification that has, and continues to have a direct causal effect on the historical and present inequality in the United States. As the majority of public educators, White educators must reckon with their own racial identity as a White person in a White supremacist society.

Race is a social construct (Omi and Winant, 2015), a way to categorize people into hierarchies of power based on skin colour. Racism was and is borne of racist policies designed to keep dominant groups in power, coupled with racist beliefs and social practices stemming from those policies. Racism is rooted in power, maintained through prejudicial effect and surgically coded into police and law to evade detection and continue to drive inequality. Racism is continually reproduced through the inequitable power structures, institutions, and social

systems of which our society is comprised. Bergerson (2003) states that White is a racial category and that the unwillingness of White people to recognize themselves as racialized is one of the most harmful aspects of supposed neutrality. By normalizing Whiteness, White people deflect, ignore and dismiss their racialization, thereby denying their privileged status and role in racial dynamics.

For schooling to be truly liberatory, White educators must challenge dominant ideology, interrogate and dismantle White privilege, and recognize the dangerous normativity of Whiteness, while validating and centering the experiences and voices of people of colour. This is especially true in the educational system in North America where 80% of the teaching force is White, and we have a public education system that was designed to uphold and reproduce White cultural norms and promote assimilation (Freire, 1972; Giroux, 2003). In order to meaningfully participate in the dismantling of systemic oppression White teachers require an ongoing, critical, reflexive antiracist practice. Becoming cognizant of their own Whiteness and how such exertions of Whiteness impact us all is a requirement for a full understanding and commitment to racial justice (Matias and Mackey, 2016).

Normalizing Whiteness in educational settings contributes to the societal reproduction of inequality. White teachers who do not recognize and interrogate their own Whiteness model and perpetuate Whiteness norms to their students. Educators who continually dismiss this self-examination thus recycle the structure of race and White supremacy in education and society as a whole (Matias, 2003). In introducing critical Whiteness pedagogy, Matias et al. (2014) outline how educators normalize their dispositions under the mechanisms of Whiteness-at-work (Yoon, 2012), colour-blind ideology (Bonilla-Silva & Embrick, 2006), and denial (Solomona, Portelli, Daniel, & Campbell, 2005) such that they fail to recognize the dominant ideologies of Whiteness

(Picower, 2014). Coming to understand the White racial identity can be a difficult process for White educators who may only be initially understanding their own direct complicity in reproducing White supremacist power structures. This process requires emotional and racial stamina. However, this reflexive practice forms the essential building blocks for cultivating antiracist teachers committed to racial justice. White educators must work through the emotional discomfort and learn the foundations of race before doing the work of dismantling White supremacy in their classrooms (Matias et al., 2014).

In the university and college setting, efforts of diversity, social justice, and inclusive excellence are often co-opted to promote agendas that maintain the status quo and uphold White privilege, rather than serving the populations of students of colour (Harris, Barone and Davis 2015). Well-meaning policies, diversity statements and commitments that are not explicitly critical of systems of institutionalized privilege will fail to create genuine inclusive and equitable campus climates. In fact, these policies may inadvertently reinforce exclusion and maintain inequity through the rhetoric of diversity, social justice and inclusive excellence. Understanding the true impact of this rhetoric can help raise educator's awareness of the necessity of challenging these entrenched belief systems while simultaneously encouraging them to acknowledge their own complicity (Harris, Barone and Davis, 2015). Racial identity work for White educators and administrators is crucial to antiracist efforts to upend White supremacy on college campuses.

College campuses are paradoxically sites of both Whiteness normalization and disruption (Cabrera, 2014). Much of the research and scholarship in this arena focuses on the experiences of students of colour. There are far fewer examinations of how White students see and experience race in college. The pervasiveness of White racial privilege is critical to address in



improving the racial climate on campus (Gusa, 2010). Increasing White students' awareness of White racial identity and privilege motivates them to understand their responsibility to improve campus climate and increases their potential to become allies in social justice (Cabrera, 2012).

In practice, Horace Mann's ideals of schooling that serves to level the playing field and equalize opportunity for all students has failed in America. White educators are complicit in reproducing White supremacist societal structures through K-12 schooling and in universities, thus bearing responsibility to disrupt, dismantle and rebuild a more just and equitable education system.

### **Purpose of the Project**

This Field Project involves my work with the university's Diversity and Justice (DIJ) office. Part of the mission of DIJ is to design spaces of learning and dialogue where faculty, staff and students can broaden their own understanding of equity issues, develop skills for multicultural and inclusive education, and to collaborate on best practices to ensure success of the traditionally underrepresented and disenfranchised. In the spring of 2020, a six-week dialogue-based series was offered to White identified faculty and staff to establish a deeper understanding of White identity in relation to BIPOC and to develop skills to confront and disrupt the impacts of Whiteness personally and professionally.

I was one of two White facilitators of this learning community in which we critically examined our relationship to Whiteness through self-reflection, peer dialogue, and curated materials, while reimagining what White allyship and co-conspiracy looks like through an equity-minded framework. My co-facilitator and I met twice weekly in the month leading up to the start of the session to plan. We were joined by another DIJ representative, a woman of colour who sat in on the sessions with us. The learning community consisted of six participants

employed by USF, and the sessions took place weekly over the course of six weeks, each session took one and a half hours to complete.

The purpose of this field project is: (1) to document my experiences in curating and facilitating a six-week learning community on Whiteness for White identified faculty and staff in a university setting; (2) to reflect on this work and provide practical applications for K-20 educators on racial identity work; and (3) to reflect on this work and provide practical applications for K-12 anti-racist curriculum development, with a focus on elementary social studies.

This field project may be of interest to all K-20 educators seeking to develop racial identity work with White-identified educators in K-12 settings and in universities who are committed to the educational pursuit of equity, justice and tangible antiracist pedagogy. This project contributes to an existing development framework, focused on antiracist White identity work in K-12 settings and in universities, as called for by the research and scholarship presented.

### **Theoretical Framework**

Critical Race Theory (CRT) and Critical Whiteness Studies (CWS) will both be used as theoretical frameworks for this field project. Critical Race Theory is a framework for grappling with the relationship between race and power, with a particular focus on the effects of legally codified racism which has shaped and continues to impact the institutions, systems, and social structures of our society. Critical Whiteness Studies is a growing body of work that aims to make visible the invisible structures and systems that reproduce and recreate White supremacy and privilege. In this project specifically, the educational system in America will be examined through the lens of CRT, as this field project is focused on the work of antiracism within the education context.

## Critical Race Theory

CRT is a framework for understanding the history of race in America and recognizing how codified racism has shaped our institutions. CRT grew out of the critique of colourblindness in the law by legal scholars such as Bell, Freeman and Delgado, and later Crenshaw and Matsuda. Delgado and Stefancic (2001) outline the tenets of CRT (a) racism is ordinary, (b) the concept of *interest convergence*, (c) race as a social construct, (d) differential racialization, (e) the critique of liberalism, (f) intersectionality and anti-essentialism, and (g) the necessity of storytelling and counterstories. Harris (1993) builds upon this to include the idea of Whiteness as property, in that Whiteness holds value just as property does. Bergerson (2003) expands CRT to include Critical Whiteness Studies, which recognizes the dangerous normativity of Whiteness that upholds a racist system. Taken together, these authors provide a rationale for understanding CRT as a social justice project that aims for schooling to be liberatory by refuting dominant ideology and White privilege while validating and centering the experiences and voices of people of colour.

In the field of educational research, CRT has been developed by many scholars to address race and racism in K-12 and higher education. This section includes a brief history of this work, which includes scholarship by Ladson-Billings (1998), Yosso (2005) and Jennings and Lynn (2005). CRT has a long lineage and Yosso (2015) has a comprehensive literature review in her work on community and cultural wealth that illustrates how CRT is a framework that theorizes, analyzes and illuminates the ways in which race and racism have affected and influenced the institutions, systems and social structures of America, including the education system. The work of Jennings and Lynn (2005) proposes a Critical Race Pedagogy that also summarizes the history of CRT and how it relates to education. This section also includes a

discussion of the evolution of Critical Whiteness Studies that includes a review of Bergerson (2003) and Mattias et. al. (2014). In their work, Bergerson and Mattias et. al. explain Critical Whiteness Studies (CWS) as a branch of CRT that challenges hegemonic Whiteness, and by normalizing it, White people deflect, ignore and dismiss their racialization, role and privilege in racial dynamics. These summaries are integral at providing a rationale for understanding CRT and CWS as a social justice project that aims for schooling to be liberatory by challenging dominant ideology and dismantling White privilege, while validating and centering the experiences and voices of people of colour.

In the literature review included in her 2005 work on community and cultural wealth, Yosso outlines the lineage of CRT, stemming from critical theory in sociology, history, ethnic studies, women's studies, and legal studies and including foundational scholars such Derrick Bell, Richard Delgado, Kimberlee Crenshaw, Alan Freeman and Mari Matsuda. According to Yosso, CRT grew out of a frustration, documented by Crenshaw (2002), with Critical Legal Studies (CLS). CLS failed to address race and racism, through the isolation of critical theory from race, and frustrated many legal scholars. Although CLS was used to examine how the law and social structures work together to legitimize oppression, foundational legal scholars Derrick Bell and Alan Freeman argued that CLS could not offer strategies for social change because it neglected to include race and racism in the analysis. Yosso cites scholarship by Delgado (1988, 1995), Ladson-Billings (1998), Crenshaw (1995, 2002) and Delgado and Stefanic (2001) that articulates this restricted ability to analyze racial injustice through CLS. CRT developed in response to this frustration.

The fundamental tenet of CRT posits that racism is the norm worldwide, and its endemic nature has particular significance in America due to the history of slavery and its continued

impact on systems, structures and institutions. Yosso (2005) reviews five tenets of CRT as they apply to education, as originally described by Solórzano (1997, 1998). These are (a) the intercentricity of race and racism; (b) the challenge to dominant ideology; (c) the commitment to social justice; (d) the centrality of experiential knowledge; (e) the utilization of interdisciplinary approaches. In conclusion, Yosso defines CRT as a framework that challenges the multiple and overlapping ways in which race and racism negatively impact educational structures, practices and discourses. Citing hooks (1994) and Freire (1970, 1973), Yosso defines CRT as a social justice project that aims for schooling to be liberatory by challenging dominant ideology and dismantling White privilege while validating and centering the experiences and voices of people of colour.

Ladson-Billings (1998) traces the lineage of CRT and is one of the first to apply it to the educational context. The value of Whiteness designates CRT as a tool to deconstruct oppressive structures, reconstruct human agency and construct equitable and socially just power relations, and the role of education in reproducing and interrupting current practices. She highlights the relationship between CRT and education through inquiry into curriculum, instruction, assessment, school funding and desegregation. Adopting CRT as a framework for educational equity will expose racism in education and will require the defense of a radical approach to democracy that will undermine the privilege of those who have carved it into the foundation of the nation (Ladson-Billings, 1998).

Building on this foundation, educational researchers Jennings and Lynn (2005) turned to CRT for a critical analysis of race within the context of pedagogy. Similar to the legal scholars of CLS, who found traditional critical legal scholarship lacking due to exclusion of a racial lens, Jennings and Lynn claim that educational scholars needed a lens that emphasized the centrality

of race in the education system. Similar to Yosso (2005) and citing Matsuda, Lawrence, Delgado, and Crenshaw (1993), Jennings and Lynn characterize CRT as a counter-discourse created by legal scholars who identified as people of colour and identified gaps in CLS theory. The authors describe how educational scholars, echoing the discontent of legal scholars, grew dissatisfied with the centrality of class - and the exclusion of race - in critical pedagogy and began to employ and contribute to CRT. Using the words of Solorzano and Yosso (1998), Jennings and Lynn demonstrate how CRT is defined in the field of education as “an interdisciplinary attempt to approach educational problems and questions from the perspectives of Women and Men of colour” (Jennings and Lynn, 2005, p. 25). The authors claim that schooling plays an integral role in maintaining hegemony in our society, yet it can also be used to dismantle this oppressive hegemony. In their work, Jennings and Lynn propose a framework of critical race pedagogy, which will be discussed later in this literature review. For the purposes of this thesis/field project a specific branch of CRT, Critical Whiteness Studies, will be used as part of the theoretical frame. The history of CRT, summarized above, provides a lens for understanding the development of CWS.

### **Critical Whiteness Studies**

Also known as WhiteCrit, Critical Whiteness Studies (CWS) is a branch of CRT that recognizes the dangerous normativity of Whiteness. Bergerson (2003) states that White is a racial category and that the unwillingness of White people to recognize themselves as racialized is one of the most harmful aspects of supposed neutrality. If Whiteness is the neutral norm, then everything else is considered in relation to Whiteness, and therefore White people have the privilege to not think about race. Whiteness is thus the foundation that upholds a racist system, and not acknowledging Whiteness allows for the endemic nature of race and racism (Allen,

2001; Leonardo, 2009). Leonardo (2009) categorizes Whiteness studies within CRT as White-led intervention, whose foundational scholars include McIntosh, Roediger and Frankenberg. In CWS, White is acknowledged as a racial category and is used to prompt people who identify as White to recognize the core privilege of this race, and to think about race in a more self-aware and consistent way. According to Leonardo (2009), CWS shifts Whiteness from the supreme centre, as in Eurocentric curricula and writing, to the centre of a critique that works to transform the normalization of White supremacy.

In Mattias et al. (2014), the authors explain CWS as a framework that examines the reasons White people do not feel racialized when they actively invest in White racial production. Just as Blackness is a construct that embraces Black culture, Whiteness is also a social construct. Whiteness embraces White culture, ideology, racialization, expressions, and experiences, epistemology, emotions, and behaviours. Whiteness is normalized, unlike Blackness, because White supremacy places Whites at the top of the racial hierarchy (Allen, 2001). CWS centres on problematizing the normality of hegemonic Whiteness and how White people deflect, ignore and dismiss their role and privilege in race dynamics (Mattias et al., 2014). CWS critically examines how the privileges of Whiteness are established, accepted and normalized (Cabrera, 2014).

Studies into racial inequality often focus on communities of colour navigating racism in White communities and spaces. There are far fewer inquiries into how White people justify, maintain or sometimes disrupt the reproduction of racial inequality. When Whiteness is addressed in education contexts, it is more often focused on K-12 education than post-secondary. In higher education contexts, the institution itself acts as a gatekeeper of upward mobility simultaneously reproducing and challenging White supremacy (Cabrera, 2014). Mattias et al. (2014) examined Whiteness with White teacher candidates and found that if they were not

explicitly taught about Whiteness, they claimed to be antiracist while still demonstrating complicity in hegemonic Whiteness. Their investment in Whiteness through not acknowledging what it means to be White and remaining guilty, provided them security in their White identities. As such, they could not “re-imagine” their role in antiracist work.

CRT and CWS will be used in this field project to frame the racial identity work of White educators, teachers, and staff in predominantly White institutions across K-12 and university settings. For the purpose of this field study, CRT and CWS form a theoretical foundation that justifies the necessity of White identified educators incorporating an ongoing, self-reflexive practice of understanding their Whiteness and how it maintains and ultimately should disrupt hegemonic White supremacy in the educational system. Together, these bodies of theoretical scholarship help frame my conceptual understandings of these topics, and will be used to guide the development and analysis of my field project.

### **Field Project Plan**

This field project involved six weekly sessions for White identified faculty and staff at a private university in the San Francisco Bay Area to establish a deeper understanding of their White identity. I was one of two White facilitators of this learning community in which we critically examined our relationship to Whiteness. The first part contained self-reflection, peer dialogue and curated materials, with the second half of the sessions focused on reimagining what White allyship and co-conspiracy looks like through an equity-minded framework. The virtual learning community consisted of six participants employed by the university, and the sessions took place weekly over the course of six weeks, an hour and a half each.



## Participants

There were several groups of participants in this project: 1) the university Diversity and Justice (DIJ) leadership team; 2) the co-facilitators; and 3) the participants in the workshops. The leadership team includes the University of San Francisco's Vice Provost and Chief Diversity Officer, Kay<sup>2</sup>, who has a vast history in both public and private higher education in California. She is a nationally recognized thought leader and diversity and inclusion expert and has been the institution's inaugural Chief Diversity Officer since 2011. She also teaches in both the School of Education and the School of Management, and was in the role of Dean of Students for three years prior to her current role. The DIJ team also consists of a Program Assistant and a Graduate Intern who assisted in the planning and undertaking of the learning community. Part of their work in the DIJ office focuses on capacity building initiatives and programming spaces of learning and dialogue for faculty, staff and students to amplify awareness of equity issues, develop skills for multicultural and inclusive education, and to facilitate the exchange of best practices to operate towards equity and justice for traditionally underserved and disenfranchised communities on campus. One of the cornerstones of this work is the centering Equity series which offers workshops on racial justice, gender justice and disability rights. This learning community grew out of the Whiteness 101 webinar which was offered to faculty, staff and students in the Fall of 2020. Driven by a need for White faculty and staff to deepen their understanding of Whiteness and their role in upholding White supremacy and racial inequity at USF, this six-week project was developed. As part of their ongoing efforts in the initiative they recruited me and one other facilitator to provide a series of workshops with faculty, staff, and students at the university to discuss White racial identity.

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<sup>2</sup> Pseudonym.

As an experienced elementary educator and a graduate student at the University, one of my roles has been to sit on the Student Advisory Board of DIJ. Through my work on this board, I was asked by the Chief Diversity Officer, Kay, to facilitate the Spring Learning Community on Whiteness. My co-facilitator was a fellow White woman who leads the Office of the Vice President of Student Life. She is a university alumna with a history of creating and maintaining social justice in the workplace. Another graduate student has also been involved in the planning and will “sit in” on the sessions. She works in the university housing office and has been on assignment in the DIJ office as part of her graduate work as a master’s student. Her role has been helping to create content and plan the sessions with myself and the co-facilitator. As a woman of colour, during the sessions she observed and did not participate. The participants in the workshop consisted of White faculty and staff who had applied and were accepted into the series.

### **Learning Community Sessions**

The learning community sessions took place over six weeks, with one virtual session per week, each running one and a half hours. Before the first session, participants were required to watch the Whiteness 101 webinar that they attended in the fall of 2020. In that one and half hour stand-alone seminar, White-identified participants gained foundational knowledge about Whiteness, White fragility, and allyship models. The purpose of that webinar was to establish deeper understanding around what Whiteness is, to develop skills to confront the impact of Whiteness in service of the university’s mission, and to promote an equity-minded campus culture where students, faculty, and staff can expect to thrive as their whole selves.

For the Spring Learning Community on Whiteness, Week 1 began with a recap of the previously attended session and outlined the norms and agreements for the series. In Week 2, we

dove deeper into participants' understanding of race and their own experiences growing up and in K-12 schools through a racial formation exercise, which helped participants unearth their unconscious bias. Week 3 focused on White Supremacy characteristics and culture in the workplace. In Week 4 we began to shift towards the concept of antiracism with the final two sessions focused on moving from allies to accomplices and co-conspirators in the fight for racial justice using the equity-minded framework that grounded the whole series.

Throughout the workshops, I participated as a co-facilitator, and afterwards, I documented the process to analyze the workshops in light of the theories and research on racial justice and critical Whiteness studies.

### **Significance of the Project**

Much scholarship exists on the harmful effects of institutionalized racism in the education system and its effects on students and communities of colour. There are far fewer studies on the impact White people can have on disrupting cycles of harm and oppression in primary, secondary and post-secondary institutions. White educators have a unique responsibility to first interrogate their own racialized identities in the context of their role in upholding White supremacy. Once White educators thoroughly understand and accept this, they can then develop authentic antiracist teaching practices in service of racial justice and equity, as opposed to continually reproducing uneven power and privilege. This work needs to take place in predominantly White institutions, the traditional upholders are systemic racism and White supremacy.

This field project may be of interest to K-12 and university educators seeking to do racial identity work. It holds significance for White-identified teachers and administrators in predominantly White schools because of the necessity of engaging and empowering White

educators to reckon with the reality of race and racism in the education system. In addition, this field project may also be of interest to pre-service teacher professors and programs as they train and prepare the next generation of school teachers. This project is also important for White identified families and school communities as they grapple with their positions of privilege and complicity in a White supremacist educational institution. Finally, the project may also be of interest to community organizations and corporate entities working to understand and ultimately disrupt Whiteness in their own organizations and leadership models.

### **Definition of Terms**

For this paper and field project the following terms and concepts will be used to analyze the relationship between race and power and how it relates to pedagogical praxis in social studies.

- **Andragogy** - This refers to methods and principles used to teach adult learners.
- **Antiracist Self Identity** - This is a term that I have developed to illustrate the critical self-reflection work that White teachers must undertake in order to understand their role in maintaining hegemony of Whiteness through schooling coupled with the goal of dismantling privilege and challenging White supremacist educational structures. This incorporates Zeus Leonard's "third space" for navigating Whiteness (2009), Janet Helms' racial identity framework (1984, 1990, 1995) and Omi and Winant's theory of antiracist racial projects that "undo or resist structures of domination based on racial significations or identities" (2015). This also incorporates Ibram X. Kendi's definition of an antiracist as one who supports antiracist policy through action and supports policies that reduce racial inequity (2019).

- **Pedagogical Content Knowledge (PCK)** - “The subject matter for *teaching*” (Shulman, 1986), “that special amalgam of content and pedagogy that is uniquely the providence of teachers, their own special form of professional understanding...Pedagogical content knowledge...identifies the distinctive bodies of knowledge for teaching. It represents the blending of content and pedagogy into an understanding of how particular topics, problems or issues are organized, represented and adapted to diverse interests and abilities of learners, and presented for instruction.” (Shulman, 1987, p. 8). PCK in social studies refers to a thorough and accurate understanding of the ways in which historical knowledge is constructed.
- **Race** - Building on the breadth of scholarship on race and racialization, this field project operationalizes the definition of race in alignment with that of Omi and Winant (1986) as “a social construct that has had an impact on individuals and institutions throughout US history.” Furthermore, this classification system was created by White Europeans using Whiteness as the norm and supreme in order to establish, maintain and reproduce privilege and power (Chisom and Washington, 1997).
- **Racial Pedagogical Content Knowledge (RPCK)** - “A construct that melds content knowledge in the social science disciplines and pedagogical content knowledge” with a working racial knowledge through the application of CRT (Chandler and Hawley, 2017, p. 5).
- **Racism** - Building on the breadth of scholarship on race and racialization, this field project operationalizes the definition of racism drawing from Tatum as the combination of individual or group prejudice and institutional power.

- **Racist** - For the purposes of this paper, the term racist draws on Kendi's (2019) definition of a racist as one who supports racist policies through their actions and beliefs, combined with complicity in maintaining White supremacy.
- **Whiteness** - Drawing on Mattias et al. (2017), this paper defines Whiteness as a social construct that is normalized as the top of the racial hierarchy and thus afforded the most societal and institutional power through the structure of White supremacy.

## CHAPTER II

### REVIEW OF THE LITERATURE

In order to develop an antiracist praxis in predominantly White institutions, White educators and staff must develop a *positive racial identity*, which centres on the practice of an ongoing, critical, reflexive antiracist practice of “visibilising, recognising, and strategising” against systemic oppression (Freire, 1970; Isaacs et al., 2017, Utt & Tochluk, 2020). The body of scholarship that I draw upon and will review includes K-12 and university settings: (a) Critical Pedagogy and Antiracism Work in Higher Education, which helps lay the foundational research for the type of racial identity sessions I will co-facilitate in this project; (b) Critical Pedagogy and Antiracism Work in K-12 Schools, which helps frame this work for K-12; and (c) Racial Pedagogical Content Knowledge, which aids in developing how K-12 educators can apply racial identity work into their curriculum development. I focus on the applications for elementary social studies since that is my area of expertise, but I will make broad connections across K-20. Side by Side reasoning is used to connect these bodies of scholarship because the literature includes different authors, theorists, experts, studies, and/or statistics (Machi & McEvoy, 2012).

#### **Critical Pedagogy and Antiracism Work in Higher Education**

Critical Pedagogy provides an additional framework for insisting that White educators develop the working racial knowledge to effectively work in antiracist ways. Critical Pedagogy is the theory that informs teaching and learning for social justice, and acknowledges power and politics in education. This section includes a brief history of critical pedagogy, drawn from Jennings and Lynn’s (2005) influential work that both examines the historical context of critical theory, and ties critical pedagogy to critical race theory, ultimately proposing a critical race

pedagogy. Critical Pedagogy has a long history of scholarship with its roots in critical theory. Embedded in their work on reconceptualizing a critical race pedagogy, Jennings and Lynn (2005) summarize the origins of critical pedagogy and how it is informed by critical theory.

According to Jennings and Lynn (2005), the aim of critical theorists is to illuminate and analyze oppressive structures and power relations in order to transform society into more just equitable systems. Critical theory originated in the Frankfurt School in the 1930's challenging the assumptions that scientific research could always be used to understand social phenomena, because both the former and latter had historical and social context that challenged their neutrality. Gramsci (1971) coined the term *hegemony* which referred to the process in which the dominant power structures were maintained and reproduced through societal institutions, systems and practices. As detailed by Jennings and Lynn, the critical theorists Habermas and Foucault both honed in on the relationship between knowledge and power, arguing that knowledge was as strong of a resource as other tangible sources such as land and finances, and thus, whoever controlled dominant knowledge production maintained power.

### **Critical Pedagogy**

The grandfather of critical pedagogy is Paulo Freire, a Brazilian educational researcher whose foundational work *Pedagogy of the Oppressed* (1970) explored the relationship between education and oppression. He described the traditional mode of direct teaching which he called the *banking concept of education*, as an instrument of oppression, because knowledge is considered a gift from those who consider themselves knowledgeable (the oppressors) to those who are perceived to know nothing (the oppressed). This preserves a profitable situation for the oppressor and alienates the oppressed as the one who should adapt to the neocolonial society. Freire posited how the real solution is for teachers to be partners with their students in order to



transform the structure in their joint quest for liberation. He advocated for the use of *problem-posing education* that is dialogical, where students are critical co-investigators with their teachers (1970). The end goal is the development of a critical consciousness, through which education could then be a liberating force in the social order. In this way, education is the practice of freedom in pursuit of full humanity.

Freire's goal of critical consciousness is much like Gramsci's (1971) *revolutionary consensus* in that lasting change only occurs when it stems or flows from the experiences and actions of oppressed peoples. Freire believed that transforming the critical consciousness into action also required reflection and dialogue, the sum of the three which he referred to as praxis. Building on this, Giroux (1983) merged the ideas of critical theory with the practice of teaching and learning to devise the term "critical pedagogy."

Specific to this field project, a critical pedagogical framework of schooling and inequality relies on three theoretical foundations: (a) Social Reproduction Theory; (b) Cultural Reproduction Theory; (c) Theories of Resistance (Jennings and Lynn, 2005). Social Reproduction Theory posits that schools serve to uphold the status quo by ensuring the consistency of the dominant social and economic order, thus predetermining roles in the labor force (Jennings and Lynn, 2005). Cultural Reproduction Theory dissects how educational institutions reproduce social inequalities through the implicit and explicit advancement of predominantly White, class specific forms of cultural knowledge (Bourdieu, 1977; Bourdieu & Passeron, 1977). As such, cultural capital is a form of wealth acquired through membership of and participation in the middle-class social strata. This was critiqued by Yosso (2005), who developed the idea of community and cultural wealth that speaks to the experiences and knowledge of those who identify as people of colour.

Related to this, Resistance Theory draws on both Social and Cultural Reproduction Theories while also focusing on how the agency of the oppressed can both further and combat hegemonic reproduction. Theories of resistance in education illuminate how traditionally marginalized students actively resist systems that continually reproduce inequality towards transformative outcomes (Jennings and Lynn, 2005). In summary, critical pedagogy acknowledges the inherently political structure of education while actively engaging students in discourse with each other, themselves and societal systems to challenge dominant power structures. This relies on Jennings and Lynn's (2005) history of critical theory and critical pedagogy embedded in their work on critical race pedagogy.

### **Antiracism Work in Higher Education**

Research demonstrates that diversity, equity and inclusion practices developed to serve marginalized communities in higher education paradoxically promote and uphold the institutional status quo of White privilege and supremacy. This includes research that focuses on diversity and inclusion efforts, as well as the impact and lack of cross-racial interactions on campus. As well, this research claims how Whiteness and White supremacy is maintained through White administrative structures. This body of scholarship is important because authentic antiracist efforts on college campuses must include White faculty and staff developing a positive racial identity as they strategize against oppressive institutional structures.

To begin, much research on antiracism in higher education focuses on diversity and inclusion efforts. The concept of diversity on college campuses emerged in the 1970's and was mostly focused on increasing the total amount of the racially minoritized student population. When colleges use diversity strategies to increase access, they typically do not interrogate the institutional Whiteness embedded in the structure and practices of the institution. As such access

to higher education for students of colour is procedural, as opposed to substantive and fails to guarantee the success of those students within higher education (Harris, Barone and Davis, 2015). Cabrera (2014) highlights Engberg's (2004) review of racism intervention studies on college campuses which outlines four categories: multicultural courses, diversity workshops and training, peer-facilitated interventions, and service interventions, which all demonstrated some efficacy in improving intergroup relations. Cabrera (2014) posits that the difficulty with these interventions is that they are mostly limited to improving cross-racial group dynamics only. He argues that the lack of research and scholarship on White individuals' contributions to and actions against racism are an obstacle to addressing institutionalized racism. Cabrera's own study found that White male students not only ignored racism, but actively maintained Whiteness.

Similarly, Gusa's conception of White Institutional Presence (WIP) postulates that as White students move from their lifelong segregated educational communities into more diverse college settings, they lack the understanding and tools to navigate the multicultural environment (2010). A further in-depth review of Gusa's conception of White Institutional Presence will follow in the coming section.

Hikido and Murray's (2016) qualitative investigation of White students' attitudes at a large multiracial institution found that although the White students expressed appreciation for campus diversity and the institutional messages of multiculturalism and inclusiveness, when they were further interrogated, feelings of exclusion and hostility were revealed, as they believed that they were a marginalized group while students of colour benefited from diversity promotion. The authors argue that these students want and value a multiculturalism that protects White

superiority in a diverse college campus by normalizing Whiteness and maintaining racial hierarchies and the supremacy of Whiteness.

Related to the scholarship investigating the impact or lack thereof of diversity and inclusion efforts on higher education campuses, research articulates that despite these initiatives, racism and White supremacy continue to be normalized because Whiteness in the institutional and administrative structure is not addressed, interrogated or disrupted. Whiteness is replicated as socially dominant within the context of higher education because it is framed as normal (Cabrera, 2011, Feagin et al., 1996, Gusa, 2010). One method of normalization and replication of Whiteness is created through the disproportionately high representation of White students in higher education, which translates into higher earning power and greater access to social networks, which in turn reinforces existing societal racial hierarchies (Cabrera, 2014). However, diversity and inclusion initiatives, which mostly address proportional representation are only one part of the perpetuation of White supremacy in higher education. Other factors include reactive institutional stances on racism, exclusion of diversity in the mission statement, minimal representation of faculty of colour, reliance on traditional pedagogies, and a concentration of institutional power in the hands of White, mostly male administrators (Chesler et al., 2005, Gusa, 2010, Cabrera, 2014). Institutional leaders may manipulate and construct a multicultural student body through diversity strategies that serve institutional needs. The concept of token racial diversity is palatable to administrators because it does not threaten generations of institutionalized privilege (Harris, Barone and Davis, 2015). Thus, institutions employ contradictory functions of increasing higher education access to diverse student populations while maintaining and reproducing privilege and White supremacy.

Gusa conceives the notion of *White Institutional Presence* (WIP) as customary ideologies and practices rooted in institutional design and the organization of its environment and activities as the source of hostile campus climates that marginalize and discriminate against African American students. WIP is the institutionalized combination of White worldview, White supremacy and White privilege and is manifested through what the author categorizes as White ascendancy, monoculturalism, White blindness, and White estrangement (Gusa, 2010). The author contends that naming the attributes of WIP will enable institutions to best address relational problems, which have long maintained a system of Whiteness as normalcy. Thus, focusing on practitioner knowledge and institutional policy and practice will give way to a greater possibility of racial equity (Bensimon, 2007). Gusa (2010) calls for an institutional praxis that addresses the structural forces at play in the day-to-day interactions among students, between students and faculty/administrators, and between students and institutional policies and practices.

In summary, research in the area of antiracism in higher education demonstrates the necessity of moving beyond proportional representation strategies such as diversity and inclusion and moving toward addressing institutional policies that normalize and replicate Whiteness on college and university campuses. Taken together, this body of research justifies the necessity of White educators and administrators to develop a positive racial identity in order to effectuate real change. This work requires all educators to do deep reflections of their own internalized beliefs about class, power and privilege (Gross, 2018).

### **Antiracism Work and K-12 White Teachers**

Research demonstrates that antiracist White teachers require an ongoing reflexive antiracist praxis, rooted in a positive racial identity. The scholarship reviewed in this section

includes a discussion of White identity and privilege, as well as a discussion of the necessity of organizing for structural and systemic change. It ends with a synthesis of the literature and foundational concepts of antiracist pedagogy. The scholarship reviewed in this section is important because in order to develop an antiracist pedagogical praxis, White teachers must develop an ongoing reflexive antiracist practice related to their own privilege and identity, a response to systemic oppression, and pedagogical praxis.

To begin, research illustrates that White teachers must recognize their own unearned privilege and subsequently grow to reject it as they critically form a positive White self-identity. Bergerson (2003) argues that while the use of Critical Race Theory (CRT) may not be fully open to White researchers and educators, their commitment to fighting individual and structural racism combined, with strategic use of CRT, can help legitimize it. This occurs when White researchers and educators commit to an ongoing practice of centering race in their work and personal lives, thus seeing and rejecting privilege. This claim is similar to Blakeney's (2005) research that defines antiracist pedagogy as a paradigm within critical theory used to explain and disrupt racism in education. Blakeney builds upon Carter and Goodwin's (1994) assertion that teachers must be aware of their own racial identity before they effectively transform their praxis. The authors advocate for the exposure to racial identity theory in preservice programs.

Related to this, Tatum (1999) highlights the importance of professional development in developing a White racial identity. Building on this foundation, Isaacs et al. (2017) outlines professional development goals that include identifying and making visible systemic oppression, and challenging Whiteness by dismantling privilege. Isaacs uses the terms "visibilising" and "recognising" to identify the use of these two strategies. Most recently, Utt and Tochluk (2020) outline a plan by which White teachers can develop a positive White identity. Using Leonardo's

(2009) “third space” for navigating Whiteness, and Helms’ (1984, 1990, 1995) racial identity development framework, Utt and Tochluk offer areas of personal and professional growth for White teachers to effectively implement culturally responsive, antiracist pedagogical practices. These include understanding oneself and accountable action in the community. According to Utt and Tochluk, understanding oneself necessitates analyzing privilege, exploring ethnic, cultural and historical White identity in the context of struggles for justice, and developing intersectional identity. In sum, this research articulates the necessity of professional development that fosters the ability of White educators and researchers to recognize and reject privilege in order to develop an antiracist self-identity.

Related to the research on antiracist pedagogy and White identity development, a second body of research shows that organizing for structural and systemic change is required for White teachers to advance their antiracist pedagogical practices. Building on Blakeney’s (2005) foundational work on antiracist pedagogy, Kishimoto (2018) uses her own experience as a woman of colour, who teaches about racism, to conduct a critical reading of scholarship on antiracist pedagogy. Similar to Isaacs et al. (2017) and Utt and Tochluk (2020), Kishimoto claims that antiracist pedagogy starts with a self-reflection of the social position of teachers. Following this, Kishimoto outlines three critical components of antiracist pedagogy which include the course content, the pedagogical approach, and most importantly, the act of organizing within the community for institutional change.

Similarly, Utt and Tochluk’s (2020) second area for personal and professional growth of White teachers' antiracist praxis requires accountable action in the community. This includes building White antiracist community in order to develop critical relationships with other White educators. Through this type of community, White educators can develop their own racialized

identity and voice in order to recognize and challenge issues in the classroom. Utt and Tochluck maintain that demonstrating accountability across race through building relationships, not necessarily friendships, is required in order to develop trust to learn about specific steps for authentic justice efforts in the classroom. As previously stated, Isaacs et al. (2017) examination of antiracist moral education includes “visibilising” and “recognising” systemic oppression to move beyond the narrow focus on the individual and interpersonal prejudice to transform structural inequalities. Strategising then follows as a tactic to intervene at the structural level (Isaacs et al., 2017) and aligns with Kishimoto (2018) and Utt and Tochluk’s (2020) assertions. In total, this research illustrates that organizing and building community for systemic and structural change is integral for White teachers who wish to sustain an ongoing antiracist praxis.

### **Antiracist Pedagogy**

A related body of research positions antiracist pedagogy as a paradigm of critical theory which is a merger of multicultural education and critical pedagogy that specifically confronts racism. Blakeney (2005) situates the ideology of antiracist pedagogy as stemming from the works of Apple (1979, 2000), Dewey (1987), Freire (1994, 2000) and Giroux (1983, 1992) and thus provides a method for addressing race, ethnicity, power, and class. Antiracist pedagogy has as its basis the development of consciousness related to how society operates with regard to race (Blakeney, 2005). Isaacs et al. (2017) expand on antiracist pedagogy to review fifteen years of peer-reviewed scholarship concerned with antiracist education to define its aims, methods, theoretical frameworks, and impact. According to their interrogation, antiracist education draws on CRT and Freirian critical pedagogy to go beyond multicultural education to centre the need for transformation of the structural inequities that maintain racism and intersecting oppressive structures in education. Kishimoto (2018) builds on the foundation laid by Blakeney and agrees



with the findings of Isaacs et al. that while multiculturalism challenged assimilationism, antiracist pedagogy centres on analysis of structural racism, power relations and social justice. Kishimoto posits that antiracist pedagogy begins with a critical self reflection of the social position of educators and has three components: (a) course content; (b) pedagogical approach; and (c) organizing and community involvement for institutional change.

In summary, research illustrates the necessity and importance of reflecting, challenging and deconstructing educators' own Whiteness in order to develop antiracist pedagogy and praxis. This includes (a) research that highlights the necessity of recognizing White privilege; (b) research that articulates the importance of organizing with community for systemic change; and (c) an examination of the theoretical concept of antiracist pedagogy. Taken together, this body of research justifies that antiracist White teachers require an ongoing reflexive antiracist praxis. Related to this is the necessity of mastering the racial pedagogical content knowledge required for the teaching of social studies.

### **Racial Pedagogical Content Knowledge and Social Studies**

Similar to the prerequisite of White teachers developing a critical White identity, research demonstrates the importance of Racial Pedagogical Content Knowledge (RPCK) required for effective teaching. This includes an explanation of RPCK and a discussion of the research that articulates the challenges of developing Pedagogical Content Knowledge (PCK). Here, I will focus on RPCK within the context of upper elementary social studies. Understanding this scholarship is important in order to work against systemic oppression in the classroom.

To begin, Shulman's (1986) seminal work proposed the idea that pedagogical knowledge and content knowledge were not mutually exclusive, and that in fact a combination of the two would lead to more effective teaching practice. The author coined the term PCK to describe the

subject matter for teaching, “that special amalgam of content and pedagogy that is uniquely the providence of teachers, their own special form of professional understanding...Pedagogical content knowledge...identifies the distinctive bodies of knowledge for teaching. It represents the blending of content and pedagogy into an understanding of how particular topics, problems or issues are organized, represented and adapted to diverse interests and abilities of learners, and presented for instruction.” (Shulman, 1987, p. 8). PCK in social studies refers to a thorough and accurate understanding of the ways in which historical knowledge is constructed.

Building upon Shulman’s foundation of PCK, Chandler proposed that to conceptualize “doing race in social studies” teachers must develop Racial Pedagogical Content Knowledge (RPCK), which is “a construct that melds content knowledge in the social science disciplines and pedagogical content knowledge” with a working racial knowledge through the application of CRT (Chandler and Hawley, 2017, p. 5).

Thus, RPCK is a concept that requires that teachers have content knowledge in the social studies discipline, pedagogical content knowledge and a working racial knowledge of how race operates within the social sciences. This last piece requires that practitioners have an understanding of CRT and that they infuse it into curriculum and praxis. RPCK recognizes that the social studies disciplines have their own racialized histories that influence how we understand them, and therefore they must be understood through a critical racial lens as well as in the traditional sense (Chandler, 2015). Chandler’s later work focuses on allowing students to explore how race manifests itself within social studies, and thus take informed action. In this way, the author posits that RPCK can serve as an opening for educators to develop meaningful inquiries that drive social studies instruction. This furthers the idea of social studies as an active antiracist pedagogy, as opposed to a non-racist, passive, colourblind pedagogy (Chandler, 2017).

Villarreal furthers the idea of a working racial knowledge that social studies teachers must develop. Developing RPCK in social studies necessitates employing a CRT lens to recognize the ways in which race and racism have been central organizing principles in persistent instances of systemic dehumanization within the context of American public education and curriculum (Omi and Winant, 2014). Villarreal describes RPCK as a multidimensional framework and approach to social studies teaching and learning that involves self-reflection, curriculum development, and pedagogical implementation. This implies a number of prerequisites for educators, starting with a deep exploration and interrogation of personal biographies and feelings about race both curricularly and with their specific students. Integral to this is recognizing and confronting teachers' own respective proximities or distances to systems of privilege and oppression (2017).

Similarly, Demoiny's (2018) qualitative study of Social Studies Teacher Educators (SSTE) illustrated how SSTEs incorporated race into their social studies methods courses through (a) developing counter-narrative content knowledge; (b) modeling the application of critical race theory tenets through pedagogical content knowledge; and (c) cultivating a working racial knowledge among pre-service teachers. In sum, the research reviewed in this section thus far articulates the necessity of social studies teachers developing RPCK in order to effectively teach social studies in an antiracist way.

Related to this, research demonstrates the difficulty of adopting a PCK framework in social studies. Powell (2017) argues that social studies has been resistant to adopting a PCK framework because the goals and purposes of social studies, as a discipline, have been difficult to clarify and agree upon; the subject has a "missing paradigm problem" in regards to teacher education (Shulman, 1986). Powell argues that Shulman's analysis fails to account for the

modifications and reformulations of content before it is included in the school curriculum.

Powell further posits that the missing paradigm is exacerbated by the distrust of historians and disciplinary scholars by social studies researchers and teacher educators.

The difficulty in developing PCK in social studies is largely due to the fact that the social studies curriculum is a site of struggle for social justice in education. In his work on the middle school social studies curriculum, Monreal (2020) outlines three assumptions across the scholarship that support his claim: (a) curriculum is inextricably tied to knowledge and power; (b) middle school students can both recognize and name injustice, and reflect on institutional, structural and sociocultural reasons behind inequality; and (c) the idea of curriculum as contested space, material and a site of relational action which presents a way forward to a socially just curriculum, and thus critical consciousness. Social studies teachers must recognize the power and impact that race has in the content of social studies and how content knowledge in the social studies has been shaped by the legacies of colonialism, racism and oppression. Taken together, this research illustrates the challenges of the advancement of racial pedagogical content knowledge in social studies.

In summary, research demonstrates the importance of the development of RPCK in order for social studies educators to effectively have an antiracist teaching praxis. This includes a discussion of the concept of RPCK as well as research that articulates the challenges of developing PCK in social studies disciplines. Taken together, this body of research justifies that in order to develop an antiracist pedagogical praxis for teaching social studies, White teachers must have a working racial knowledge, that centres on the development of an ongoing, reflexive antiracist practice of “visibilising, recognising and strategising” against systemic oppression,

while simultaneously developing racial pedagogical content knowledge related to the teaching of social studies (Isaacs, 2017; Utt & Tochluk, 2020).

### **Summary**

This literature review illustrates the body of scholarship that demonstrates that K-20 White educators and staff in predominantly White institutions require an ongoing, critical, reflexive practice to develop an antiracist self-identity. The development of this positive White identity is necessary to strategize and implement authentic and effective antiracist policies and practices in K-12 schools and higher education settings. The scholarship in this literature informs the development and execution of this field project. With my field project, I propose to create and facilitate a resource for self-reflection, identity work and action items for White educators, faculty and staff at predominantly White schools to further explore issues of equity and justice on campus.

## **CHAPTER III**

### **THE PROJECT**

In the spring of 2020, a six-week dialogue-based series was offered to White-identified faculty and staff at the university to establish a deeper understanding of White identity in relation to BIPOC and to develop skills to confront and disrupt the impacts of Whiteness personally and professionally. I was one of two White facilitators of this learning community in which we critically examined our relationship to Whiteness both personally and professionally through self-reflection, peer dialogue and curated materials. In addition, we also reimagined what White allyship and co-conspiracy looks like through an equity-minded framework.

The purpose of this field project is: (1) to document my experiences in providing a six-week series of Antiracism Whiteness Workshops in a university setting; (2) to reflect on this work and provide practical applications for K-20 educators on racial identity work; and (3) to reflect on my co-facilitation workshops and provide practical applications for K-12 antiracist curriculum development, with a focus on elementary social studies.

#### **Ideology of Learning Community Sessions**

My co-facilitator and I were asked to represent the Office of Diversity, Engagement and Community Outreach (DIJ) in this learning community by the Vice Provost for DIJ and Chief Diversity Officer. She and her team stated objectives that this would be a reflecting community of thought partners and they provided a guiding framework of facilitators being co-thinkers and co-participants in dialogue. This dialogical approach is in alignment with Paulo Freire's critical pedagogy in that teachers must be partners with their students in their joint quest for liberation. This learning community is an example of removing hierarchical relationships in learning. The

following sections present the themes that came out of this dialogical learning community on Whiteness.

### **Theme One: Malformation**

In our first planning session that was attended by the three facilitators and Kay, the Vice Provost for DIJ at the university, Kay used the term malformation to refer to the ways in which all racialized people, not only White people, are socialized into normative Whiteness.

Throughout the course of the sessions with the participants, the terms *unlearning*, *unpacking*, *uncovering* and *deprogramming* frequently arose. When discussing their reasons for joining the learning community, all participants spoke of the need to unlearn and deprogram themselves from their socialized belief in Whiteness as the norm, as regular and ultimately as superior.

Participants expressed a desire to better understand the socialization process and Whiteness as a system that affords them unearned privilege. This socialization and programming included realizing that Whiteness and White supremacy is enacted through the media by representation, or lack thereof, and by who holds positions of power in their professional and personal lives. All of the participants reflected that they came to believe White as “normal,” because that is what has always been represented and on display in public and in private.

In the second session we completed a racial formation exercise in which we examined our own racialized identities as White people. Through this exercise all of the participants admitted that growing up they never really thought about their White skin and hence had the privilege to not think about race, and racism. The concept of unearned privilege was woven through all six sessions. All of the participants spoke about how their White skin, and Whiteness, shaped their education and professional opportunities. One participant shared how she had grown up feeling very strongly that intelligence was tied to opportunity, the concept of

merit-based achievements, and is only now truly understanding how race is a much greater factor that determines opportunity and consequently, lack of opportunity.

The concept of othering also came up frequently as participants spoke of the ways in which Whiteness serves to distance and separate those who are not as White as others. Interestingly they focused on how White people are very rarely challenged because of this, and thus Whiteness and White supremacy continues to be reproduced.

All of these reflections and dialogues are traced back to the idea of malformation, how we White people are socialized into the system of Whiteness, and are hence malformed as humans who seek justice and equity. All participants shared that their goals of the learning community were to become better at “talking about stuff,” to be less awkward in their conversations around race, which is the first step to unlearning, deprogramming and re-forming.

### **Theme Two: Whiteness Hurts Us All**

Throughout the six weeks, participants’ emotions ran high, with all of them sharing feelings of guilt, shame, sadness, frustration, and anger. These emotions centred around how Whiteness and racism have unfairly and unjustly affected communities of colour. Participants often spoke of systemic accumulation, of wealth and educational and professional opportunities. On the flip side to the guilt of privilege, participants expressed sadness and anger at the lack of opportunity and power of traditionally marginalized communities. One participant shared an anecdote of working with a student of colour who had graduated high school without basic reading and writing skills, and lamented on how that was even possible and the utter lack of care for the wellbeing of students of colour.

Whiteness and racism harm communities of colour, that is a fact. Yet through our dialogue, participants came to understand how Whiteness is also detrimental to themselves, as



White people. Just as the previous theme of malformation of White people is harmful, so are the ways in which it is enacted post-socialization. White supremacy culture shows up in their lives through perfectionism, corporatism and capitalism. All of the participants expressed that they have a fear of speaking up, even while understanding that speaking up as White people is a privilege not afforded to people of colour in many situations. Many participants shared that fear of being wrong prohibits them from questioning and learning in many situations. Further, in terms of confronting racist behaviour, participants believed that they lacked the tools to properly engage and disrupt, and their disruption would cause defensiveness. One participant stated:

Racism feels like a moral or character flaw, and if you call someone racist you are saying that they are a bad person. When people feel personally attacked, they are less likely to change.

Participants shared a desire to better confront racism but admitted they lacked the tools so they often did not interfere, or felt it was useless to do so.

To this effect, Whiteness has impeded their own evolution into more just human beings, and many of the participants identified and accepted this. The colonialism and White-washing of education has had a profound impact on both the oppressed and oppressor. After spending the first three sessions unpacking our own racialized identities as White people, the second part of the series focused on how to confront and disrupt Whiteness and racism in order to make our world more equitable and just for all. Participants spoke about the current moment in America being a tipping point that necessitates shifting the unequal balance of power in the systems and institutions of this country. All participants agreed that impactful change would come from the community level, from the ground up, yet they recognized that policies would also be required to do so.

Turning back to the feelings of White guilt and White shame, participants recognized that though these emotions are valid, they do not lead to real change, and the real challenge was to move past the feelings of White guilt and channel the energy into tangible action. All participants spoke about how antiracism is a lifelong process. One participant so eloquently stated that she wanted to continually be antiracist because:

It is the only moral loving human thing to do. I don't want to contribute to or ignore anymore. I want to reduce suffering. Racism is killing us and becoming antiracist is the only hope for survival.

### **Theme Three: Virtual Andragogy**

In our planning sessions with Kay, the Chief Diversity Officer, she emphasized that in order for this learning community to be successful for university employees, the sessions should be dependable and structured. In alignment with that, in our first session all participants shared that a dedicated time and space to learn in community with others is what brought them to these sessions.

Due to the COVID-19 pandemic, this learning community took place online. As much of the world has discovered through this global health pandemic, online learning is very different from in-person educational environments and as such, different considerations are present. Further, the nature of the content and discussion required extra care in facilitation, and my co-facilitators and I met weekly after each session to reflect on our own virtual facilitation skills. The best practices that we discovered for virtual discussion throughout the six weeks included following observations and coinciding strategies. First, we had to be comfortable with silence, because we needed to pause for long enough to allow participants to think and share. Virtual silence is much more awkward than silence in a room full of people, where there are visual clues

that participants are thinking and processing. We also found that using the chat box for participants to type out their thoughts was more successful in teasing out authentic dialogue, as the act of typing allowed them time to think and to be intentional about what they wanted to share. Participants were also more honest through the chat box than in sharing through talking, perhaps due to the sensitive nature of the content. In terms of the accompanying presentation slides, we found that the best practice was to have one very specific, reflective question per slide.

Andragogy is an adult-focused teaching approach, and though this learning community was dialogical with us facilitators acting as thought partners, principles of andragogy were used to maintain the learning space through curated materials and specific lines of questioning to draw out the intrinsic motivation of reflective learning. Taken together with the problem-posing model of critical pedagogy in which students and educators are critical co-investigators this learning community strived to be dependable, structured, successful, and ultimately unfinished. The work felt unfinished because the nature of it requires a lifelong commitment to interrogating, questioning, reflecting, learning, and adjusting.

The university's inaugural learning community on Whiteness elicited three themes, as follows: (a) malformation, (b) Whiteness hurts us all, and (c) virtual andragogy. The next section briefly discusses the impact of these results on the revision of the field project with the intention to replicate for other K-20 environments.

### **Description of the Project**

As an extension of DIJ's centering Equity Series, this learning community was developed to further explore issues of equity, to establish deeper understanding of White identity in relation to BIPOC, and to develop skills to confront the impacts of Whiteness in both personal and professional settings. The six-week series was split into two parts. The first three sessions

focused on understanding and accepting participants' own White racialized identity and critically examining their relationship to Whiteness. The second half of the learning community was intended to develop an understanding of antiracism and reimagine what allyship and co-conspiracy looks like through the lens of equity-mindedness. The learning community took place in a virtual context due to remote work during the COVID-19 pandemic. As this was the first learning community of its kind offered through the university's DIJ office, we spent much time reflecting on how to improve the sessions for the next round, both in terms of curated content and ensuring success in a virtual format, with the intended goal to replicate this learning community to more groups of White identified faculty and staff.

There were six participants in this inaugural learning community to better understand Whiteness. The group consisted of two campus librarians, one member of the career services team, one member of the university marketing and communications team, one member of the university development office, and a doctoral student in the School of Education.

### **Project Development**

Prior to the first session, my co-facilitator and I met twice weekly in the month leading up to the start of the series to plan. We were joined by another DIJ representative, a woman of colour who sat in on the sessions with us. Our meetings lasted approximately one hour, planning the weekly agenda and creating the presentation slides, guided by the direction stated by the Chief Diversity Officer. We began with the content from a previous introductory webinar on Whiteness presented by Kay, the Chief Diversity Officer, and further curated the content, drawing from books, videos and articles.

The learning community consisted of six participants employed by the university, and the 90-minute sessions took place weekly on Zoom over the course of six weeks. In between each

session, my co-facilitators and I met to reflect on the previous session and plan the next session.

### **Presentation of the Project**

The project in its entirety can be found in Appendix A; I chose to include it as an appendix so that it could be used as a stand-alone resource.

### **Conclusion**

The following section will reflect on the inaugural Whiteness Learning Community that took place at the university in the spring of 2020. It will draw connections between my experiences facilitating the learning community, the common themes stemming from the participants and the theory and scholarship from chapters one and two. Further, this section will offer recommendations to adapt and modify this community in other educational and community settings.

Being asked to facilitate this Whiteness Learning Community at the university by the Chief Diversity Officer was a logical and symbiotic culmination of my own extensive transformation throughout the course of my graduate studies. After almost 15 years as a classroom teacher, my time immersed in critical pedagogy at the university has radically altered my thinking as an educator, beginning with reckoning with my own racialized identity as a White educator. While I had initially intended on creating a resource for elementary educators, the opportunity to gain experience facilitating on Whiteness in higher education was one I could not pass up, and it served to broaden my own professional scope across educational lines.

The participants in this learning community operate across a broad spectrum within the university. Their participation was voluntary and we had fewer participants than we had expected. At a university with more than 2000 employees (faculty and staff) and over 10,000 students, we had hoped for more interest from the White faculty and staff. However, the six

participants we did have held diverse roles and were all extremely committed to challenging the existing Whiteness structures prevalent at the institution.

The reproduction of hegemony and inequitable outcomes is consistent from early elementary education through to colleges and universities. Recognizing that race is a human-invented classification construct that has had and continues to have a direct causal effect on the historical and present inequality of the United States, White educators and those who work in educational settings must reckon with their own racial identity as White people in a White supremacist society. By normalizing Whiteness, White people deflect, ignore and dismiss their racialization, role and privilege in racial dynamics. White educators must challenge dominant ideology and interrogate and dismantle White privilege, as well as recognize the dangerous normativity of Whiteness, while validating and centering the experiences and voices of people of colour. In order to contribute to the dismantling of systemic oppression this requires an ongoing, critical, reflexive antiracist practice. These self-interrogation processes are difficult for White educators who are coming to terms with their complicity in reproducing power structures, and they require emotional and racial stamina. However, this reflexive practice forms the essential building blocks for cultivating antiracist educators and staff committed to racial justice. White educators are complicit in reproducing White supremacist societal structures through K-12 schooling and in universities, thus bearing responsibility to disrupt, dismantle and rebuild a more just and equitable education system.

### **Recommendations**

This particular resource in the Appendix grew out of close collaboration with my co-facilitators and was guided by the stated goals of the Chief Diversity Officer at the university. As an educator outside of the university, my intended goal was to modify and adapt this resource for

use across a variety of educational settings, including elementary education, community organizations and even corporate settings, essentially everywhere Whiteness operates and thus White Supremacy is enacted. However, my experiences facilitating such a broad cross-section of participants proved that White identity work is universal and so broadly relevant, and, as such, there are few modifications to make for each setting. The exception to this is recommendations for elementary social studies educators, where the majority of my teaching experience is situated.

### **Recommendations for Elementary Education (particularly Social Studies)**

A foundational tenet of critical pedagogy is that education and schooling are inherently political, as issues of power are enacted within classrooms and schools. Race and racism have been central organizing principles contributing to the dehumanization of students within the context of American public education and curriculum. Social studies curriculum, like all of a curriculum, is a contested site rooted in power: what is taught, what is left out, whose perspective, whose stories, whose experiences, whose historical knowledge is shared as truth.

Throughout the United States a variety of social studies curricula is taught, with some states focusing on heroism, patriotism and the birth of a nation, while White-washing and erasing the experiences of enslaved Black and Indigenous peoples, immigrants and migrants. In California, for example, much of the fourth-grade curriculum focuses on the bravery of the Spanish conquistadors, glorifying the missions, the “ingenuity” of the Gold Rush era, and the colonial project of Manifest Destiny, while lacking narratives from the Indigenous cultures and immigrant communities that were decimated.

Husband Jr. (2011) argues that social studies is the most appropriate place for antiracist education to occur in early childhood education because teachers have much more autonomy over what is taught than they do in math and literacy, and discussions about race and racism are

part of the national social studies content standards. Social studies teachers must recognize the origins of content knowledge in social studies as a colonial project designed to peddle morality and patriotic values and how the curricular area continues to be shaped by legacies of colonialism, racism and oppression. They must acknowledge the power and impact that race has in social studies. Through this lens and my years of experience as an elementary social studies teacher, I offer the following recommendations:

1. Put a greater focus on interrogating curriculum and historical resources.
2. Share resources for social studies and history curriculum (Zinn Education Project, Stamped the Remix, Teaching For Black Lives).
3. Incorporate more pedagogical practice that is child-centered.

### **Recommendations for Other Settings**

For each setting, consult with the organization through a listening session, allowing for space for individuals and groups to state their goals so that they can tangibly reflect when the proscribed sessions are complete. Of equal importance is the sharing of the learning objectives and intended resources of the Whiteness 101 modules. Because of the universality of this work, the facilitator must understand how to move participants through the work while simultaneously holding the intended goals strong throughout the process. If there is too much customization, there is a risk of losing a sense of urgency of the work. Simultaneously, the learning community sessions are to be regarded as “living,” adaptable and flexible to participants’ existing knowledge and lived experience.

Arao and Clemens (2013) proposed the idea of brave spaces instead of safe spaces in social justice environments with challenging dialogue. The language of safety encourages entrenchment in privilege, which may be curtailed by building conditions in which agent group



members expect that the dialogue will be challenging from the outset. By revising the framework and the language from safe spaces to brave spaces and emphasizing the need for courage, more authentic dialogue is likely to occur in these challenging spaces and will be in greater alignment with objectives of justice. Kay, the university's Chief Diversity Officer, closed out the final session, imploring participants to view the learning community as a community of practice. She urged participants to continue to practice the work in their respective spaces, noting that if the sessions are successful, the work will feel unfinished, because the work is never finished.

*"Nobody's free until everybody's free." - Fannie Lou Hamer*

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Who Benefits?: A Critical Race Analysis of the (D)Evolving Language Of Inclusion in Higher Education By Jessica C. Harris, Ryan P. Barone, and Lori Patton Davis

**APPENDIX A**

A Whiteness Dialogical Virtual Learning Community for Higher Education Faculty and Staff:

*A Handbook for Facilitating a Learning Community Series for Educators and Stakeholders*

# **Whiteness 101: A Dialogical Virtual Learning Community for Higher Education Faculty and Staff**

*A Handbook for Facilitating a Learning Community Series for Educators and  
Stakeholders*



**By Meghan Slan, M.A  
May, 2021**



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## Introduction

### Overview of Learning Objectives

- Define Whiteness and related terms
- Critically examine our relationship to Whiteness
- Gain tools and strategies to engage in dialogue with family, friends, and colleagues
- Make an action plan for critical, reflective allyship

### Andragogy

Andragogy refers to methods and principles used to teach adult learners. This dialogue-based learning community draws on key tenets from critical pedagogy and sees the facilitators as co-learners alongside the participants. This workshop took place virtually, thus also took into consideration learning and best practices using technology.

*Critical pedagogy:* participatory; reciprocal learning between facilitator and learner; dialogue-based; develops critical consciousness; values participants' knowledge from lived experience, culture, histories, and language; education as a catalyst for social transformation.

### Intended Audience

This dialogue-based learning community is intended for K-12 and university educators seeking to do racial justice work. It holds particular significance for White-identified teachers and administrators in predominantly White institutions. These sessions are also intended for pre-service teacher professors and programs as they train the next generation of school teachers. As well, this project can be modified for White identified families and school communities as they grapple with their position of privilege and complicity. Lastly, these sessions can be modified to fit any organization that is predominantly White, be it corporate or community based.

### Summary of Sessions

*Session One:* Introduction and Review of Whiteness 101

*Session Two:* Racial Formation Exercise and White Supremacy

*Session Three:* White Supremacy Culture in the Workplace

*Session Four:* Nonracist vs. Antiracist

*Session Five:* Becoming Antiracist as a White Person

*Session Six:* Transformative Allyship

## Preparing for the Learning Community

### Notes on Facilitation

The role of the facilitator is to:

- Be in dialogue with the participants
- Be a co-participant
- Guide dialogue
- Uphold community agreements
- Set the tone for tools of dialogue
- Encourage reflecting, questioning, learning and adjusting
- The nature of the work will leave the sessions and the community feeling “unfinished”

### Knowing Yourself - Facilitator's Own Racial Identity

The learning community facilitators had already been immersed in White identity and racial justice work. Prior to facilitation, facilitators

**Co-facilitation** – two facilitators is preferable to one. Both can ask guiding questions, or one can take a more central role in the guiding and one can take a technical role.

### Logistics of Virtual Space

- Virtual space etiquette
- Get comfortable with online silence
- Use chat box if participants are hesitant to speak out and share
- Slides - one specific, reflexive question per slide

### Participant Recruitment

Participants applied to be a part of the learning community by answering the following questions:

- What is Whiteness to you?
- In what ways have you addressed White supremacy in your own day-to-day life?
- Identify some personal areas of growth beyond allyship.

## **Session One: Introduction and Review of Whiteness 101**

SLIDE: Acknowledgements

### **Land Recognition Statement:**

As we share space to strengthen our journey towards consciousness & liberation, we must take time to acknowledge the difficult truths of our history that have shaped our current realities. Our collective relationship with Indigenous peoples by this institution, this city, this country, and this continent is in immediate and sincere need of reconciliation and reclamation. Today, we gather virtually on unceded, stolen Ohlone (pronounced "óh-LONE-e") territory. Many of us who have come to benefit from this land still participate in the ongoing displacement of its original stewards but we can choose to be better advocates and accomplices in favor of their restoration. We hope that you embrace our call to use your influence as a resource for Indigenous liberation

\*drop your land in the chat box, use this website to help you find it

<https://native-land.ca/>

### **Black Lives Matter:**

We stand in Solidarity with BLM whose mission is to eradicate White supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes.

### **Latinx Communities:**

We acknowledge the Latinx community who have historically farmed and ranched the land here in California and beyond. Also, in acknowledging immigrant/migrant workers we recognize and appreciate their contribution to sustainability, knowledge and land care.

### **Asian American and Pacific Islander Solidarity:**

We will take a moment of silence for the 8 victims of racial and gendered violence in Atlanta and our Asian elders who have been the victims of brutal violence here in the Bay Area

SLIDE: Our Team

Introduce facilitators and share that this is not a traditional classroom in that facilitators will "teach", facilitators will:

- Facilitate dialogue
- Steer the listening community
- Participate in dialogue
- Act as thought partners

### SLIDE: Introductions

- Each participant is asked to share their name and pronoun
- Why do we share pronouns? <https://www.mypronouns.org/what-and-why>
- An icebreaker activity is optional depending on group size and familiarity

### SLIDE: Purpose

This 6-week dialogue-based series invites White-identified faculty and staff members participants to establish a deeper understanding of their White identity in relation to BIPOC and develop skills to confront the impacts of Whiteness in their personal and professional day-to-day life.

### SLIDE: Topics To Be Covered

- *Session One:* Introduction and Review of Whiteness 101
- *Session Two:* Racial Formation Exercise and White Supremacy
- *Session Three:* White Supremacy Culture in the Workplace
- *Session Four:* Nonracist vs. Antiracist
- *Session Five:* Becoming Antiracist as a White Person
- *Session Six:* Transformative Allyship

\*Subject to change based on participants experience/expertise, this is a living document

### SLIDE: Community Agreements

The facilitator will set expectations for the space insofar as the agreements are based in the community being held and created throughout the learning session. These agreements are not rules because there are no consequences to the individual, it is a true practice of creating community and self-accountability.

What expectations do we have of each other as we embark on this educational journey?

- Shared<sup>2</sup> - share your own experiences, and share the mic
- Intent and Impact - our impact might not always match our intent.
- Take the lesson not the names - share the learning, respect participants' privacy

It is intentional practice to ask if anyone has any suggested changes or any additions to the agreements already listed. To close this section out, the facilitator can ask if it feels right to move forward and reference the Community Agreements as needed throughout the session.

SLIDE: Tools For Dialogue

- Sit in the uncomfortable
- Keep an open mind
- Ask questions
- Be tough on ideas, not on people
- Use “I” statements

Ask the participants if they have anything else to add.

SLIDE: Zoom Room

- One mic; please mute yourself when not speaking to reduce feedback or interruptions
- In case session is disconnected, facilitator will pause / log back in
- Facilitator will check in before moving on from each slide (non-verbal feedback)
- Please do what you need to (don't take us with you): take a break, water, restroom

SLIDE: Today's Agenda

- Goals
- Equity Mindedness
- Common Terms
- Whiteness Discussion

It is important to set an agenda for every session so the community is consistent, dependable and structured.

SLIDE: Learning Community Goals

The goal of this community is to re-examine the centering of Whiteness in our institution through:

- Critically examining our relationship to Whiteness through self-reflection, peer-based dialogue, and curated materials
- Reimagining hat White-allyship looks like through an equity-minded framework

SLIDE: Personal Goals/Expectations:

Ask participants to share in chat box or by unmuting one by one:

- What brings you to this learning community?
- What do you hope to get out of this session?
- What are you feeling right now?

SLIDE: Equity Mindedness

A race-conscious way of approaching institutional reform that foregrounds the policies and practices contributing to disparities in achievement and abstains from blaming individuals for those accumulated disparities.

An equity-minded approach raises consciousness of the need to consider equity in connection with historical and political understandings of stratification. Equity-minded individuals are aware of the sociohistorical context of exclusionary practices and racism in higher education and the impact of power asymmetries on opportunities and outcomes"

(Bensimon, 2016)

Equity Mindedness -

<https://www.aacu.org/diversitydemocracy/2016/winter/bensimon>

Discussion: What is Whiteness To You?

Ask participants to share their answer to the question in the chat box.

Then, watch the video: The Historical Construction of Whiteness by Kat Blaque

<https://www.youtube.com/watch?v=bmHct5IHxrA>

Facilitator then shares the following passage:

“‘Whiteness,’ like ‘colour’ and ‘Blackness,’ are essentially social constructs applied to human beings rather than veritable truths that have universal validity. The power of Whiteness, however, is manifested by the ways in which racialized Whiteness becomes transformed into social, political, economic, and cultural behaviour. White culture, norms, and values in all these areas become normative and natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior.

Whiteness and White racialized identity refer to the way that White people, their customs, culture, and beliefs operate as the standard by which all other groups of people 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 non-White persons are seen as inferior or abnormal.

(Henry & Tator, 2006, p. 46-47)

SLIDE: Closing

Questions, comments, concerns?



## **Session Two: Racial Formation Exercise and White Supremacy**

### SLIDE: Acknowledgments

Use from Session One.

### SLIDE: Welcome Back

- Share name and pronoun
- Optional icebreaker

### SLIDE: Agreements

Remind participants of community agreements.

### SLIDE: Zoom Room

Review Zoom etiquette.

### SLIDE: Agenda

- Racial Formation Exercise
- White Fragility
- Race vs. Ethnicity
- White Supremacy

### SLIDE: Racial Formation Exercise

Your first memories of your own Whiteness inform not only the ways you view yourself but how you view others (BIPOC). To do better, we need to know our own stories and these questions will help us get into greater relationship and a greater awareness of our own racialized identities as White people. White is a racialized identity. Race is fundamentally intertwined with who we are. To understand one's Whiteness, we have to understand one's White racialized construction, experiences, privileges, identity.

Participants are to answer the following questions in order, in chat box; give ample time for each.

- When did you first realize you were White?
- What did you learn about being White?
- How did it make you feel? (encourage participants to use words that children would use, reaching back to childhood memories)
- How has Whiteness shaped who you are? (re. The places and spaces you navigate and negotiate)

SLIDE: White Fragility

Introduce the video.

Have a discussion on the polarization of Robin DiAngelo, a White woman profiting off of racial justice work. Many Black educators feel that she is not qualified to speak on racism as a White woman, yet she is very popular, to the detriment of Black creators who “live” racism daily.

Watch the Robin DiAngelo video: How White Fragility Reinforces Racism

<https://www.youtube.com/watch?v=YvIO2GU8yTU>

SLIDE: Race vs Ethnicity

- Race is a construct that categorizes by biological factors and is used to create hierarchies of power. “Race is a concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies” (Omi & Winant, 2014).
- Ethnicity denotes groups (ex. Irish, Sioux, etc.) that share a common identity-based ancestry, language, or culture. It is often based on culture, beliefs, religion, and customs, as well as a collective memory of migration or colonization (Cornell & Hartmann, 2007).

SLIDE: White Supremacy

- White supremacy is a system that says White people are the norm, are normative, are worth more, and are valued at the expense of others.
- The culture that spawns from White supremacy is Whiteness
- White people are the people who benefit from the system of White supremacy whether they participate actively or not. That benefit is **White privilege**.
- The idea that Whiteness is superior, and that, by extension, White people (and people who look White) are superior to those who are not White.
- White supremacy, like race itself, is a social construct that inequitably grants power and privilege to some, and denies it to others. (Mckesson, 2018)

SLIDE: White supremacy manifests in the following contexts:

- Personal
- Interpersonal
- Institutional
- Societal

Activity: Reflect on how White supremacy manifests in each context. Use the chat box, unmute or breakout rooms depending on size of group. If completing as a whole group, the facilitator takes notes on the slides.

SLIDE: Closing

Questions, comments, concerns?

EMAIL: Homework

- Article: What's Missing From White Fragility <https://slate.com/human-interest/2019/09/White-fragility-robin-diangelo-workshop.html>
- Austin Channing Brown and Rachel Ricketts on Robin DiAngelo and her new book Nice Racism <https://www.instagram.com/p/CL4uU1rn3kC/>
- The Characteristics of White Supremacy Culture <https://www.showingupforracialjustice.org/White-supremacy-culture-characteristics.html>

## **Session Three: White Supremacy Culture in the Workplace**

### SLIDE: Acknowledgments

Use from Session One.

### SLIDE: Welcome Back

- Share name and pronoun
- Optional icebreaker

### SLIDE: Agreements

Remind participants of community agreements.

### SLIDE: Zoom Room

Review Zoom etiquette.

### SLIDE: Agenda

- AJCU Antiracist Examen
- White Supremacy Culture

### SLIDE: Association of Jesuit Colleges and Universities Anti-Racist Examen

For this particular group at the university, this resource was shared as it is pertinent and relevant to the Jesuit institution.

This video sets a tone of candor for the group's reflection and discussion. Through the voices of colleagues, trustees and students across the AJCU network, it brings the racial reality of Jesuit colleges and universities into view. Share the Composition of Place video:

<https://www.youtube.com/watch?v=y-7k24NzdSA>

### SLIDE: Reflection

Share responses in the chat box or through talking.

- What feelings do the voices and images in the Composition of Place video elicit in me?
- With what did I resonate?
- When did I experience resistance or discomfort?
- What experiences of racism have I had or seen on our campus? What do I know, at a personal level, about the experiences of Black members of my

college/university community (students, alumni, staff, faculty or trustees) whose place in the institution is different from my own?

- What stories about race stick in my memory and influence how I think about racism?

#### SLIDE: White Supremacy Culture

Ask participants share the different aspects of White supremacy culture and one facilitator adds each to the slide as they are shared.

<https://www.showingupforracialjustice.org/White-supremacy-culture-characteristics.html>

#### SLIDE: Discussion

- Which of these characteristics are at play in your life? In the life of your organization or community?
- How do they stand in the way of racial justice?
- What can you and your community do to shift the belief(s) and behavior(s) to
- ones that support racial justice?

#### SLIDE: Closing

Questions, comments, concerns?

#### SLIDE: Homework

Journaling “homework” for next week:

- Reflect on these attributes of White Supremacy in the workplace and how they connect to your specific workplace and jot down what you notice/feel through this week
- Come prepared to pair share!

#### EMAIL: Homework

- Reminder about journaling
- Watch the following “Whiteness at Work” webinar, a primer on how the norms of Whiteness and anti-blackness show up in our workplaces  
<https://adawaygroup.com/rework-recording/>

## **Session Four: Nonracist vs. Antiracist**

### SLIDE: Acknowledgments

Use from Session One.

### SLIDE: Welcome Back

- Share name and pronoun
- Optional icebreaker

### SLIDE: Agreements

Remind participants of community agreements.

### SLIDE: Zoom Room

Review Zoom etiquette.

### SLIDE: Agenda

- Pair Share Reflections
- “How Can I be White and Antiracist?” Brené Brown and Ibram X. Kendi
- Breathing Exercise

### SLIDE: Pair Share

- Breakout rooms: share what you noticed and journaled over the last week
- Homework Prompt Reminder: Reflect on the attributes of White supremacy in the workplace and how they connect to your specific workplace, jot down what you notice/feel throughout the week

### Breakout Rooms: Pair Share Discussion Questions

- Which of these characteristics are at play in your life?
- In your organization?
- In your community?
- How do they stand in the way of racial justice?
- What can you and your community do to shift the belief(s) and behaviour(s) to ones that support racial justice?

### SLIDE: Moving To Antiracism Work

Video: Ibram X. Kendi - How to Be an Antiracist

<https://www.youtube.com/watch?v=cSEDOh4qtlo>

### SLIDE: Nonracist vs. Antiracist

- No one is born racist or antiracist, these result from choices we make
- What does racist mean?
- What does it mean to be antiracist?

- It's not about who you are, it's about what you DO

Facilitator Note: Kendi - "RACIST - "...is not the equivalent of a slur. It is descriptive, and the only way to undo racism is to consistently identify and describe it — and then dismantle it. The attempt to turn this usefully descriptive term into an almost unusable slur is, of course, designed to do the opposite: to freeze us into inaction."

SLIDE: 4 Lessons on Antiracism from Brené Brown and Ibram X. Kendi

- Our identity is changing from moment to moment
- The opposite of racist isn't nonracist but antiracist
- The root of racism is self-interest
- Shame does not lead to social justice

This article and podcast will be sent out in an email for this week's homework.

SLIDE: Breathing Exercise

Today we will close with a short breathing exercise to emphasize the mind/body connection

<https://www.youtube.com/watch?v=cEqZthCaMpo>

SLIDE: Closing

Questions, comments, concerns?

EMAIL: Homework

- Article with link to Brené Brown and Ibram X. Kendi podcast  
<https://www.mindful.org/4-lessons-on-anti-racism-from-brene-brown-and-ibram-x-kendi/>
- NPR podcast: 'There Is No Neutral': 'Nice White People' Can Still Be Complicit In A Racist Society  
<https://www.npr.org/2020/06/09/873375416/there-is-no-neutral-nice-White-people-can-still-be-complicit-in-a-racist-society>
- National American Museum of African American History and Culture Resource: Talking About Race - Being Antiracist  
<https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

## **Session Five: Becoming Antiracist as a White Person**

### SLIDE: Acknowledgments

Use from Session One.

### SLIDE: Welcome Back

- Share name and pronoun
- Optional icebreaker

### SLIDE: Agreements

Remind participants of community agreements.

### SLIDE: Zoom Room

Review Zoom etiquette.

### SLIDE: Agenda

- Recap
- Group Reflection on Homework
- Becoming Antiracist as a White Person - The 6 Rs
- Mindfulness Meditation

### SLIDE: Recap from Homework

Ask participants to share their thoughts on the homework in the chat box or through unmuting

- 4 Lessons on Antiracism from Brown and Kendi
- NPR podcast
- Being Antiracist Toolkit

Ask: WHY do you want to be antiracist?

### SLIDE: Breakout Room Reflection

Becoming an antiracist in the real world:

Think of a time that you heard someone in your life, in your family or at work or school, say something racist or that reflected internalized racism. Did you respond to this person? Why or why not?

### SLIDE: Becoming Antiracist as a White Person - The 6 Rs

- See yourself as part of the White group and begin to understand your power and privilege
- Recognize feelings that may come up
- Understand your commitment to being a White antiracist and let go of perfectionism
- 6 Rs: Read, Reflect, Remember, Take Risks, Rejection, Relationship Building



This material is from the *Racial Healing Handbook* by Annaliese Singh (2019), adapted from Tema Okun “White Supremacy Culture: Changework” (2006, 133)

SLIDE: Read

- Read and educate yourself on the effects, impacts and structures of racism

Reflection: (chat box or by unmuting):

- What are my strengths?
- What are my areas needing growth?

SLIDE: Reflect

- Reflect on what this education means for you as someone developing a White antiracist identity
- Identifying new ways to challenge everyday racism and work on racial justice initiatives

Reflection (chat box or by unmuting):

- What are my strengths?
- What are my areas needing growth?

SLIDE: Remember

- Remember how you participate in the thoughts, beliefs, and actions that uphold racism, whether you intend to or not, and you “forget” that racism exists
- Identify internalized racial attitudes you have about people of colour

Reflection (chat box or by unmuting):

- What are my strengths?
- What are my areas needing growth?

SLIDE: Take Risks

- Take risks to challenge racism when you see it or realize when you are participating in it
- Interrupt racial stereotypes when you see them
- Support people of colour in your personal and professional settings when they speak out about their experiences with racism

Reflection (chat box or by unmuting):

- What are my strengths?
- What are my areas needing growth?

SLIDE: Rejection

- Learn to understand and accept rejection by people of colour as the product of their treatment at the hands of a racist system
- Do not take it personally, help them if you can and stay in the fight against racism

Reflection (chat box or by unmuting):

- What are my strengths?
- What are my areas needing growth?

SLIDE: Relationship Building

- Building relationships with White folk and people of colour who are somewhere on their journey from not racist to antiracist

Reflection (chat box or by unmuting):

- What are my strengths?
- What are my areas needing growth?

SLIDE: Implicit Bias and Mindfulness Meditation

Think back to the event you identified at the beginning of the session.

- What emotions came up for you during this event?
- What did you notice about your body?
- Did you tense up or freeze?
- Did you feel tightness?

Activity: A Meditation Practice to Combat Implicit Bias and Promote Mindfulness

[https://www.youtube.com/watch?v=vS\\_OwzHHXtQ](https://www.youtube.com/watch?v=vS_OwzHHXtQ)

SLIDE: Homework - The Inner Work of Racial Justice

Rhonda Magee is a USF law professor and teacher of mindfulness-based stress reduction interventions

- Deepening Awareness
- Building Resilience
- Ethical Grounding

SLIDE: Closing

Questions, comments, concerns?

EMAIL: Homework

For allies: Mindfulness can help you see the legacies of White supremacy that you have been trained not to see and understand it's harms more clearly. It helps you to learn how racism operates and discerning how to disrupt it

- Watch Rhonda Magee's TedxMarin talk: The Inner Work of Racial Justice  
<https://www.youtube.com/watch?v=53ApfkBQGxg>

## **Session Six: Transformative Allyship**

### SLIDE: Acknowledgments

Use from Session One.

### SLIDE: Welcome Back

- Share name and pronoun
- Optional icebreaker

### SLIDE: Agreements

Remind participants of community agreements.

### SLIDE: Zoom Room

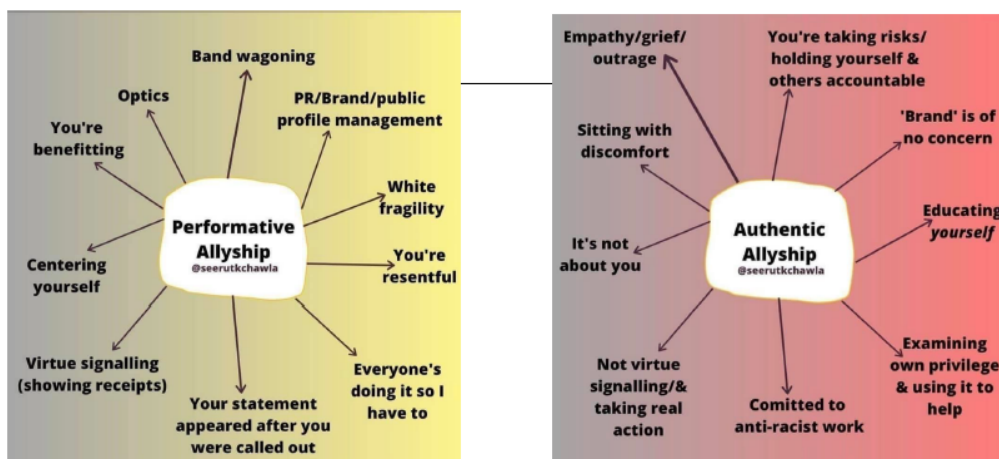
Review Zoom etiquette.

### SLIDE: Agenda

- Recap
- Performative vs Authentic Allyship
- Watt's Privileged Identity (PIE) Exploration Model
- Transformative Allyship
- Developing Personal Commitment
- Closing

### SLIDE: Performative Allyship

"Declaring that Whiteness exists—for others or oneself—does not, itself, do anything. Saying, 'I have privilege,' does not do anything besides make the speaker feel good, and feeling good is anathema to social change" (Ahmed, 2004).



Seerut K. Chawla @seerutkchawla on Instagram, a trauma-informed integrative psychotherapist

### SLIDE: Authentic Allyship

Share Tre Johnson's article: When Black People Are in Pain, White People Join Book Clubs

[https://theeagle.com/opinion/columnists/when-black-people-are-in-pain-White-people-just-join-book-clubs/article\\_03dedf15-91d8-5804-a797-84198038591d.html?fbclid=IwAR3vHY0B4eWuc\\_BkJUbcAIW4yUYEyygejXjAQHJKE35Zjn4aU5yMZV3b2o0](https://theeagle.com/opinion/columnists/when-black-people-are-in-pain-White-people-just-join-book-clubs/article_03dedf15-91d8-5804-a797-84198038591d.html?fbclid=IwAR3vHY0B4eWuc_BkJUbcAIW4yUYEyygejXjAQHJKE35Zjn4aU5yMZV3b2o0)

- Ask yourself:
  - What did you do yesterday?
  - What are you doing today?
  - What are you going to do tomorrow?
- Invest in BIPOC voices, not only "amplifying"
- Examine the harm you've caused in the lives of BIPOC
- Move beyond how to be an ally, learn how to make amends

### SLIDE: Privileged Identity Exploration (PIE) Model

The following will be a very brief introduction to the PIE model (Watt, 2007)

Reactions when individuals initially are presented with anxiety provoking stimuli about social injustice:

- Denial and Deflection - arguing against an anxiety by stating it does not exist
- Rationalization - a logical response regarding why atrocities happen in the realm of racism, sexism, heterosexism, and ableism
- Intellectualization - when a person avoids feeling dissonant by focusing on the intellectual aspects associated with the topics of social injustice

- False Envy - behavior that displays affection for a person or a feature of a person in an effort to deny the complexity of the social and political context
- Benevolence - shift the conversation to make the person with privilege, and their good intentions, the central focus of the discussion, further privileging their identity

#### SLIDE: Case Study

Facilitator will read the case study out loud and then participants will analyze through the PIE model lens in breakout rooms.

A group of student affairs professionals were in a meeting to discuss retention and wellness issues pertaining to a specific racial community on campus. Anita, a woman of colour, raised a concern about the lack of support and commitment to this community from Office X (including lack of measurable diversity training, representation of the community in question within the staff of Office X, etc.), which caused Susan from Office X, a White woman, to feel uncomfortable. Although Anita reassured Susan that her comments were not directed at her personally, Susan began to cry and said she "felt attacked". Susan added that she donated her time and efforts to this community and even served on a local non-profit board that served this community. She understood discrimination because her family had people of different backgrounds and her closest friends were members of this community; she was committed to diversity as she did diversity training within her office; and the office did not have enough funding for this community's needs at that time.

Upon seeing her reaction, Anita was confused; although her tone of voice had been firm, she was not angry. Anita was very clear that she was critiquing Susan's office and not Susan, as Susan could not be solely responsible for the decisions of her office. The conversation of the group shifted at the point when Susan started to cry and stopped discussing the actual issue of the student community. Rather, they spent the duration of the meeting consoling Susan. Susan calmed down, and publicly thanked Anita for her willingness to be direct, and complimented her passion. Later that day, Anita was reprimanded for her 'angry tone,' as she discovered that Susan complained about her "behavior" to both her own supervisor as well as Anita's supervisor. Anita was confused by the mixed messages she received with Susan's compliment, and Susan's subsequent complaint regarding her.

#### Breakout Rooms:

Where do we see the tenets of the PIE model in Susan and the rest of the student affairs professionals?

#### SLIDE: Group Reflection

Share responses in the chat box or verbally

- If you were in the room, what could you have done to support Anita and the racial community being discussed?

SLIDE: Transformative Allyship

Transformative allyship is a highly committed form of allyship. Transformative allyship is when an individual leverages significant social, political, and economic capital to take action and risk loss of their own capital, if needed, to concentrate support for persons who are marginalized, underrepresented, and oppressed.  
(Wardell-Ghirarduzzi, DasGupta, 2020)

Dr. Mary Wardell-Ghirarduzzi on LinkedIn: We Need Transformative Allies

<https://www.linkedin.com/pulse/we-need-transformative-allies-mary-j-wardell-ghirarduzzi/>

SLIDE: Developing Personal Commitment

Ask participants to grab a notebook or piece of paper for the following written reflection.

- What are the immediate actions you can take?
- What are changes you imagine for your area but require additional time and resources to implement?
- What are you doing when you leave this meeting?

SLIDE: Closing Thoughts

- Community of Practice
- The work feels unfinished, because it is unfinished

## RESOURCES

<https://native-land.ca/>

<https://www.mypronouns.org/what-and-why>

Historical Construction of Whiteness:

<https://www.youtube.com/watch?v=bmHct5IHxrA>

Robin DiAngelo How White Fragility reinforces racism:

<https://www.youtube.com/watch?v=YvIO2GU8yTU>

Article: What's Missing From White Fragility <https://slate.com/human-interest/2019/09/White-fragility-robin-diangelo-workshop.html>

Austin Channing Brown and Rachel Ricketts on Robin DiAngelo and her new book Nice Racism

<https://www.instagram.com/p/CL4uU1rn3kC/>

The Characteristics of White Supremacy Culture

<https://www.showingupforracialjustice.org/White-supremacy-culture-characteristics.html>

Association of Jesuit Colleges and University Antiracist Examen video

<https://www.youtube.com/watch?v=y-7k24NzdSA>

"Whiteness at Work" webinar, a primer on how the norms of Whiteness and anti-blackness show up in our workplaces

<https://adawaygroup.com/rework-recording/>

Video: Ibram X. Kendi - How to Be an Antiracist

<https://www.youtube.com/watch?v=cSEDOh4qtlo>

Article with link to Brené Brown and Ibram X. Kendi podcast

<https://www.mindful.org/4-lessons-on-anti-racism-from-brene-brown-and-ibram-x-kendi/>

NPR podcast: 'There Is No Neutral': 'Nice White People' Can Still Be Complicit In A Racist Society

<https://www.npr.org/2020/06/09/873375416/there-is-no-neutral-nice-White-people-can-still-be-complicit-in-a-racist-society>

National American Museum of African American History and Culture Resource: Talking About Race - Being Antiracist

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

Headspace meditation

<https://www.youtube.com/watch?v=cEqZthCaMpo>

Lawline CLE meditation practice presented by Cecilia B. Loving and Wendy M. Star, attorneys and diversity and inclusion strategists at the Fire Department of the City of New York,

[https://www.youtube.com/watch?v=vS\\_OwzHHXtQ](https://www.youtube.com/watch?v=vS_OwzHHXtQ)



Rhonda Magee- TedxMarin talk: The Inner Work of Racial Justice

<https://www.youtube.com/watch?v=53ApfkBQGXg>

Tre Johnson's article: When Black People Are in Pain, White People Join Book Clubs

[https://theeagle.com/opinion/columnists/when-black-people-are-in-pain-White-people-just-join-book-clubs/article\\_03dedf15-91d8-5804-a797-84198038591d.html?fbclid=IwAR3vHY0B4eWuc\\_BkJUbCAIW4yUYEyygejXjAQHJKE35Zjn4aU5yMZV3b2o0](https://theeagle.com/opinion/columnists/when-black-people-are-in-pain-White-people-just-join-book-clubs/article_03dedf15-91d8-5804-a797-84198038591d.html?fbclid=IwAR3vHY0B4eWuc_BkJUbCAIW4yUYEyygejXjAQHJKE35Zjn4aU5yMZV3b2o0)

Dr. Mary Wardell-Ghirarduzzi on LinkedIn: We Need Transformative Allies

<https://www.linkedin.com/pulse/we-need-transformative-allies-mary-j-wardell-ghirarduzzi/>

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