



How to Talk About Race Packet

In order to adequately discuss race, we need to understand its social, economic, and political construction as well as its lived experience. Critical Race Theory (CRT) is a framework that helps us:

- Understand racism as endemic to American life
- Express skepticism toward dominant legal claims of neutrality, objectivity, color blindness, and meritocracy
- Challenge the traditional telling of history and insist on contextual analyses of the law and systems
- Recognize the experiential knowledge of communities of color
- Express skepticism toward dominant legal claims of neutrality, objectivity, colorblindness, and meritocracy
- Challenge a historicism and insist on a contextual/historical analysis of the law
- Presume that racism has contributed to all contemporary manifestations of group advantage and disadvantage
- Insist on recognition of the experiential knowledge of people of color and our communities of origin in analyzing law and society
- Work toward eliminating racial oppression as part of the broader goal of ending all forms of oppression (Matsuda, 1993)

"Critical race theory is grounded in the Civil Rights Movement and from its beginning has focused on social justice, liberation, and economic empowerment (Tate, 1997). Its origins can be traced to the critical legal studies movement of the 1970s (Brayboy, 2005; Lynn, Yosso, Solo´rzano, & Parker, 2002). Critical race theory emerged from critical legal studies because of the latter's inability to address People of Color's struggles (Brown & Jackson, 2013; Solo´rzano & Yosso, 2001; Stanley, 2006; Taylor, 2009; Yosso, 2005)...Thus, critical race theory emerged as a form of legal scholarship that sought to understand how White supremacy and its oppression of People of Color had been established and perpetuated. In doing so, race and racism was placed at the center of scholarship and analysis by focusing on such issues as affirmative action, racial districting, campus speech codes, and the disproportionate sentencing of People of Color in the U.S. criminal justice system (Lynn & Adams, 2002; Taylor, 1998). - *Critical Race Theory in Higher Education: 20 Years of Theoretical and Research Innovations*, Dorian L. McCoy and Dirk J. Rodricks



CRITICAL RACE THEORY

Understanding the tenets of CRT provides a critical lens through which to understand our personal experiences and the way larger systems and structures operate in relation to race. The tenets are:

1. **Counter-Storytelling:** There is a narrative that often goes untold, but is necessary to understand the experiences of people/students of color and to challenge the normalized/dominant dialogue and experiences that perpetuate racial stereotypes.
2. **Permanence of Racism:** Racism is a permanent component of life in the U.S., and racist hierarchical structures influence all political, economic, educational and social domains.
3. **Whiteness as Property:** The origins of property rights in the United States are rooted in racial domination. The law has played a considerable role in transforming the abstract concept of race into something people believe is real and tangible. As a result, whiteness can be considered a property interest.
4. **Interest Convergence:** Communities of color will experience gains when their interests converge with the self-interest of whites individually and systemically. In other words, racial justice for communities of color is supported when there is also a benefit for white people.
5. **Critique of Liberalism:** On the surface, many liberal approaches, such as color-blindness and incremental change, appear to be desirable goals to pursue; however, these concepts are insufficient to address and often perpetuate systemic racism.

As you explore each tenet use the CRT Graphic Organizer so you can apply your learning and explore how the tenets are alive in your personal and professional life.

CRT Tenet Overview

CRT Tenet	Personal: Where do you recognize the tenet in your daily life?	Professional: Where do you recognize the tenet in your work?
1. Counter-Storytelling		
2. The Permanence of Racism		
3. Whiteness as Property		
4. Interest Convergence		
5. Critique of Liberalism		



1. Counter-Storytelling

We begin to interrupt the traditionally dominant perspectives when we share our own personal lived experiences and recognize those experiences in others. The more we practice this, the more we become alerted to and skeptical of rhetoric that tells a single story about a person or a group. We understand ourselves as complex, layered beings, so why would we believe someone else is any less than that?

There is a narrative that often goes untold, but is necessary to understand the experiences of people/students of color and to challenge the normalized dialogue that perpetuates racial stereotypes. We bring this narrative to the surface through Counter-Storytelling.

Counter-Storytelling:

- Is a method of telling the stories of those people whose experiences are not often invisible.
- Can be used to expose, analyze, as well as challenge deeply-entrenched narratives and characterizations of racial privilege and power.
- Centers the missing perspective.

As you watch the following video, think about how we can be on both the giving and receiving end of "a single story." How do our own perceptions create our expectations of others?

[The Danger of a Single Story](#)



RACISM
IS EVERYWHERE

LET'S FACE IT,
TALK ABOUT IT
AND ROOT IT OUT.

2. The Permanence of Racism

Derrick Bell, one of the originators of Critical Race Theory, said "Racism is an integral, permanent, and indestructible component of this society." This tenet asks us to approach our understanding of contemporary racial issues with the following lens:

- Acceptance of racism as a permanent part of American life.
- Acknowledgement that racism is both a conscious and an unconscious act.
- Acceptance that racist hierarchical structures govern political, economic, educational and social domains.

The following article explores Bell's perspective on this tenet, while the video examines how these interlocking systems are perpetuated. Use your graphic organizer to explore how this tenet impacts your personal and professional spheres.

[PHILOSOPHY: Race and Racist Institutions](#)

The End of Racism, and Other Fables

By Linda Greenhouse;

Published: September 20, 1992

In Derrick Bell's view, discourse about race in America is mired in the sugarcoated myth that equality for blacks will be found just around the corner, as soon as the country completes its fitful but inevitably progressive journey toward enlightenment and justice.

The myth is sweet but ultimately disabling and dangerous, he believes, because it denies to both blacks and whites understanding of a truth that is almost exactly the opposite: that racism is not a passing phase but a permanent feature of American life, and that the path is marked not by real progress but by occasional short-lived judicial or legislative victories that serve to obscure the underlying truth even more.

Both in his writing and by his actions, Mr. Bell, one of the country's most prominent scholars of race and the law, has spent years trying to bring this message both to other blacks and to the white-majority institutions in which he has worked. Most notable of these is Harvard Law School, where, more than 20 years ago, he became the first black faculty member to receive tenure. Two years ago he vowed to remain on an unpaid leave until the law school hired a black woman for its tenured faculty. In July, Harvard Law School refused to extend his leave for a third year and informed him that his failure to return meant he had relinquished his position on the faculty, which still includes no tenured black women. He is currently a visiting professor at New York University Law School.

Without directly addressing this episode, Mr. Bell's new book, "Faces at the Bottom of the Well: The Permanence of Racism," nonetheless makes it appear not only understandable but almost inevitable. Like his previous book, "And We Are Not Saved: The Elusive Quest for Racial Justice," this one approaches his theme indirectly, through allegory, fables and dialogues with a fictional "lawyer-prophet," a mordantly wise black woman named Geneva Crenshaw, whose role is to goad and inspire the professor-narrator to confront the truth without the sugarcoating.

These are fables with footnotes as well as irony: Jonathan Swift come to law school. Harvard figures prominently, as does the Supreme Court; most of the stories began as seminar teaching tools to prod students to re-examine old assumptions. There is the "Racial Preference Licensing Act," for example, a new Federal law of Ms. Crenshaw's design under which white business owners could obtain a license that would free them to discriminate openly, rather than covertly as they do at present, against black employees and customers. In return for this privilege, the whites would pay a 3 percent tax into an "equality fund" that would be used to support business opportunities and education for blacks.

When Mr. Bell objects that the Racial Preference Licensing Act is too farfetched even for him, Ms. Crenshaw accuses him of holding on to an outdated faith in "the civil rights ideals that events long ago rendered obsolete." The new law, she says, could be more effective than "those laws that now provide us the promise of protection without either the will or the resources to honor that promise." Ms.

Crenshaw sternly reminds Mr. Bell that he himself has written that "whatever the civil rights law or constitutional provision, blacks gain little protection against one or another form of racial discrimination unless granting blacks a measure of relief will serve some interest of importance to whites."

There is the story of Afrolantica, a mysterious lost continent that arises from the ocean. The evidence that, for some unknown reason, only black Americans can breathe the air on the beautiful island leads to a vigorous debate over whether they should move there and claim it as their homeland.

ONE of the most effective fables, and by far the most chilling, is the tale of the Space Traders -- creatures from another planet who offer the United States the solution to all its economic and environmental ills in exchange for one thing: its black population, which would be carried off to an unknown fate in outer space. The story becomes a canvas for Mr. Bell's portraits of the wise, foolish, weak, strong and venal characters of both races who respond to this challenge to the national soul. That the outcome is predictable makes it no less heartbreaking.

Not every fable in "Faces at the Bottom of the Well" -- the title reflects the author's vision of the place of blacks in American society -- has the sure touch of the Space Traders tale. Some wander from their theme, and there is some settling of personal scores. But this book well serves the goal Mr. Bell describes to Geneva Crenshaw, of "attempting to sing a new scholarly song -- even if to some listeners our style is strange, our lyrics unseemly." The stories challenge old assumptions and then linger in the mind in a way that a more conventionally scholarly treatment of the same themes would be unlikely to do.

Mr. Bell does not hold out hope for success in objectively measurable terms. Rather, he says -- putting the words in the mouth of a white female guerrilla fighter for black survival in one of the fables -- "there is satisfaction in the struggle itself," a "salvation through struggle."

In this starkly existentialist vision, a commitment to pressing on in the face of absurdity, Derrick Bell draws as much from Albert Camus as from Martin Luther King. In an epilogue, constructed as a letter to Geneva Crenshaw, he writes: "We yearn that our civil rights work will be crowned with success, but what we really want -- want even more than success -- is meaning. . . . This engagement and commitment is what black people have had to do since slavery: making something out of nothing."

RACIAL REALISM

Erika looked thoughtful. . . . "We call ourselves White Citizens for Black Survival, or WCBS. Our program has two prongs. First, the policy phase we call 'racial realism.' Then the activist phase, in which we aim to build a nationwide network of secret shelters to house and feed black people in the event of a black holocaust or some other all-out attack on America's historic scapegoats."

"A late-20th-century underground railroad!" I exclaimed. "You can't be serious?"

"You -- and other blacks as well -- need to get serious. What precisely would you do if they came for you? How would you protect your family? Where could you go? How get there? You have money. Could you get access to it if the Government placed a hold on the assets in your checking and savings accounts?" -- From "Faces at the Bottom of the Well." 'THE TRUTH IS NEVER DESPAIRING'

Derrick Bell says that while he was writing "Faces at the Bottom of the Well," his publisher referred to the book as "unremittingly despairing." It argues that America is a racist country and always will be. Mr.

Bell says he responded: "No, you don't understand. For a black person in this society, the truth is never despairing."

In an interview at his office at New York University Law School, Mr. Bell said that when he explains his thoughts on race to black groups these days, he hears the laughter and applause of recognition. "It reaffirms that it is not their fault," he said. "It is an affirmation of themselves and not a basis for despair."

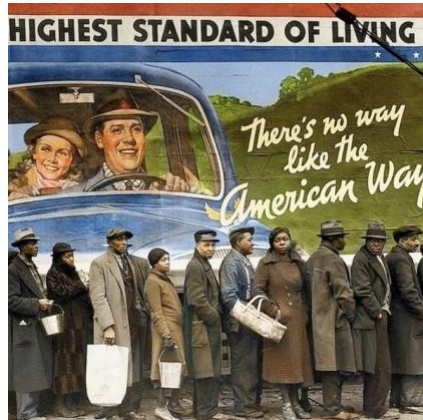
The 61-year-old author said he reached his bleak conclusions over the course of a career in civil rights that he now believes was misdirected. Despite all the change over the years, he said, blacks are worse off and more subjugated than at any time since slavery. The only difference now is that there is "a more effective, more sophisticated means of domination."

But he also believes in the importance of struggling anyway. He has fought many such battles himself, the most recent being his protest against the absence of a black woman on the Harvard Law School faculty. On June 30, his 23-year tenure there was revoked after he refused to end a two-year leave of absence.

He will teach at N.Y.U. this year, but he has no definite plans after that. He is working on two new books. One is a collection of student essays on law and race; the other, drawing from his own experiences, is tentatively entitled "Constructing Character Through Confrontation."

Every time Mr. Bell has quit a job in frustration or protest, he said, things have worked out well. He recognizes that not everyone always gets such good results. "What you can say without reservation is that to stand up when everybody else is sitting down, to leave a job when you think it's intolerable, you feel better," he said. "It may not be long before you can't pay the bills, but there's a sense that you did the right thing." -- JON ELSEN

Photo: Derrick Bell. (Ken Shung/Basic Books)



Famous image of African American flood victims lined up to get food and clothing at Red Cross relief station in front of billboard ironically extolling "World's highest standard of living. There's no way like the American way". Original title of the picture: "The Louisville Flood".

3. Whiteness as Property

The origins of property rights in the United States are rooted in racial domination. The law has played a considerable role in transforming the abstract concept of race into something people believe is real and tangible. As a result, "whiteness" can be considered a property interest.

This tenet asks us to consider property as including more than just "tangible things:"

The concept of whiteness as property impacts access to tangible property:

- A thing, or things belonging to someone; possessions (ex. loans, land, jobs)

The concept of whiteness as property also impacts access to intangible properties:

- A attribute, quality, or characteristic of something (ex. belonging, positions of power, leadership)

Reflect on the manifestation of redlining as a practice in the video clip.

[Redlining: Race - The Power of an Illusion](#)



"The White power structure will support people of color when it is in their interest as well." - Derrick Bell

4. Interest Convergence

The tenet of Interest Convergence illustrates that aspects of the larger culture change only when the interests of the controlling groups and the dominated groups converge. Sometimes those interests are hidden, and sometimes they are obvious.

When Interest Convergence is applied to race, it means that white people will support racial justice only when they understand and see that there is something in it for them, when there is a “convergence” between the interests of white people and racial minority groups.

With this in mind, see if you can identify interest convergence at work in the video clip.

[*Hidden Figures Clip*](#)



Understanding Privilege and Access Activity

The following White Privilege Worksheet has examples of ways white individuals have privilege *because they are white*. Please read the list and give yourself the appropriate score for each prompt based on your racial identity.

- *For your reflection:* What does this activity tell us about the level of access we have or do not have based on our racial identity? How do you think our identified level then impacts our professional and/or personal access to social, cultural, political and economic power?
- *For an extension activity:* Do this worksheet with a friend or colleague and compare responses based on your shared or different racial identities.

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say that they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize

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male privilege. So I have begun in an un-tutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.

effects of white privilege in my life. I have chosen those conditions which I think in my case *attach somewhat more to skin-color privilege* than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co[workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

7. I can be sure that my children will be given curricular materials that testify to the existence of their race.

8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.

11. I can arrange to protect my children most of the time from people who might not like them.

12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.

15. I am never asked to speak for all the people of my racial group.

16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.

19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.

23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

24. I can be sure that if I need legal or medical help, my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these prerequisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of

privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. *My skin color was an asset for any move I was educated to want to make.* I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yes some of the conditions I have described here work to systematically over empower certain groups. Such privilege simply *confers dominance* because of one's race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an *unearned entitlement*. At present, since only a few have it, it is an *unearned advantage* for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in *unearned advantage* and *conferred dominance*.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will get truly distressed, even outraged about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that *systems* of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculcated in the United States so as to maintain the myth of meritocracy, the myth that all democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systematic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open

The question is: "Having described white privilege, what will I do to end it?"

question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily-awarded power to try to reconstruct power systems on a broader base. ■

White Privilege Exercise

Score 5 if the statement is often true for you. Score 3 if the statement is sometimes true for you. Score 0 if the statement is seldom true for you.		
Because of my race or color...	My Score	Partner's Score
1. I can be in the company of people of my race most of the time.		
2. If I should need to move, I can be pretty sure of hassle-free renting or purchasing in an area in which I would want to live.		
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.		
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.		
5. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.		
6. When I am told about our national heritage or about "civilization," I am shown that people of my race made it what it is.		
7. I can be sure that my children will be given curricular materials that testify to the contributions of their race.		
8. I can go into most supermarkets and find the staple foods that fit with my racial/ethnic traditions; I can go into any hairdresser's shop and find someone who can cut my hair.		
9. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.		
10. I can arrange to protect my children most of the time from people who might mistreat them because of their race.		
11. I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.		
12. I can do well in a challenging situation without being called a credit to my race.		
13. I am never asked to speak for all the people of my racial group.		
14. I can remain oblivious to the language and customs of persons of color without feeling, from people of my race, any penalty for such ignorance.		
15. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a racial outsider.		
16. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.		
17. If a police officer pulls me over, I can be sure I haven't been singled out because of my race.		
18. I can conveniently buy posters, postcards, picture books, greeting cards, and children's magazines featuring people of my race.		
19. I can go home from most meetings of organizations I belong to feeling somewhat tied-in, rather than isolated, out of place, outnumbered, unheard, feared, or hated.		
20. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.		
21. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.		
22. I can be sure that if I need legal or medical help, my race will not work against me.		
23. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.		
24. I can comfortably avoid, ignore, or minimize the impact of racism on my life.		
25. I can speak in public to a powerful group without putting my race on trial.		
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.		
TOTAL		

Adapted from Peggy McIntosh, *Unpacking the Invisible Knapsack* © 2020 Epoch Education



Wrap-Up

Title of Module:

Please respond to the following prompts:

1. What I learned...

2. What challenged me...

3. How I will use this information in my own practices...



Recognize It:

The objective is to get participants to question how they think, feel and believe about the statements. Three standard questions should be considered to prompt the conversation. Answering any one of these will get the conversation started.

1. What do I think about when I hear this statement?
2. How do I feel when I hear it?
3. What is my initial belief about the statement?



Interrupt It:

The objective is to engage in a way that that creates open, honest dialogue around difficult issues. For example, what can I ask to understand the person's intent? How can I be empathetic as well as share how this impacts me?

1. Ask to clarify meaning
2. Ask to understand intent
3. Separate the doer from the deed
4. Address the impact
5. Offer another perspective
6. Acknowledge the speaker and connect with empathy
7. Seek to include

Sample "Interruptions" might include:

- "Tell me more about that, I want to understand."
- "What does that mean to you?"
- "What has been your experience with _____?"
- "I've had a different experience with _____."
- "I have a different perspective on _____."
- "I think your intention was positive, but what you said felt _____ to me. Can we talk about it more?"
- "I hear your frustration. That was challenging for me as well..."
- "How do you think we can address that?"
- Share a personal story that offers a different perspective



Repair It:

The objective is to come up with actionable steps that people can do to repair and broaden their awareness and understanding as related to the statement. Listed are three things individuals can do to “Repair It.”

Observe: What situation can you seek out and/or view that can help deepen your understanding of the situation?

Engage: What situation can you seek and/or what dialogue with specific people/professions/races etc. can you have to understand the varying perspective?

Read: What specific authors, books or categories of information can you research to expand your knowledge?

Recognize it

Personal: _____

Professional: _____

Interrupt it

Personal: _____

Professional: _____

Repair it

Personal: _____

Professional: _____