

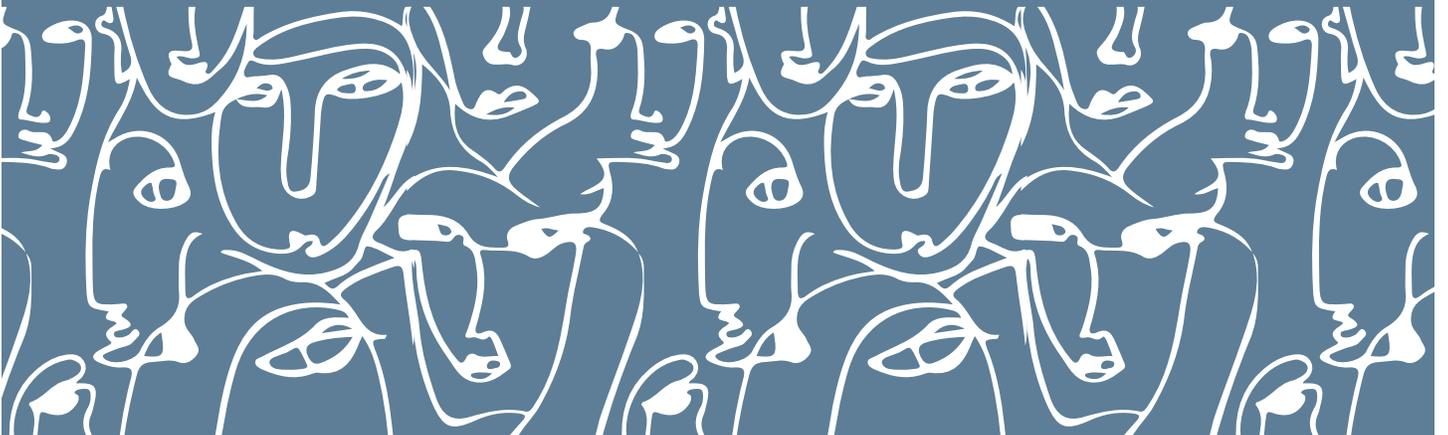


ASU

STARBUCKS[®]
GLOBAL ACADEMY

Resource Toolkit for
To Be Welcoming Curriculum

WELCOMING DIALOGUE ON RACIAL BIAS



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 4 core resources from the “Welcoming Dialogue on Racial Bias” course. This learning experience focuses on key issues that impact people from different racial groups in the United States, introducing histories of race, race-based economic, political, and social discrimination, and the complex interplay of race, bias, and equity. Learn more about the program and register for courses at [ToBeWelcoming.com](https://www.tobewelcoming.com).



RESOURCE 1

Key Terms and Concepts

RESOURCE 2

Cultural Appropriation

RESOURCE 3

Types of Systemic Oppression

RESOURCE 4

Dialogue Challenge

This section defines key terms and concepts related to race and racism. These terms have been defined specifically to fit the context of this course, and will be used to enhance your understanding of the course topic.

**IDENTITY**

The distinguishing characteristic or personality of an individual, including but not limited to their race, gender, sexuality, political affiliation, religion, and other identifying factors.

**PREJUDICE**

A preconceived judgment or opinion adverse to another person or group, based solely on a socially-constructed category. This may manifest in actions, words, or inactions. It may also take the form of an irrational attitude of hostility directed against others.

**ETHNICITY**

A population that shares common characteristics like religion, language, traditions, culture, and geographic origin. This is different from race, because ethnicity refers to origin and may be self-identified.

**PRIVILEGE**

A right or immunity granted as a benefit or advantage for the purpose of ranking racial hierarchies to provide higher value or superior positions. Privilege is so interwoven in society that it may be hard to identify for those who have it.

**CULTURE**

The characteristic features of everyday existence shared by people in a place or time. While we refer to “American Culture” as something that is characteristic of everyday life in the United States, we must also recognize that there are countless other cultures and experiences.

**RACIAL EQUITY**

The practice of eliminating racism in societal systems and institutions. Racial equity is achieved when one’s race does not determine one’s socioeconomic status, and when those who have been historically disenfranchised have access to power.

**RACE**

A social construct that orders people into groups based on characteristics like physical appearance, heritage, culture, and ethnicity. Race is constructed by different social, economic, and political contexts, and may change over time. Race constructs reflect power and privilege.

**SOCIAL CONSTRUCT**

A product of ideology, history, or social circumstances that are not intrinsic characteristics. Constructs like race are given life through social interactions and are not inherent in nature.

**RACISM**

A belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race. Racism is demonstrated through individual actions and systemic oppression reflected by social, economic, and cultural attitudes.

**PEOPLE OF COLOR**

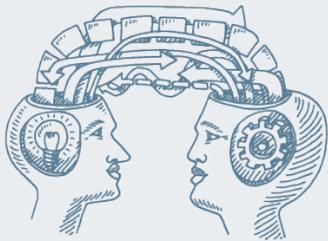
An umbrella term to identify people with non-European heritage. This replaces terms like “minority” or “non-White” to create an inclusive category of diverse peoples. Former terms, like “colored people,” have fallen out of popular usage as archaic and potentially derogatory associations with Jim Crow segregation.

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.

The following activity presents a discussion of the difference between cultural appreciation and cultural appropriation, as well as examples of respectful partnerships and use of culturally diverse images, art, and items. The important thing to remember is that it is okay to appreciate the beauty of a culture. But, true appreciation comes with a willingness to learn about the culture and the items being admired.

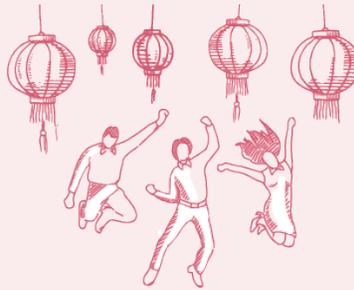
How to Show Respect for Others

Diversity exists all around us and can inspire us to try new cuisines, different clothing and hairstyles, books written from alternative perspectives, and even new health practices. But how do we objectively define the boundary between showing appreciation of a culture and blindly appropriating it?



CULTURAL HUMILITY

A life-long process of self-reflection and self-critique to understand personal biases and to develop and maintain mutually respectful partnership based on trust. To be culturally humble is to recognize that we do not know everything there is to know about different cultures and to demonstrate a willingness to learn. Cultural humility allows us to fully appreciate and respect cultures we admire.



CULTURAL APPRECIATION

Cultural appreciation refers to instances when elements of a culture are used while honoring the source they came from. Appreciation, like humility, involves respect and value.



CULTURAL APPROPRIATION

Cultural appropriation refers to the adoption of elements of a different culture by non-members of the culture. The use of stereotypical features, clothing, accents, behaviors, and images assigned to different cultures can not only lead to the development of negative or harmful biases, it can limit the roles in which certain peoples are depicted.

As we stated in the introductory course, social inequity is woven into social institutions and embedded within individual consciousnesses. Systemic oppression fuses institutional discrimination, personal bias, bigotry, and social prejudice into a complex web of relationships and structures that impacts most aspects of life in our society.

OPPRESSION

The term denotes structural and material constraints that significantly shape a person's life chances. It also signifies a hierarchical relationship in which privileged groups benefit, often in unconscious ways, for the disempowerment of subordinated groups.

SYSTEMIC OPPRESSION

Systemic oppression fuses institutional discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures that impact most aspects of life in our society.

STRUCTURAL RACISM

The term refers to racial bias among institutions and across society, and involves the cumulative compounding effect of an array of societal factors, including the history, culture, and ideology, and interactions of institutions that systematically privilege White people and disadvantage people of color.

For example, depicting people of color as criminals in media can influence how various institutions and individuals treat people of color with suspicion when they are shopping, traveling, or seeking housing and employment. All of this can result in discriminatory treatment and inequitable outcomes.

SYSTEMIC RACISM

Systemic racism consists of institutional racism as well as structural racism. According to Race Forward, racism occurs within institutions and systems of power.

Systemic racism includes unfair policies and discriminatory practices of particular institutions (such as schools, workplaces, etc.) that routinely produce racially inequitable outcomes for people of color and advantages for White people. Individuals within institutions take on the power of the institution when they reinforce racial inequities. For example, students of color placed in the most overcrowded schools, with the least challenging classes, under the least qualified teachers, will have higher dropout rates and disciplinary rates than white students.

In order to combat the different types of racism according to Race Forward, you must expand your understanding of racism beyond personal prejudice and hate to systemic racism. Focus on actions and impacts rather than attitudes and intentions. Add a racial lens to conversations on class, gender, and sexuality. Cultivate discourse that centers the humanity and leadership of people of color.



Talking about racial bias requires a complex and creative communication skill set. This series introduced you to the role civility, empathy, and dialogue play in navigating critical conversations around bias. As you practice these skills, your awareness will increase and you will get better at engaging in critical conversations on sensitive topics.

It can be difficult to start a dialogue on these issues. Use the following list of questions to guide your conversation on racial bias.

DIALOGUE CHALLENGE

I'm learning about the role civility, empathy, and dialogue play in critical conversations around racial bias in the To Be Welcoming Series featured on Starbucks Global Academy. One of the activities is a dialogue challenge where I am encouraged to engage in dialogue with a close family member or friend on their perceptions of race. Do you mind if we discuss your perspective? Thank you.



How would you define race?

When did you first realize you belonged to a particular race?
What does belonging to a particular racial group mean to you?



What are your experiences with people from other races? Do you know anyone in your social circles who belong to other races? How did you meet them?

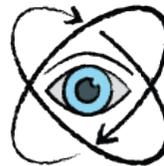
What are your impressions of people from other races?

How have you seen people from your race and people not of your race portrayed in the media? Why do you think there are differences in how different groups are portrayed?



What has shaped your perceptions about your race and people from other races?

Who is the most famous or influential White person you know about? Who is the most famous or influential person of color you know about?



What do you think are the most common biases people from your race face in society? What about people from other races?



Do you think people from different races have the same opportunities in the U.S.?

What similarities do you believe you share with people from different races than yours?

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.