



ASU

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GLOBAL ACADEMY

Resource Toolkit for the  
To Be Welcoming Curriculum

# TO BE WELCOMING: FOUNDATIONAL COURSE



# OVERVIEW

Public spaces and third places are more welcoming to all when we celebrate our shared humanity. By understanding each other, we deepen connections. To encourage more meaningful conversations on this topic, leaders at Starbucks partnered with experts at Arizona State University to create To Be Welcoming, a 15-course curriculum designed to address bias through understanding the human experience.

Below are 5 core resources from the “To Be Welcoming: Foundational Course.” This learning experience focuses on developing a foundational knowledge of empathy, bias, and discrimination in the political, social, and interpersonal realm, and develops skills to evaluate and address difficult topics related to bias and discrimination through dialogue in an objective and inclusive way. Learn more about the program and register for courses at [ToBeWelcoming.com](https://www.tobewelcoming.com).



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## RESOURCE 1

### Key Terms and Concepts

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## RESOURCE 2

### How Do People Experience Bias?

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## RESOURCE 3

### Is Bias Intersectional?

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## RESOURCE 4

### The HURIER Listening Model

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## RESOURCE 5

### Dos and Don'ts for Engaging in Dialogue

This section defines key terms and concepts related to bias, how to recognize it, and how bias is shaped throughout various stages of your life. You will also learn about the difference between diversity, equity, and inclusion. The following terms have been defined specifically to fit the context of this course, and will be used to enhance your understanding of the course topic.



**BIAS**

An inclination or preference, especially one that interferes with impartial judgment.



**INTERSECTIONALITY**

The study of interconnected identities [gender, race, class, sex, ethnicity, religion, etc.] and how they affect power, privilege, oppression, and domination in certain spaces.



**CONSCIOUS BIAS**

An explicit and intentional bias that can result in actions informed by assumptions about a person or a group.



**MICROAGGRESSION**

Verbal and nonverbal acts of disregard stemming from unconscious attitudes of superiority.



**DISCRIMINATION**

Unjust actions informed by biased stereotypes enacted against different groups of people.



**MACROAGGRESSION**

Overt and blatant acts of insult towards members of minoritized groups by those who belong to the social majority.



**PREJUDICE**

An unjustifiable, usually negative attitude or belief towards a group and its members. It can produce discrimination and manifest through conscious and unconscious bias.



**SYSTEMIC BIAS**

Bias that is folded into law, policy, and social practices to discriminate against some groups.



**IMPLICIT BIAS**

A non-value-laden cognitive process that determines how we associate with and categorize social phenomena.



**UNCONSCIOUS BIAS**

Actions informed by implicit bias and negative stereotypes about a person or a group without conscious knowledge that can lead to prejudice.

**Summary:** Bias of any kind generally stems from ignorance about situations different from the norm, which can lead to prejudice against others. These key terms will help you understand and demystify the “unknown,” as well as give a glimpse of the trauma that certain groups of people still endure due to bias.

It is important to understand that a lack of diversity in our lives inhibits us from truly recognizing and addressing our own biases. To overcome this, we must develop relationships with people of different backgrounds to foster greater awareness and inclusion for everyone. The following infographic shows how people report experiencing bias.

## HOW DO PEOPLE EXPERIENCE BIAS?

Experiencing discrimination has been characterized as a common and every day stressor in the lives of people of color.



**88%**

Non-Hispanic blacks believe that African-Americans are subject to discrimination in the United States.

**73%**

Non-Hispanic blacks believe that African-Americans are subject to discrimination in the United States.



Biracial adults who are white or black and American Indian, tend to have stronger connections with the white or black community than the ones they feel with Native Americans.

**62%**



Single-race white adults say they have a lot in common with people in the U.S. who are white.

**10%**

Or fewer say they have a lot in common with people who are black, Asian or American Indian.



**24.5%**

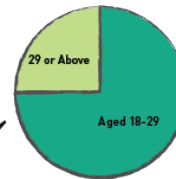
Were victims of anti-Islamic (Muslim) bias.

**57%**

Non-Hispanic whites believe that African-Americans face discrimination in the United States.

**65%**

Non-Hispanic whites believe Muslim-Americans and Hispanics face discrimination in the United States.



Perception that racial or ethnic minorities face discrimination is more widespread among young adults (aged 18-29) than among older age groups.

Biracial adults who are both white and black say they have more in common with people who are black. On the contrary, biracial adults who are white and Asian tend to have stronger ties to whites than they do to Asians.

Of the 1,584 victims of anti-religious hate crimes reported in 2016

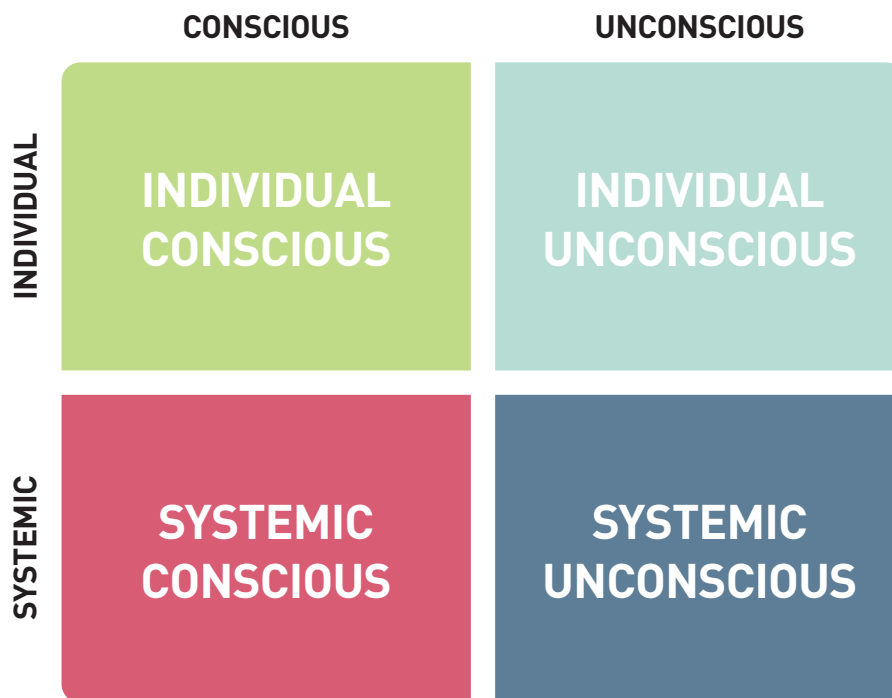
**54.4%**

Were victims of crimes motivated by their offenders' anti-Jewish bias.



Bias can manifest in different ways: individually, systemically, consciously, and unconsciously. In this series we use a bias quadrant to talk about the ways bias shows up and how you can identify it. Being able to identify bias means you can begin to develop strategies to respond to it, push back against it, support those who experience it, and make sure you are not contributing to it.

It is important to keep in mind that even though we present different courses focused on different topics, these courses and topics can overlap to create unique forms of bias and discrimination that impact the lived experiences of those around you. This overlap is referred to as **the intersectionality of bias**.



**INDIVIDUAL CONSCIOUS**

Individual, conscious behavior is one person acting on purpose for whatever reason and for whatever consequences might occur as a result.

Example of individual, conscious bias: Using a slur to disparage a religious group.

**INDIVIDUAL UNCONSCIOUS**

Individual, unconscious behavior is one person acting without awareness of the action’s purpose or consequence.

Example of individual, unconscious bias: Making leadership choices based on an ingrained preference for traditionally masculine qualities.

**SYSTEMIC CONSCIOUS**

Systemic, conscious behaviors are intentional actions or policies enacted by a group or organization with the purpose of affecting many people.

Example of systemic, conscious bias: Banks choosing not to invest in neighborhoods based on that community’s racial demographics (a practice known as Redlining).

**SYSTEMIC UNCONSCIOUS**

Systemic, unconscious behaviors are actions or policies taken by a group or organization without awareness of the widespread consequences to many people.

Example of systemic, unconscious bias: A community adopting a transportation system without considering its accessibility to persons with disabilities.

**Listening** is key to any kind of communication. If you do not listen effectively, communication breaks down, which can lead to harmful misunderstandings. In this section, we will learn about **the HURIER Listening Model**, and how it can help us to become better listeners and conversation partners.

The HURIER Listening Model provides you with a framework to analyze your listening effectiveness. This will help you effectively engage in a conversation rather than just hearing, responding, or silencing.



**HEAR**

- Be prepared to listen.
- Do not multitask when listening — focus entirely on the speaker.
- Eliminate distractions.
- Position yourself where it is easy to hear.
- Postpone listening if you cannot concentrate, when possible.



**INTERPRET**

- Observe and consider the nonverbal clues.
- Listen for emotional messages as well as words.
- Consider the context of the communication.
- Encourage the speaker using verbal and nonverbal cues.
- Recognize and account for individual differences.



**UNDERSTAND**

- Ask for clarification when you hear unfamiliar vocabulary or jargon.
- Restate to ensure that you have understood completely.
- Ask questions to clarify intentions.
- Distinguish details from the main points.
- Refrain from interrupting the speaker.



**EVALUATE**

- Listen to the entire message before responding.
- Apply reasoning in making judgments.
- Distinguish between emotional and logical appeals.
- Recognize the influence of your personal bias and values.
- Differentiate between the ideas presented and the person speaking.



**REMEMBER**

- Quickly identify reasons to remember what you hear.
- Stay calm and focused.
- Make connections between what you are hearing and past experiences to activate memory.
- Continuously practice improving your memory.



**RESPOND/REFLECT**

- Be aware of your unintentional nonverbal communication.
- Recognize how your response influences the speaker's decisions.
- Distinguish among different types of response — including judgments, empathy, opinions, and questions.
- Expand your behavioral flexibility — make choices based on the needs of the situation rather than your habits.

\*Reflect is not a part of the HURIER model but we have added it to emphasize that sometimes stories are shared to make us contemplate. The examples in this chart provide a base foundation for listening but the situations can vary within different cultural contexts.

The following infographic offers some dos and don'ts for having an effective dialogue. Keep these tips in mind as you explore Dialogue Challenges in this course and future courses in the To Be Welcoming series.

<h2>HOW TO RESPOND IN DIALOGUE</h2>	
<h3>DO</h3>	
 <p><b>Show respect for the other person.</b> Listen for the feelings behind the statement. People may make biased comments when they are feeling frustrated, disappointed, or angry.</p>	 <p><b>Ask for more information.</b> Even if you understand what someone is saying, pretend that you don't and ask them to explain. It forces them to think more about their statements.</p>
 <p><b>Paraphrase or repeat what they said.</b> Restating their comment clarifies it for you and for them.</p>	 <p><b>Present your own ideas.</b> Give information or alternative perspectives. Offer facts to correct or challenge the assumptions. Use experience, analogies, comparisons and metaphors.</p>
 <p><b>Be open to new ideas and constructive criticisms.</b> Provide constructive criticism of your own. The goal is to engage in dialogue that is mutually productive, not a debate that can often decline into tearing down another person.</p>	 <p><b>Encourage empathy.</b> Ask them how they would feel if someone said something like that about their group or their friend/partner/child.</p>
 <p><b>Express your feelings.</b> Tell the person how you feel and if possible, explain why you're offended or uncomfortable. Share your own process. Talk about how you used to say, think or feel similar things but have changed.</p>	 <p><b>Separate intent from impact.</b> Acknowledge that someone may have said something biased or inappropriate without meaning to.</p>
 <p><b>Highlight commonalities.</b> Point out shared interests, values, experiences, and concerns between the person making the comment and the person they are referring to.</p>	 <p><b>Consider what's in it for them.</b> Explain why diversity or that individual can be helpful or valuable.</p>
 <p><b>Remember why you're having the conversation.</b> If a conversation becomes toxic—focused on personal attacks or harmful, abusive language—it is time to disengage, leave, or refocus your energies elsewhere.</p>	 <p><b>Point out policies or laws that prohibit such conduct.</b> In workplaces, remind people of their obligation and liability.</p>

# HOW TO RESPOND IN DIALOGUE

## DON'T



### **Make or facilitate personal attacks.**

Showing disrespect like this is rude and closes the door to a productive conversation.



### **Make or allow wild claims or accusations.**

It's okay to ask why someone thinks a particular way, or to explain why you think the way you do. It builds understanding.



### **Use racial humor.**

Poking fun at a stereotype (racial humor) may result in hurting and reinforcing prejudice (racist humor).



### **Make jokes.**

Jokes and humor can be complicated. What is funny can depend on when it is told, by whom, to whom, and with what intent.



### **Avoid a conversation if it makes you slightly uncomfortable.**

Sometimes discomfort can be productive, but this is also about knowing your boundaries for conversation.

### **Rely only on buzzwords or catch phrases.**

Too often these are distractions, or simply misunderstood.

#### Reference

Adapted from Goodman, D. (2011). Promoting diversity and Social Justice: Educating People from Privileged Groups. New York, NY: Routledge.

## COURSE AUTHORS



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Jessica Solyom, Ph.D., received her doctorate in Justice and Social Inquiry from Arizona State University. She has worked in research, program development, and program evaluation for postsecondary institutions in promoting diversity in curriculum, pedagogy, and classroom management for over 10 years. Her research focuses on diversity, belonging, and justice. Her scholarly publications have explored the justice-related struggles of historically underrepresented students including explorations of race and gender in student leadership, persistence for students of color in predominantly white postsecondary settings, and education rights activism among Indigenous college students. She is currently an Associate Research Professor and teaches courses on Research and Inquiry, Critical Race Theory, and Indigenous Knowledge Systems. Dr. Solyom serves as a mentor at the Center for Indian Education (ASU) in preparing and training rising students of color as community embedded researchers and servant-leaders.





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Jeremiah Chin, J.D. Ph.D., graduated from Arizona State University in 2016 with a JD from the Sandra Day O'Connor College of Law and a PhD from Justice and Social Inquiry in the School of Social Transformation. His research focuses on the intersections of race, law, and science—particularly in the Supreme Court. His dissertation looked at the role of social science data in Supreme Court opinions on Affirmative Action and Fair Housing, uncovering the interplay between Amicus Briefs, data and opinions of the Court. Currently, he is a postdoctoral research fellow at the Center for Indian Education, with research looking at the School to Prison Pipeline, the intersection of Race and Indigeneity, and importantly, co-creating a Critical Legal Preparation Program that would seek to create a pipeline to law school for underrepresented and first-generation students.



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Nicholas is a current joint law and doctoral student in Justice & Social Inquiry at Arizona State University. He has worked in research focused on the school-to-prison pipeline in Arizona for Native, Latino, and African American Students. In 2017-2018 he co-developed a critical legal studies program for first generation students interested in a legal career. Scholarly publications have focused on critical race theory, education, ethnic studies and Indigeneity. His doctoral research focuses on surveillance technologies and privacy rights for communities in the southwestern borderlands. Nicholas also volunteers at local immigration initiatives.



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