

**Becoming a Co-Conspirator:
Strategies for Anti-Racism through Human Rights Education**

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Abstract

This paper seeks to provide introductory knowledge and strategies for individuals who are new to the academic study of race, and to serve as a charge to move beyond simple allyship to become effective co-conspirators in the fight against racism. This is achieved through a literature review of race, anti-racism, human rights education, and then a concluding section detailing how to integrate human rights education into co-conspiratorship. Ultimately, this paper contends that human rights education provides the necessary academic background and the practical framework to help individuals move beyond performative allyship towards coconspiratorship.

Keywords: Race, Anti-Racism, Allyship, Co-Conspirator, Human Rights Education

Introduction

This paper seeks to provide introductory knowledge and strategies for individuals who are new to the academic study of race, and to serve as a charge to move beyond simple allyship to become effective co-conspirators in the fight against racism. I aim to achieve this through a literature review of race, anti-racism, human rights education, and then a concluding section detailing how to integrate human rights education into co-conspiratorship.

There has been a growing recognition of the need for more active engagement in the fight against racism, moving beyond mere allyship to embrace the concept of becoming a coconspirator in the pursuit of racial social justice. Scholars such as Kendi (2019) have emphasized the importance of actively challenging racist systems and structures rather than simply expressing support from the sidelines. The shift from passive solidarity to active engagement requires a deep understanding of the intersections of race, power, and privilege, as well as a commitment to ongoing education and action.

There is no lack of scholarship on this topic; what makes this paper unique is that I aim to draw on the insights of human rights education (HRE) scholars such as Andreotti (2011), Nussbaum (2002), and Cargas (2020), as well as antiracist educators like DiAngelo (2018) and hooks (1994), and the co-conspirator framework of Ekpe & Toutant (2022) (along with others), to explore how human rights education can serve as a transformative tool for dismantling racist structures and fostering a more just and equitable society.

The central premise I have for this paper is that human rights education offers a powerful framework for understanding the root causes of racism, and for developing the critical consciousness necessary for co-conspiratorship. By examining the ways in which racism intersects with other forms of oppression and by promoting empathy, solidarity, and action,

human rights education can empower individuals to become active agents of change in the fight against racism. Through a combination of theoretical insights and practical strategies, this paper will provide steps for individuals to engage in human rights education as a means of becoming effective co-conspirators in the ongoing struggle for racial justice.

What is Race?

Understanding the philosophical foundations of race is essential for comprehending the complexities surrounding racial identity and its implications in society. Scholars have engaged in debates and inquiries into the conceptual frameworks that underpin our understanding of race. This section will delve into scholarly contributions to elucidate the philosophical underpinnings of race, drawing on contemporary insights to navigate this intricate terrain.

The idea of race does not exist in nature, rather “race is a social construction, yet it has very powerful consequences in schools and society” (Wiggan, et al. 2023 p. 2231). A person’s race is a socially constructed concept that categorizes individuals into differing groups based on their physical characteristics such as skin color, facial features, and hair texture, among others. Despite race having no biological meaning, it is still important to recognize it as an important area of scholarly discussion despite the fact that the concept of race lacks scientific validity and instead is a result of human attempts to classify and differentiate people within power structures.

Race and ethnicity are not the same; they are distinct yet interconnected concepts that are often conflated, as a person’s race exists separately from their ethnicity. One’s race is primarily based on physical characteristics, whereas ethnicity is rooted in shared culture and ancestry, among others. The American Anthropological Association (AAA) differentiates between race and ethnicity, noting that race is often associated with physical markers such as skin color, while ethnicity encompasses a broader range of cultural and social attributes (American

Anthropological Association, 2023). For example, a person's racial classification might be based on visible traits like skin tone, whereas their ethnicity could encompass their cultural practices, familial traditions, and regional affiliations.

One such method to understand the oppressive origins of race was developed by the late philosopher Charles Mills. Mills (1998), in his piece, *But What Are You Really* tackles metaphysical issues surrounding race:

Imagine a nation in which at birth, or at naturalization, all citizens are assigned a code—Q₁, or Q₂, or Q₃—that indicates their “quacial” membership. This code is entered on birth certificates, naturalization papers, passports, state I.D.s, driver's licenses, and the like. So all citizens have a quace. But the assignment is done randomly. There is no connection between quace and an individual's morphology (skin, hair, facial features) or genealogy. In other words, we could not tell a person's actual or likely quacial membership just by looking at him or her, and parents of a given quace would not automatically have children of the same quace. Nor is there any correlation between quace and historical patterns of exploitation and systemic discrimination. There are no Q₁/Q₂/Q₃ ghettos; no prohibitions, juridical or moral, on intermarriage between Q₁S/Q₂S/Q₃S; no domination of the state or the corporate sector by representatives of a particular Q group; no embedded structural differentials in property ownership between the various Qs; no quacial division of labor; no trumpeting of the superiority of Q_x culture; no calls to maintain Q_i purity or heart-wrenching accounts of the existential trauma of being a Q₂. The designation comes down from some long-forgotten practice and is maintained by cultural momentum. (Mills, p. 42)

For Mills, race matters not on the grounds of which racial identity is assigned, but rather that race has always been used to place certain races at the top and others at the bottom of social hierarchies. Humanity created the idea of race as a method of oppression in a hierarchical political system that has historically advantaged White individuals and disadvantaged all others. This idea has persisted for so long, and our modern societies are built on the foundation of a White race and a Black race, among others. Race has created very real experiences for individuals and because it is so inherent to the foundations of our knowledge, we must accept race as a sort of truth while simultaneously in reality finding ways to undermine racial inequities.

Critical race theory (CRT) has emerged as a significant framework for analyzing race and racism from a legal and social justice perspective (Delgado & Stefancic, 2017). CRT posits that racism is ingrained in the fabric of society and operates through systems of privilege and

oppression (Delgado & Stefancic). According to Ladson-Billings & Tate (1995), CRT challenges traditional notions of colorblindness and meritocracy, highlighting the ways in which racism is perpetuated through institutionalized structures and practices. By centering the experiences of marginalized communities, CRT provides a critical lens through which to examine the intersections of race, power, and inequality in society.

Intersectionality theory has also made significant contributions to our understanding of race by emphasizing the interconnected nature of social identities and systems of oppression (Crenshaw, 2013). Crenshaw argues that race cannot be understood in isolation from other axes of identity, such as gender, class, and sexuality. Intersectionality highlights the ways in which individuals experience intersecting forms of discrimination and privilege, complicating simplistic understandings of race (Collins & Bilge, 2020). By considering the intersecting dimensions of identity, scholars can better analyze the complex dynamics of race and develop more nuanced approaches to addressing systemic inequalities.

What is Anti-Racism?

Anti-racism, as defined by Ibram X. Kendi (2019) in his work *How to Be an Antiracist*, is a proactive and conscious stance against racism. Kendi emphasizes that being “not racist” is not enough (Kendi, p. 6); true progress requires actively opposing racist policies, structures, and attitudes. An antiracist is someone who consistently works to identify and challenge racism in all its forms, both within themselves and within society.

Kendi’s definition of anti-racism centers on the idea that racism is not only about personal beliefs, but also about the systems and policies that perpetuate inequality (2019). He argues that individuals must actively seek to change these systems, advocating for policies that promote equity and justice. He states, “The only way to undo racism is to consistently identify and describe it—and then dismantle it” (Kendi, p. 9).

Furthermore, Kendi's concept of anti-racism rejects the notion of a "post-racial" society, recognizing that racism is deeply embedded in history and continues to shape the present, similar to that of Mills (Kendi, 2019 p. 47). Kendi emphasizes the need to confront the historical roots of racism and the ways it evolves over time, urging individuals to confront both the overt and subtle manifestations of discrimination. Overall, Kendi's perspective on anti-racism emphasizes the importance of active engagement, continuous learning, and systemic change to combat racism and promote true equality.

To be antiracist is a long and trying process, and this is a goal we should all strive to reach. Becoming anti-racist involves a commitment to self-awareness, humility, education, and action. It starts with acknowledging and challenging one's own biases and privileges through introspection, learning and vulnerable discourse. Engaging with diverse perspectives, histories, and experiences is essential to understanding the structural nature of racism. However, antiracism is not something that only White individuals should take part in as people of all races can in fact be racist (Kendi, 2019).

It is a common believe that racism is a two-part system that can only be perpetuated by White individuals. First, the belief that the White race is superior to all other races and that only those of the White race can be racist. However, this is an example of the powerless defense. The powerless defense is "the illusory, concealing, disempowering, and racist idea that Black people can't be racist because Black people don't have power" (Kendi p. 136). This idea is racist as it promotes the concept that Black people cannot have social power and thus all people of color are not able to roll back racial inequities even in their communities or spheres of influence. This is false as people of color can perpetuate racist policies and ideals. Therefore, the notion that Black people or people of color holistically speaking cannot be racist further perpetuates racism, Kendi

notes, “every single person actually has the power to protest racist and antiracist policies, to advance them, or, in some small way, to stall them” (Kendi p. 140).

Robin DiAngelo (2018) in her piece, *White Fragility: Why It's So Hard for White People to Talk About Racism* discusses the concept of White fragility and its implications for anti-racism efforts. DiAngelo argues that White people often react defensively when confronted with discussions about race and racism, exhibiting a range of emotions such as anger, guilt, or denial. She posits that this defensive response is rooted in the socialization of White people within a racialized society that privileges Whiteness and minimizes the experiences of people of color, “White fragility is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves” (p. 2). This fragility serves to maintain the status quo by deflecting attention away from systemic racism and preventing meaningful dialogue and action.

DiAngelo (2018) also argues that overcoming White fragility is essential for effective anti-racism work. She contends that White people must confront their discomfort and defensiveness around race in order to engage in meaningful self-reflection and growth; that White people must be willing to acknowledge their own complicity in perpetuating racial inequality and actively work towards dismantling racist structures and attitudes. By challenging White fragility and embracing the discomfort associated with it, DiAngelo advocates for a more proactive and accountable approach to anti-racism that prioritizes self-awareness, humility, and collective action.

bell hooksⁱ (1994) in her piece, *Teaching to Transgress: Education as the Practice of Freedom*, advocates for a holistic approach to anti-racism that transcends mere acknowledgment of racial injustice and actively works towards systemic change. She contends that anti-racism is not merely an intellectual exercise but a lived practice that requires ongoing commitment and

engagement. As hooks asserts, “Ending racism is not simply about ensuring that African Americans have equal rights; it requires changing how we think and act” (p. 127). This underscores the need for a deep-seated cultural shift that challenges ingrained patterns of racial bias and discrimination.

Furthermore, hooks (1994) emphasizes the interconnectedness of various forms of oppression and the importance of intersectional analysis within anti-racist activism, similar to Crenshaw. She argues that systems of oppression, such as racism, sexism, and classism, are intertwined and mutually reinforcing, “To dismantle racism, we must also dismantle patriarchy and class oppression” (p. 128). This intersectional lens underscores the importance of solidarity and the importance of coalition-building across social movements. hooks offers a framework for transformative anti-racist praxis grounded through education for social change.

Being a Co-Conspirator

Racial co-conspiratorship represents a shift from passive allyship to active engagement in dismantling racist systems. Co-conspiratorship involves individuals taking intentional and sustained action to challenge and disrupt racism in all its forms. Co-conspirators recognize that racism is not just an individual problem but a systemic one rooted in historical and structural inequalities. Therefore, they commit to ongoing education, self-reflection, and advocacy to address the root causes of racial injustice.

In practice, racial co-conspiratorship involves a range of actions aimed at dismantling racist structures and amplifying the voices of marginalized communities. This includes actively challenging discriminatory policies and practices within institutions, advocating for equitable representation and resources, and centering the experiences and perspectives of those most affected by racism (DiAngelo, 2015). According to DiAngelo, co-conspirators understand that

combating racism requires more than symbolic gestures or one-time actions; it demands a sustained commitment to transformative change at both the individual and institutional levels.

Furthermore, racial co-conspiratorship entails accountability and solidarity with communities of color in the fight against racism. Co-conspirators acknowledge their own complicity in perpetuating systems of oppression and commit to listening, learning, and growing alongside marginalized communities (Kendi, 2019). As Kendi argues, true anti-racist behavior involves actively challenging one's own biases and privileges while leveraging one's social and institutional power to advocate for racial justice. By fostering genuine relationships built on trust, empathy, and mutual respect, co-conspirators work collaboratively towards building a more inclusive and equitable society for all.

A conceptual framework for anti-racist co-conspiratorship has been proposed by Ekpe & Toutant (2022). Ekpe & Toutant propose four principles to serve as a foundation towards increasing solidarity:

1. All people of color and women of color do not have the same experiences, and disaggregating their identities is essential in policymaking, activism, and rhetoric.
2. Anti-racism also requires one to be anti-patriarchy, anti-homophobia, and anti-transphobia.
3. Co-conspirators must fight against both racist people and policies and be willing to put their lives, privilege, bodies, financial assets, and more on the line in the name of racial equity.
4. Partaking in performative practices without acting against racist policies participates in racism and causing further harm.

The first principle emphasizes the diversity of experiences within marginalized communities, emphasizing that co-conspirators must recognize and respect the unique perspectives of individuals affected by racism. They caution against assuming a monolithic experience and stress the importance of investing in and supporting those who have lived and experienced marginalization.

The second principle underscores the interconnectedness of various forms of oppression, including racism, homophobia, and sexism. Co-conspirators must adopt a holistic approach to anti-racism, acknowledging the intersections of identity and advocating for equity and justice across multiple axes of oppression. By understanding the connections between different systems of oppression, co-conspirators can respond compassionately and equitably to the experiences of marginalized communities.

Principle three posits that being a co-conspirator requires a lifelong commitment to fighting institutional racism and continuous injustice. Co-conspirators are encouraged to reflect on their motivations and consider the broader societal implications of their actions. They must be mindful of the sacrifices they make and critically examine who benefits from their advocacy efforts. By remaining vigilant and aware of power dynamics, co-conspirators can ensure their actions align with the principles of social justice.

Finally, the fourth principle emphasizes humility and authenticity in co-conspiratorship. Co-conspirators are cautioned against seeking recognition or validation for their actions and instead encouraged to prioritize substance over symbolism. By committing to perform necessary acts behind the scenes, co-conspirators reject the notion of a savior model and demonstrate their dedication to meaningful social change.

Human Rights Education

Human rights education (HRE) is “all learning that develops the knowledge, skills, and values of human rights” (Flowers et. al. 2000, p.17). The Universal Declaration of Human Rights adopted by the United Nations in 1948 lays the foundation for modern human rights education. Article 26 of the UDHR states that education should “promote understanding, tolerance, and friendship among all nations and racial or religious groups”, and Article 29 “emphasizes the importance of education in fostering respect for human rights and fundamental freedoms”

(United Nations, 1948). Human rights education is integral to achieving social justice and promoting a culture of respect for human rights at local, national, and global levels. It empowers individuals to contribute to a more just and equitable world by understanding the principles that underpin human dignity and the responsibilities we have towards one another.

Human rights refer to the basic rights and freedoms to which all individuals are inherently entitled, regardless of their nationality, ethnicity, race, gender, religion, or any other characteristic (United Nations, 1948). They are considered universal, inalienable, and inherent to human beings simply by virtue of their humanity. Human rights encompass a wide range of principles that reflect the values of dignity, equality, and justice, and the 30 Articles in the UDHR lay a framework for a variety of rights granted to individuals. The UDHR indicates human rights to be “a common standard of achievement for all peoples and all nations” (United Nations) and they are as follows:

1. Everyone is born free and equal in dignity and rights.
2. Everyone is entitled to the rights and freedoms set forth in this Declaration.
3. Everyone has the right to life, liberty, and security.
4. No one shall be held in slavery or servitude; slavery and the slave trade are prohibited.
5. No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment.
6. Everyone has the right to recognition everywhere as a person before the law.
7. All are equal before the law and entitled without any discrimination to equal protection.
8. Everyone has the right to an effective remedy by competent tribunals for acts violating their rights.
9. No one shall be subjected to arbitrary arrest, detention, or exile.
10. Everyone is entitled to a fair and public hearing by an independent and impartial tribunal.
11. Everyone charged with a penal offense has the right to be presumed innocent until proved guilty.
12. No one shall be subjected to arbitrary interference with privacy, family, home, or correspondence.
13. Everyone has the right to freedom of movement and residence within the borders of each state.
14. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
15. Everyone has the right to a nationality.

16. Men and women of full age, without any limitation due to race, nationality, or religion, have the right to marry and found a family.
17. Everyone has the right to own property alone as well as in association with others.
18. Everyone has the right to freedom of thought, conscience, and religion.
19. Everyone has the right to freedom of opinion and expression.
20. Everyone has the right to freedom of peaceful assembly and association.
21. Everyone has the right to take part in the government of their country.
22. Everyone, as a member of society, has the right to social security and to realization of economic, social, and cultural rights.
23. Everyone has the right to work, to free choice of employment, and to protection against unemployment.
24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.
25. Everyone has the right to a standard of living adequate for health and well-being.
26. Everyone has the right to education; education shall be free, at least in the elementary and fundamental stages.
27. Everyone has the right to participate in the cultural life of the community.
28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.
29. Everyone has duties to the community in which alone the free and full development of their personality is possible.
30. Nothing in this Declaration may be interpreted as implying for any State, group, or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.ⁱⁱ

Sarita Cargas (2020) in her book, *Human Rights Education: Forging an Academic Discipline* aims to detail how human rights education can lead to social justice. For Cargas “human rights refer to something very specific...the definition of social justice, by contrast, though a pervasive and widely accepted agenda for many, suffers more contestation” (p. 21). She later states, “If social justice is about fighting oppression and striving for social equality, demanding that human rights be respected in all the detail given in the [Universal Declaration of Human Rights] UDHR provides a map to get us there” (p. 22). Human rights and human rights education are the pathway to achieve social justice; but these two terms are not the same. A true socially just society is one where human rights are fully implemented and recognized as legitimate by the majority of the citizens and put into practice by governments. Social justice is

the end goal of human rights, and human rights education is the pragmatic step to achieve social justice.

It is important to note that a “complete theory of human rights education does not exist, and the subject is not universally available to students in the context of schools” (Cargas, 2020 p. 22). Therefore, it is understandable how the lack of human rights education has led to a lack of human rights implementation. While respecting cultural diversity is important, it is equally essential to challenge and transform discriminatory cultural practices, and a fine line must be walked to create social justice.

Vanessa Andreotti (2011) in her piece, *Actionable Postcolonial Theory in Education* analyzes human rights education from a postcolonial perspective. Andreotti argues that traditional approaches to HRE often perpetuate Western-centric perspectives and fail to adequately address the complexities of global power dynamics and historical injustices. She contends that HRE must move beyond a narrow focus on individual rights and responsibilities to encompass broader considerations of social justice, equity, and decolonization, “human rights education (HRE) has traditionally been associated with an idealized notion of global citizenship that fails to address the multiple challenges posed by global inequalities” (p. 356). This critique highlights the need for a more nuanced and inclusive approach to HRE that acknowledges the historical legacies of colonialism and imperialism.

Most salient to becoming a co-conspirator, Andreotti (2011) emphasizes the importance of adopting a postcolonial framework within HRE that challenges dominant narratives and fosters critical consciousness. She argues that HRE should interrogate power relations and engage with the complexities of cultural, social, and economic inequalities. According to Andreotti, “Postcolonial theory offers a useful lens through which to examine how HRE can contribute to both the reproduction and contestation of global inequalities” (p. 359). By

incorporating postcolonial perspectives into HRE, Andreotti advocates for a more reflexive and transformative educational approach that encourages learners to critically examine their own positionalities and privileges while fostering solidarity and empathy towards marginalized communities.

Martha Nussbaum's (2002) piece, *Capabilities and human rights* examines the intersection between the capabilities approach and human rights discourse. The capabilities approach emphasizes individuals' substantive freedoms to pursue a life of value and dignity. Grounded in the Aristotelian tradition, the capabilities approach posits that human well-being should be evaluated based on individuals' capabilities to function as full and equal members of society (Nussbaum). Unlike traditional welfare theories that focus solely on utility or resources, Nussbaum's approach centers on the capabilities necessary for individuals to lead lives they have reason to value, encompassing a broad range of essential human functions and opportunities, seeks to articulate what all people have reason to value in their lives, in terms of their ability to engage in meaningful activities and pursue their own conception of the good" (p. 68).

For Nussbaum (2002), human rights should be conceptualized not merely as legal entitlements but as essential prerequisites for individuals' capabilities to lead lives they have reason to value, "The capabilities approach seeks to articulate what all people have reason to value in their lives, in terms of their ability to engage in meaningful activities and pursue their own conception of the good" (p. 68). This perspective underscores the importance of human rights as enabling conditions for individuals to achieve their full potential and participate fully in society.

Furthermore, Nussbaum (2002) emphasizes the need for a comprehensive understanding of human rights that encompasses both civil and political freedoms as well as social and economic opportunities. She argues that human rights should be understood as interconnected

and mutually reinforcing, with each right contributing to individuals' capabilities to live dignified and flourishing lives. Nussbaum contends that a capabilities-based approach to human rights offers a more inclusive and holistic framework for addressing the diverse needs and aspirations of individuals across different cultures and contexts, "A capabilities-based approach to human rights emphasizes the importance of providing individuals with the opportunities and resources they need to develop their capabilities and pursue their own vision of the good life" (p. 72).

Becoming a Co-Conspirator through Human Rights Education

An important aspect of human rights work is echoed through the principles outlined by Ekpe & Toutant (2022), particularly when considering the imperative of principle three in which co-conspirators must be willing to have a sense of self-sacrifice in order to better the world. Scholars and activists in this field often dedicate (and sometimes give) their lives to challenging systemic injustices and striving for positive social change. This involves sacrificing personal comforts and security, facing criticism, and bravery to confront power structures that perpetuate inequality. Human rights scholars and activists frequently face risks to their safety or face harassment in physical or online spaces, yet they persist in their efforts to advance human dignity and justice. Despite the challenges, their unwavering dedication and sacrifice serve as a testament to their commitment to the principles of human rights and the pursuit of a more equitable and just world. Though not directly related to human rights, I see great parallel in antiracist co-conspirator work and human rights and this relationship it is perhaps best illustrated within Plato's allegory of the cave.

Plato's Allegory of the Cave is a powerful metaphorical narrative found in Book VII of his work *The Republic*. In this allegory, Plato illustrates the journey of enlightenment and philosophical awakening. The allegory describes a group of people who have lived their entire

lives chained inside a cave, facing a blank wall. These individuals can only see shadows cast by objects behind them, illuminated by a fire also behind them. The shadows to these people are their reality, and they perceive them as the only truth. However, when one of the prisoners is freed and brought outside the cave into the sunlight, they undergo a transformative experience. Initially in pain and blinded by the sunlight, the freed prisoner gradually becomes aware of the true nature of reality, realizing that the shadows in the cave were mere illusions. This journey symbolizes the process of philosophical enlightenment, where individuals move from ignorance and illusion towards knowledge and truth. The Allegory of the Cave serves as a powerful reminder of the importance of critical thinking, questioning assumptions, and seeking knowledge beyond the confines of conventional wisdom. As individuals emerge from the metaphorical cave of ignorance, they are empowered to advocate for justice and equality, aligning with the principles of co-conspiratorship and human rights education alike.

Human rights education serves as a potent vehicle for advancing individuals along the continuum from racial allyship to racial co-conspiratorship. At its core, HRE fosters a deep understanding of the interconnectedness of social justice issues, including racial inequality, and empowers individuals to actively engage in transformative action. As individuals engage with human rights principles and learn to critically analyze the root causes of racial injustice, they develop the foundational knowledge and awareness necessary to transition from passive allyship to active co-conspiratorship.

Practical steps in this journey begin with human rights education. Individuals must first undertake a comprehensive exploration of human rights principles and their intersections with racial justice. This entails studying historical and contemporary manifestations of racism, understanding systemic inequalities, and critically examining one's own privilege and biases. HRE provides opportunities for experiential learning, such as engaging with diverse perspectives,

participating in dialogue and reflection, and taking part in social justice initiatives both within and beyond educational settings.

As individuals progress along the continuum, they move beyond mere awareness towards action. This involves leveraging their knowledge and privilege to challenge oppressive systems and advocate for marginalized communities. Practical steps may include supporting grassroots organizations led by people of color, amplifying marginalized voices, engaging in community organizing and activism, and advocating for policy changes that promote racial equity and justice. Additionally, co-conspirators actively seek out opportunities to confront racism in their personal and professional spheres, including challenging discriminatory practices, fostering inclusive environments, and centering racial justice in their advocacy efforts.

Ultimately, the transition from racial allyship to racial co-conspiratorship requires an ongoing commitment to learning, growth, humility, and accountability. Co-conspirators continually educate themselves on issues of racial justice, remain open to feedback and critique, and actively work to dismantle racism in all its forms. By embracing the principles of human rights education and applying them in practical ways, individuals can make meaningful contributions to the struggle for racial equity and justice, embodying the spirit of coconspiratorship in their everyday actions.

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ⁱ bell hooks intentionally chose to lowercase her name. ⁱⁱ Some articles have additional verbiage associated with them. For the full text, visit: <https://www.ohchr.org/en/human-rights/universal-declaration/translations/english>