



## LESSONS IN THE ADVISORY CURRICULUM:

- 1 Invitation to a Brave Space
- 2 Disrupting Harm: Calling Out and Calling In
- 3 Social Media and Social Justice
- 4 Repairing Harm Through Healing-Centered Engagement
- 5 Self Awareness and Implicit Bias
- 6 Understanding Privilege
- 7 Social Awareness and Compassionate Dialogue
- 8 Managing Conflict and Self-Regulation
- 9 Glossary

---

**Samantha Hosein**

*Lead Creator*

***Please note:** This document is private and should not be copied, distributed, or reproduced in whole or in part, nor passed to any third party outside of your school's immediate faculty or administration, without prior consent of Pollyanna.*

# ADVISORY LESSON 1

## INVITATION TO A BRAVE SPACE

Suggested time: 50-60 minutes

### Overview

This lesson sets the groundwork for how we want students to engage with one another during the school year. Students will practice developing norms for dialogue and learn concrete strategies for upholding such norms while in conversation with one another. Norms for dialogue increase the likelihood that each community member feels supported, has space to grow and develop, and is ready to listen and learn from others. Norms also provide guidelines that groups in dialogue can refer to during moments of conflict, tension, or disagreement. Given the personal nature of these topics, norms are particularly useful when discussing race and identity. Norms help us to stay in community during difficult moments and reconnect with one another through shared values and collective purpose.

### Objectives

- Students will explore the pros and cons of norms in order to see these practices from multiple perspectives.
- Students will co-create a list of group agreements (norms) to guide class conversations throughout the school year.
- Students will learn concrete strategies for upholding norms while in dialogue with one another.
- Students will develop language for reflective learning and inclusive dialogue.

### Key Understanding

Norms reinforce the shared purpose of gathering for inclusive dialogue and ensure that everyone feels supported, has a common language for respectful disagreement, and understands the expectations for how community members treat one another.

**Possible misunderstanding:** Norms lead to a lack of individuality, limit free speech, or hinder diversity of thought.

### Materials

- Strano, B. (2021). Untitled [poem]. Facing History & Ourselves. Accessed September 1, 2021, at <https://www.facinghistory.org/resource-library/untitled-poem-beth-strano>.

### Vocabulary

accountable talk  
norms  
tone-policing

# National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **DI.9-12.6** I interact comfortably and respectfully with all people, whether they are similar to or different from me.
- **DI.9-12.9** I relate to and build connections with other people by showing them empathy, respect and understanding, regardless of our similarities or differences.

## LESSON PROCEDURE

1. Open by having the class read the poem [Untitled by Beth Strano](#). Solicit students' thoughts, feelings, and reflections on the poem. Consider using the following Observe, Think, Me, We routine (based on [Project Zero's See, Think, Me, We Thinking Routine](#); note that the language around "seeing" has been changed to "observing" in order to be more inclusive):
  - First, have students make observations about the poem, refraining, for now, from making interpretations.
  - Second, have students think about their observations by making interpretations about the poet's meaning and intentions.
  - Third, have students make a personal connection to the poem, either through private written reflection or, if the class has already established trusting relationships, with a partner.
  - Finally, have students make connections between the poem and experiences or themes that move beyond their own, individual experiences.
2. Introduce the themes of this lesson by explaining that, as a group, we will co-create a space that will allow us to process difficult subject matters, affirm one another, respectfully disagree when needed, and foster the skills and connection required for an inclusive community.
3. Introduce the class to the concept of **norms** for dialogue. Ask the group what they think norms are.  
*Possible student response: Norms are group agreements to help foster inclusive dialogue and promote understanding across differences.*
4. Define the following two terms for students:
  - **Accountable talk** is dialogue that factors in the feelings of the people engaged in the dialogue and seeks to reduce harm and increase understanding.
  - **Tone-policing** is a tactic used to dismiss an argument someone is expressing because the delivery is perceived as angry or overly emotional.

Accountable talk can be a positive outcome of developing group norms. On the other hand, when misused, group norms can lead to tone-policing.
5. As a class, have students come up with other positive and negative outcomes of working with group norms and use these to generate a norms pros-and-cons list. Discuss and affirm both the pros and cons. Consider having a notetaker collect the class's ideas using markers and newsprint or a whiteboard.

Possible student responses:

#### Pros

- Norms support accountable talk.
- Norms create group buy-in around conduct and permissible behavior.
- Norms can help participants feel more comfortable sharing their ideas or asking questions.
- Norms protect everyone's right to speak.

#### Cons

- Norms can be misused as tone-policing.
- Not all norms work for every person in the group.
- Norms can be difficult to enforce in the moment.
- Norms can feel performative or insincere.

6. Acknowledge that there will never be a perfect list of norms and that group conversations on difficult or emotional topics may not always be easy or comfortable. However, how we move through conflict and difference while still staying in community with one another matters. Even when imperfect, norms help us to be our best selves and to treat one another with respect, dignity, and compassion, even during tense moment.
7. Have the group develop their own list of norms that they agree to follow throughout the year. Some common group norms are listed here:
  - We are accountable for what we say and should be mindful of how our words will be perceived by others.
  - Speak from the "I" perspective.
  - One speaker at a time.
  - Make space, take space (make space for others to share and contribute to the discussion, and take opportunities to share your views/thoughts/opinions with the group).
  - Challenge the idea or words, not the person.
  - Expect and accept a lack of closure.
  - What's said here stays here, what's learned here leaves here (confidentiality).
8. Consider diving deeper into the norms on your list, particularly those around which there is any confusion or disagreement. The norms listed below in bold may be worth exploring in greater depth.

**Accountability:** Consider the impact your words can have on others and on yourself. In order to maintain accountable talk, ask yourself the following:

- Will sharing this make me feel free or will it harm me?  
Sharing personal things can feel appropriate in the moment and later feel too vulnerable or like an over-share. Ensure you have reflected and processed on personal things before sharing with a larger group. In addition, even when confidentiality is a norm, it cannot always be guaranteed, so consider what things feel too private to share in a larger group.
- Will sharing this be offensive or potentially harmful to someone else's identity?  
Always consider how your words may land with someone else or could be interpreted in a harmful way that was not your intention.

**Challenge the idea, not the person:** If someone says something that hurts or offends you, do not attack the person. Acknowledge that the comment – not the person – hurt your feelings and explain why.

This may be easier said than done, and often we feel strong emotions during a moment of disagreement, especially when the topic at hand is personal. Some strategies for maintaining this norm include:

- **Asking questions:** When you hear something you don't agree with, ask questions to clarify what the person who said it meant, rather than rushing to a judgement.

- **Assuming good intentions:** Giving others the benefit of the doubt can help expand an important conversation rather than shut it down. (That said, it is also important to recognize that, in some situations, assuming good intentions can actually cause harm, especially when the person making offensive comments is actively or repeatedly ignoring feedback.)
- **Interrupting harm with “Oops,” “Ouch,” and “Pause” language:** Sometimes we accidentally say things that can be harmful or not thoughtful, and when we catch ourselves doing that we can say “oops” to acknowledge that we misspoke and try again more thoughtfully. When someone says something that rubs you the wrong way you can say “ouch” to express that the comment landed on you in a hurtful way (intentional or not). “Pause” can be said to help slow things down when a conversation feels like it is escalating in an unhelpful way, or when you need more time to understand or process what is being said. Simply saying “oops” or “ouch” may not fully address the impact of what someone has said.

**Expect and accept a lack of closure:** Sometimes the best we can do is to “agree to disagree,” but, in such situations, we may be left feeling unresolved emotions. So how do we handle lack of closure?

Have students discuss how they have handled peer conflict or hurt feelings in the past and brainstorm a list of strategies for how as a class we want to handle disagreement and repair.

*Possible student responses:*

- *Apologizing (public or private)*
  - *Arranging a one-on-one, in-person conversation*
  - *Talking via phone (text message is usually not as effective)*
  - *Participating in a listening circle*
  - *Journaling*
  - *Talking in advisory*
  - *Talking in an affinity space*
  - *Creating some class equity goals*
  - *Having an adult (teacher/parent/counselor) help mediate a conversation between students*
9. Once students have confirmed that they understand and agree to the norms they have developed as a group, have them signal their agreement to one another. This agreement can be signaled by the signing of a formal contract, or through verbal or nonverbal cues, such as snapping or using a thumbs up to agree to each norm on the list. Be sure each student understands that their agreement signals a commitment to uphold these norms throughout their time together.
  10. Consider asking students to complete the following survey, either as an in-class exit ticket, or asynchronously as homework. This survey can be distributed on paper or using an electronic survey application such as Google forms:
    - How can I be in community with others even when someone else’s perspective on a topic irritates or upsets me?
    - As a group, how do we want to express when someone has said something hurtful?
    - As a group, how can we repair after conflict or disagreement?

## Extension Opportunities

- As a class, co-create a poster that lists your group norms. Decorate the poster and hang it in a visible place in your classroom. The poster can be used to signal the values of that space to newcomers and can serve as a visual point of reference during dialogue throughout the year.
- As a class, read the poem “Perhaps the World Ends Here” by Joy Harjo. Give students some background on Joy Harjo’s identity and the ways in which her poetry, music, and activism are shaped by her upbringing, life experiences, and membership in the Muscogee Creek Nation. Then discuss the following questions:

In this poem, what do you think the kitchen table represents?

*Possible student responses:*

- *A place of gathering*
- *Community*
- *A space of ritual*
- *Food and nurturing*

What is the importance and value of ritual to the author?

*Possible student response: Ritual and ceremony are sacred and integral aspects of many Native and Indigenous cultures. It is a time for oral storytelling and the passing of knowledge from elders to new generations, as well as a time of sharing, listening, and grounding practices that makes us feel safe and connected.*

How can we create our own “kitchen table” in this class?

*Possible student responses:*

- *By using ritual and consistent practices such as sitting in a circle, opening with the same prompt or icebreaker, reviewing shared norms, and eating together.*
- *By ensuring we gather with intention and with the desire to connect rather than just to interact.*
- *By respecting and recognizing the humanity in each member of this class.*

This activity uses the following resources:

Harjo, J. (1994). Perhaps the world ends here [poem]. Poetry Foundation. Accessed March 1, 2022 at: <https://www.poetryfoundation.org/poems/49622/perhaps-the-world-ends-here>.

Alexander, L. K. (No date). Joy Harjo. National Women’s History Museum. Accessed March 1, 2022 at: <https://www.womenshistory.org/education-resources/biographies/joy-harjo>.

# ADVISORY LESSON 2

## DISRUPTING HARM: CALLING OUT AND CALLING IN

Suggested time: 100-120 minutes

### Overview

Part of the practice of being an inclusive community is actively addressing harmful behavior and disrupting incidents of bigotry, bias, and racism. We want to teach our students to be upstanders, who speak out and take action against unkind and harmful behaviors, yet we often do not teach students the skills to do so or provide them opportunities to practice. This lesson will help students learn to identify microaggressions and other types of identity-based harm, such as bullying and online harassment, and to think through an appropriate response. Students will learn the difference between “calling out” and “calling in,” as well as how to assess which type of response is appropriate for a particular situation. The lesson emphasizes a “call-in” style of engagement for addressing identity-based harm in the context of a trusting community and teaches students to address harmful behaviors while still maintaining relationships and creating opportunities for reflection and repair.

### Objectives

- Students will identify how to disrupt negative or derogatory comments and actions such as microaggressions.
- Students will recognize the feelings and perspectives of others.
- Students will use communication and social skills to interact effectively with others.
- Students will demonstrate the ability to prevent, manage, and resolve interpersonal conflicts in constructive ways through the use of “calling in” and “calling out.”

### Key Understanding

Part of being an inclusive community is knowing how to identify identity-based harm and microaggressions, understanding their impact, and actively addressing harm in a way that creates a culture of accountability and emphasizes connection, compassion, and community.

**Possible misunderstanding:** Addressing identity-based harm divides communities and negatively impacts relationships.

### Materials

- Wheatley, M. J. (2002). Willing to be disturbed. In Network for College Success, NCS Postsecondary Success Toolkit. Accessed September 1, 2021 at: [https://ncs.uchicago.edu/sites/ncs.uchicago.edu/files/uploads/tools/NCs\\_PS\\_Toolkit\\_DPL\\_Set\\_B\\_WillingDisturbed.pdf](https://ncs.uchicago.edu/sites/ncs.uchicago.edu/files/uploads/tools/NCs_PS_Toolkit_DPL_Set_B_WillingDisturbed.pdf).
- SheKnows Media. (2015). Teenagers discuss microaggressions and racism [video]. YouTube. Accessed September 1, 2021 at: <https://www.youtube.com/watch?v=8RfwnibEd3A>.
- Seed the Way. (No date). Interrupting Bias: Calling Out vs. Calling In. Accessed on August 31, 2021, at: <http://www.raciale-quityvtnea.org/wp-content/uploads/2018/09/Interrupting-Bias-Calling-Out-vs.-Calling-In-REVISED-Aug-2018-1.pdf>.

# Vocabulary

agent  
Black Lives Matter movement  
calling in  
calling out  
identity-based harm  
#MeToo movement  
microaggression  
misgender  
target

## National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **AC.9-12.18** I have the courage to speak up to people when their words, actions or views are biased and hurtful, and I will communicate with respect even when we disagree.
- **AC.9-12.19** I stand up to exclusion, prejudice and discrimination, even when it's not popular or easy or when no one else does.

## LESSON PROCEDURE

Before this lesson, assign students to read Margaret J. Wheatley's "[Willing to be Disturbed](#)" asynchronously for homework. After they complete the reading, students should take notes responding to the following prompts:

What stood out in the reading?  
What did I think about the reading?  
What did the reading make me wonder?

1. Ask students what it means when we refer to "identity-based harm." Solicit responses and provide the following definitions.
  - **Identity-based harm** refers to the hurt caused by behavior (intentional or not) targeted at an aspect of someone's identity (e.g., race, gender, sexuality, religion, skin color).
  - An example of identity-based harm is a **microaggression**. A microaggression is a brief and commonplace daily verbal, nonverbal, behavioral, or environmental insult, whether intentional or unintentional, that communicates hostile, derogatory, or negative messages from an **agent** toward **target** persons based solely upon their marginalized group membership (e.g., race, gender, sexuality, religion, skin color).
2. Show students the video [Teenagers Discuss Microaggressions and Racism](#) (1:49 minutes) to provide some examples of common microaggressions. Then ask students to reflect on the video and discuss the following question: What impact do microaggressions have on you when you are the person targeted?  
*Possible student response: Being the target of a microaggression can make you the butt of a joke, harm your confidence, suggest that you don't belong, make you feel like an outsider, reinforce negative stereotypes, trigger anxiety, lead to sadness or depression, and/or foster a sense of isolation.*
3. Let students know they will be discussing how to respond to microaggressions and other incidents of identity-based harm. Suggest that there are at least three ways to respond to such incidents: engage the agent, disengage from the agent, or seek support. What might examples of each of these strategies look like? Which strategies do students think they would find the easiest or the hardest, and in which situations?



Possible student responses:

Engaging can be a good option if you know the person well and feel safe in the moment. Examples of engaging might include:

- Asking for clarity, e.g., “What did you mean by that?”
- Explaining how you heard it, e.g., “I think I heard you saying \_\_\_\_\_. Is that correct?”
- Expressing curiosity, e.g., “What makes you think that or what made you say that?”
- Explaining why it felt harmful, “When I hear you say \_\_\_\_\_, it makes me feel \_\_\_\_\_.”

Disengaging can be a form of self-care and a way to monitor the amount of emotional labor you expend on those who may or may not be prepared to listen. In addition, disengaging (along with seeking support) is the best option if you do not feel safe. The easiest way to disengage is to remove yourself from the harmful interaction.

Seeking support can help to validate your feelings and experience and to prevent hurt feelings from festering and erupting later. Seeking support might involve finding a friend or trusted adult to talk to about the situation and to determine if any action or follow-up is needed.

4. Explain that two ways to engage with someone who has said or done something harmful are the “**calling out**” and “**calling in**” approaches. Pass out the handout [Interrupting Bias: Calling Out vs. Calling In](#) and read through it together.
5. Discuss the calling-out approach with students in greater detail. Ask them to consider the following questions:
  - What are the pros and cons of calling someone out?

Possible student responses:

Pros	Cons
<ul style="list-style-type: none"><li>• Call-outs can be used to actively disrupt harm in the moment.</li><li>• Call-outs can be a way to ensure safety and accountability.</li><li>• Call-outs are a way to express pain, hurt feelings, anger, and other valid emotions.</li><li>• Call-outs can be a way for historically marginalized communities to assert their values and hold authority figures and institutions of power accountable.</li></ul>	<ul style="list-style-type: none"><li>• Call-outs (particularly online) can lead to a pile-on effect that can turn into bullying and create additional harm.</li><li>• Call-outs can be effective in the moment but they do not always lead to long-term social change or accountability.</li><li>• Call-outs use public shaming to change problematic behavior rather than emphasizing learning and connection.</li><li>• Call-outs can be used to dismiss or shut down opposing opinions rather than engaging with differences.</li></ul>

- When would it be most appropriate to use a call-out style of engagement

Possible student responses:

- When there is a significant power imbalance between the target (person who experienced the harm) and the agent (person who committed the harm), such as individual vs. institution, civilian vs. police, or worker vs. employer.
- When someone’s safety (physical and/or emotional) is in jeopardy.
- When someone is being bullied or harassed.
- What are some examples of large-scale callout movements?

Possible student responses:

- **#MeToo movement:** a social movement against sexual abuse and sexual harassment where people publicize allegations of sex crimes

- **Black Lives Matter movement:** a social and political movement protesting police brutality and systemic racism and violence against Black people

6. Next, discuss the calling-in approach with students in greater detail. Ask them to consider the following questions:

- What are the pros and cons of calling someone in?

*Possible student responses:*

Pros	Cons
<ul style="list-style-type: none"> <li>• Call-ins assume best intentions and allow for people to make mistakes.</li> <li>• Call-ins employ compassion to change problematic behavior.</li> <li>• Call-ins allow folks to stay in community with one another after harm has happened and seek repair.</li> <li>• Call-ins focus on reflection rather than reaction.</li> </ul>	<ul style="list-style-type: none"> <li>• Call-ins could permit those who have caused harm to avoid consequences for their actions.</li> <li>• Call-ins may center the feelings and experiences of the person who caused the harm rather than the group or the person who experienced the harm.</li> <li>• Call-ins do not always consider power dynamics or larger societal inequities, such as when politicians, famous people, corporations, or law enforcement abusing their power and causing harm without accountability.</li> </ul>

- When would it be most appropriate to use a call-in style of engagement?

*Possible student responses:*

- When you are engaging with a peer, colleague, family member, or someone that you share community with.
- When there is an opportunity, time, and space, to unpack the harm and engage in deeper repair and understanding.
- When all involved parties are willing to heal, repair, and seek mutual understanding despite differences.
- When there is no immediate safety concern.

7. Split students into small groups and have them think about the different scenarios below and how they would handle them. Would they use a “call-in” or “call-out” style of engagement, or both? Would they choose to disengage? Would they seek out an adult or some additional support?

Please note: How one responds to a scenario is unique, personal, and context-dependent. The possible student responses below are offered as guidance but are not the only acceptable responses.

- Scenario 1: You observe a classmate physically shoving and intimidating another student in the hallway.

*Possible student response: This scenario involves physical safety and would require an immediate call-out response. If I did not feel safe or comfortable addressing it myself, I could find an adult to immediately disrupt the harm.*

- Scenario 2: You observe a peer reposting and sharing nude photos of another classmate on social media.

*Possible student response: This scenario involves a serious breach of privacy and sharing nude photos of a minor is a felony. This would require an immediate call-out response. If I did not feel safe or comfortable addressing it myself at the moment by reaching out directly to the student posting, I could find an adult to immediately disrupt the harm and report it as abuse on the social media platform.*

- Scenario 3: You observe a teacher **misgendering** (using the incorrect pronouns for) a student in class.

*Possible student response: This scenario involves people (students and a teacher) who are in community with one another, so a call-in response would be appropriate for a first-time offense. I could remind the teacher of the correct pronouns and give them the opportunity to apologize and fix their mistake. However, if the teacher*

*continues to misgender their student or actively refuses to use the correct pronouns this would require using a call-out response and reporting the behavior to a parent or administrator.*

- Scenario 4: One of your family members repeatedly uses a racial slur.

*Possible student response: This scenario involves a member of my family, and my response might depend on how close I am with this family member, as well as how much energy I am able to expend correcting their problematic behavior. As this is a person I may have forced community with, a call-in response that leaves space for repair and maintains the relationship while still expressing my values would be ideal.*

- Scenario 5: A classmate tries to “out” another classmate by spreading gossip about who they are dating.

*Possible student response: This scenario involves classmates who are in community with one another. A call-in response would provide the opportunity for the classmate to be educated on the history, meaning, and impact of “outing” someone as well as an opportunity to apologize, repair, and correct/change their behavior.*

- Scenario 6: Your friend makes a homophobic joke during lunch.

*Possible student response: This scenario involves one of my friends, so a call-in response would be most appropriate. As this is someone I am close with, I could educate them on how I perceived the joke and the harmful impact it could have on those who identify as LGBTQ+.*

8. Ask each group to pick a scenario and explain how they would respond and why. Solicit feedback from the group and then share how you would respond in the same scenario, in order to model the appropriate response for students.
9. To close, consider asking students to reflect on the following questions, either as a dialogue, an in-class exit ticket, or asynchronously as homework. These questions can be asked aloud, distributed on paper, or sent to students using an electronic survey application such as Google forms.

Please note: While some sample student responses are provided below, there are no definitive right or wrong answers to these questions.

- Does the size of the infraction impact how you address it?

*Possible student response: Sometimes there are big hurts and little hurts. The reaction and appropriate response to harm should be commensurate with the infraction. Also, not everyone experiences harm the same way. A comment that one person may find very offensive, another person may not find offensive at all. These differences are to be expected and should be handled with care and compassion rather than judgment and defensiveness.*

- Does the identity of the target matter? Why?

*Possible student response: Harm is harm, and no one is impenetrable to getting their feelings hurt, identity attacked, or feeling offended. However, we live in a society with inequities and a history and legacy of oppression and dominance that we must consider. When the identity of the target aligns with a historically marginalized group, extra care must be taken to ensure that the harm is appropriately addressed and that the person who experienced the harm feels cared for, is empowered, and has a voice in the process of accountability and potential repair.*

- Does the identity of the agent matter? Why?

*Possible student response: Anyone and everyone has the capacity to cause harm, and, most likely, all of us have done so, whether knowingly or unknowingly. However, considering power is important. If the agent who caused the harm has significant power over the target of the harm (such as a boss, a teacher, a police officer, a parent), it is important to name this power difference directly when addressing the conflict to ensure an equitable response and opportunity for repair.*

## Extension Opportunities

- Have students discuss Margaret Wheatly's essay, [Willing to Be Disturbed](#). Let students share their reflections and reiterate that talking about race, identity, and difference requires a "willing[ness] to be disturbed" and a willingness to be reflective and thoughtful on topics that challenge us, make us experience discomfort, or make us feel unsure of what we think we know.
- Have students watch Professor Loretta Ross's TED Talk, [Don't Call People Out—Call Them In](#) (14:19 minutes). Then solicit students' thoughts, feelings, and reflections. Consider using the following Connect, Extend, Challenge routine (based on [Project Zero's Connect, Extend, Challenge Thinking Routine](#)):

Consider what you have just read, seen, or heard, and then ask yourself:

- How are the ideas and information connected to what you already knew?
- What new ideas did you get that broadened your thinking or extended it in different directions?
- What challenges or puzzles emerge for you?

This activity uses the following resource:

TED. (2021). Loretta J. Ross: Don't call people out -- call them in [video]. YouTube. Accessed on March 1, 2022 at: [https://www.youtube.com/watch?v=xw\\_720iQDss](https://www.youtube.com/watch?v=xw_720iQDss).

## Additional Resources

Sue, D. W. (2010). *Microaggressions in everyday life: Race, gender, and sexual orientation*. John Wiley & Sons.

# ADVISORY LESSON 3

## SOCIAL MEDIA AND SOCIAL JUSTICE

Suggested time: 100-120 minutes

### Overview

Many young people turn to social media to consume news, learn about current events, and develop their values and beliefs about society. Social media has the capacity to be a great tool for social justice or a tool for division and harm. It is important that students develop the skills to be responsible digital citizens and wield social media as a tool for collective good. This lesson explores various pop culture social justice terms and encourages students to reflect on the nuance of language and the meaning, context, and impact of the media we consume and share.

### Objectives

- Students will build a shared social justice vocabulary and consensus around social justice terms used in popular culture.
- Students will reflect on both the positive and negative uses of social media for social justice and determine how they can be responsible digital citizens.
- Students will consider the impact that social media has on them and develop concrete strategies for engaging with social media in an intentional, critical, and balanced manner.

### Key Understanding

Social media is a powerful tool that can be used to enhance and increase social justice in our society when used responsibly, ethically, critically, and moderately.

**Possible misunderstanding:** Social media indoctrinates young people, promotes cancel culture, and sows division.

### Materials

- Markers and whiteboard or chart paper
- TEDx Talks. (2020). Impact of social media on youth | Katanu Mbevi | TEDxYouth@BrookhouseSchool [video]. YouTube. Accessed March 1, 2022 at: [https://www.youtube.com/watch?v=soHn6t\\_jjlw](https://www.youtube.com/watch?v=soHn6t_jjlw).

### Vocabulary

call out  
cancel culture  
doomscrolling  
performative allyship/activism  
politically correct  
woke

# National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **DI.9-12.7** I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other in their identity groups.
- **DI.9-12.8** I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.

## LESSON PROCEDURE

1. Start by conducting the following exercise with your students. Have students form two lines on opposite sides of the room. Then explain that students should not talk or make any other sounds during the activity; their only task is to cross the room when they hear a statement that applies to them. Then say the following statements aloud, beginning each statement with “Cross the room if...”
  - You play a sport.
  - You have ever done the Chicken Dance.
  - You have a pet.
  - You have experienced or heard about someone else experiencing a microaggression.
  - You have been “called out” before.
  - You have “called someone else out.”
  - You have a social media account.
  - You have seen unkind or problematic behavior on social media such as Instagram, Facebook, or TikTok.
  - You have ever shared or posted content (memes, videos, photos, infographics) related to social justice on social media.
  - Social media has made you feel anxious or upset before.
  - You know about someone, famous or not, who has been canceled.
  - You have learned something new on social media.
2. Ask students to return to their seats and discuss the following questions with a partner:
  - What was easy/difficult about this activity?
  - What did you notice happening in the room?
  - Did you find this activity interesting, boring, helpful, unhelpful, or something else? Why?
3. Remind students that language evolves constantly; how we talk about things related to identity, race, politics, and issues of social justice often reflects current popular beliefs, contemporary culture, and generational values. It is no question that social media (Instagram, Facebook, Twitter, TikTok, etc.) shapes the way we think, communicate, and educate ourselves about issues within our society.

Crowdsource from the students common terms that are relevant in popular culture today when talking about race, justice, and politics and write them on a whiteboard or chart paper. Examples might include:

  - Woke
  - Cancel culture
  - Call out
  - Politically correct
  - Performative allyship/activism

Solicit any additional words/terms that students hear on social media or the news media and write them on the board. There may be some you have never even heard before, so let the students debate and engage with each other on their understanding of these terms and contemporary buzz words related to social justice.

4. Break students into pairs or small groups and ask them to think about:

- What do they think these words mean?
- How are these words used?
- When are these words used?
- Do these words generally have a positive or negative connotation? How might this connotation change based on who is using these words? (Consider: parent vs. teenager, Republican vs. Democrat, teacher vs. student.)

*Possible student responses:*

- *A parent may have a negative connotation of cancel culture while a teenager may have a positive connotation.*
- *A political commentator may use the term “politically correct” as a negative concept, while a teacher may see it as a positive one.*

5. Bring the group back together and ask students to describe how they would define each of these terms, when and how they have seen them used, and how they think and feel about them.

6. Remind students of the following qualities of social media:

- Social media is constructed. The content we consume on social media should always be interrogated for accuracy, authenticity, and factual evidence.
- The content we consume on social media is open-sourced and not fact-checked.
- Social media may reflect popular consensus, provide insights into different opinions, and offer information on current events, but it is not always a reliable substitute for credible news sources.
- The messages we consume from the media shape our reality and can impact our thinking, beliefs, and emotional state in conscious and unconscious ways. Algorithms, trending topics, and marketing/ad campaigns can create a perception of things that is not always tied to reality.

*Example: A popular celebrity can be “cancelled” one week and then popular again the next week.*

*Example: It may seem like everyone you follow is using and promoting the same fashion brand, but in fact you are being targeted for certain products and marketing campaigns based on your age, race, interests, search habits, and other trackable data.*

*Example: A social issue that impacts one group of people may be trending one week and then forgotten the next week.*

- How and what we share and post on social media can shape how others perceive us. Our behavior online should always reflect our day-to-day values as our online behavior is permanent and traceable.
- Always think about the potential impact on others before reposting or sharing content that is violent or that is potentially triggering or upsetting. Even if the goal is to promote awareness of injustice, harmful content can make social media platforms an unsafe place for others.

7. Have students watch the following TED Talk by Katanu Mbevi, [Impact of Social Media on Youth](#) (7:42 minutes). Then solicit students’ thoughts, feelings, and reflections. Consider using the following Connect, Extend, Challenge routine (based on [Project Zero’s Connect, Extend, Challenge Thinking Routine](#)):

- How are the ideas and information from this talk connected to what you already knew?
- What new ideas did you get that broadened your thinking or extended it in different directions?

- What challenges or puzzles emerge for you?
8. Have students work in pairs or small groups to brainstorm the ways in which social media can be used as a tool for social justice and the ways it can be used as a tool against social justice. Then ask each group to contribute an example of each that you record on the whiteboard or chart paper.

*Possible student responses:*

***Social Media as a Tool for Social Justice***

- *Can provide a voice or platform to individuals who may not otherwise have one.*
- *Can help people connect with others who have similar interests, passions, and/or identities.*
- *Can serve as a tool for community organizing and activism.*
- *Can be used to crowdsource information and distribute information to a wide audience.*
- *Can be used to shine a light on injustice and ensure accountability (e.g., #MeToo movement, Black Lives Matter movement).*

***Social Media as a Tool Against Social Justice***

- *Can flatten complicated issues into over-simplified posts.*
- *Can be used to bully, troll, or cause harm.*
- *Can be addictive, create anxiety, and spread fear.*
- *Can spread information from sources that may not be credible.*
- *Can spread media content that perpetuates harmful stereotypes or contribute to bias.*

9. Close by asking students to answer the following questions, either as an in-class exit ticket, or asynchronously as homework. This survey can be distributed on paper or using an electronic survey application such as Google forms:

- How do we know what to trust and what not to trust on social media regarding social justice?

*Possible student response: Always read for potential bias and be curious about the intentions of the author or content creator. Fact-check against other sources of information.*

- What is **doomscrolling**? How do we keep social media impacting our mental state in negative ways?

*Possible student response: Doomscrolling is mindlessly scrolling through negative, upsetting, or disturbing content online. Take digital breaks and limit your social media usage, especially late at night. Choose when and how to engage with social media and be selective about the accounts you choose to follow. Avoid sharing and reposting violent or potentially traumatizing images, videos, and other content. Seek out uplifting and positive messages, as well as people you find interesting and inspiring.*

- How can we use social media as a tool for social good?

*Possible student response: Like all tools, social media can be helpful when used properly and harmful when used improperly. Since we cannot control what other post, we need to regulate what we consume online, engage in responsible and kind online behavior, and think critically about what messages we are absorbing and perpetuating.*



## ADVISORY LESSON 4

# REPAIRING HARM THROUGH HEALING-CENTERED ENGAGEMENT

Suggested time: 50-60 minutes

## Overview

The purpose of this lesson is to teach students that everyone has the capacity to cause harm, intentionally or not, and to model for students how to acknowledge mistakes and work towards repair. When we learn we may have caused someone else harm, we often react by feeling defensive, embarrassed, or even angry. This lesson will guide students through steps for making a sincere apology so that they can respond from a place of compassion and concern rather than react from a place of guilt or shame. This lesson emphasizes maintaining relationships through “oops” moments and provides students with the opportunity to practice repairing harm with compassion.

## Objectives

- Students will recognize when they have harmed someone else intentionally or unintentionally and will practice skills to acknowledge and repair the harm.
- Students will express empathy and compassion when they have caused harm and will recognize their responsibility to make things better through apology.
- Students will understand the difference between intent and impact and will learn how to manage an “oops” moment.

## Key Understanding

Healthy communities require that individuals repair harm they have caused others. Authentic apologies are powerful tools for repairing such harm and rebuilding trust and connection.

**Possible misunderstanding:** Apologizing is a sign of weakness, guilt, or defeat.

## Materials

- ChescaLeigh. (2013). Getting called out: How to apologize [video]. YouTube. Accessed September 1, 2021, at: <https://www.youtube.com/watch?v=C8xjXKYL8pU>.
- Duckworth, S. (2021). How to apologize. Instagram. Accessed September 1, 2021 at: <https://www.instagram.com/p/CN-QIAkfsPIH/>.
- Seed the Way. (No date). Interrupting Bias: Calling Out vs. Calling In. Accessed on August 31, 2021, at: [http://www.racialequityvtnea.org/wp-content/uploads/2018/09/Interrupting-Bias\\_-Calling-Out-vs.-Calling-In-REVISED-Aug-2018-1.pdf](http://www.racialequityvtnea.org/wp-content/uploads/2018/09/Interrupting-Bias_-Calling-Out-vs.-Calling-In-REVISED-Aug-2018-1.pdf).
- Student writing materials

# Vocabulary

impact  
intent  
microaggression

## National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **DI.9-12.6** I interact comfortably and respectfully with all people, whether they are similar to or different from me.
- **DI.9-12.9** I relate to and build connections with other people by showing them empathy, respect and understanding, regardless of our similarities or differences.
- **AC.9-12.16** I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias.

## LESSON PROCEDURE

1. Open by reviewing the definition of a **microaggression**. Ask students to consider the following questions: What would you do if you learned you committed a microaggression? What would you want from someone after they committed a microaggression against you?
2. Show students ChescaLeigh's video, [Getting Called Out: How to Apologize](#) (8:37 minutes). Please warn students that this video references an instance of transphobia and be sure to support students who may find this content triggering.

After watching the video, have students turn and talk to a partner using the following prompts:

- Did anything surprise you in this video?
  - What do you think it was like for the creator of this video to get called out? Have you ever been called out and, if so, what was it like?
  - Do you think the speaker left anything out from her apology process?
3. Review the process for apologizing as laid out in the video. If students felt something was left out of this process, allow them to make additions, assuming the class agrees.

**Step 1: Acknowledge** what you did and name the actual hurtful thing you did and its impact. Be specific! If you don't know what you're apologizing for, your apology is meaningless.

**Step 2: Avoid "but" or "if."** Saying "but" or "if" negates your apology by rendering its purpose questionable. You may feel that your intention is important, but it doesn't matter if the impact doesn't match.

**Step 3: Say thank you.** Calling you in or calling you out on something takes an exhausting kind of emotional energy. Appreciate that someone chose to spend that energy on you.

**Step 4: Don't just say it, do it.** An apology is just a collection of words showing you know what you did wrong. The best apology is a change of behavior.

The graphic below by Sylvia Duckworth is also helpful to show students or display in your classroom:

HOW TO APOLOGIZE		
1	Say <u>what</u> you are sorry for	"I am sorry for..."
2	Say <u>why</u> it was wrong.	"It was wrong because..."
3	Accept full <u>responsibility</u> .	"I accept full responsibility for what I did/said."
4	Ask <u>how</u> to make amends.	"How can I make this better?"
5	<u>Commit</u> to not doing it again.	"Moving forward, I promise to..."
6	Ask for <u>forgiveness</u> .	"Will you accept my apology?"
7	<u>Thank</u> them.	"Thank you for bringing this to my attention."

THESE ARE NOT APOLOGIES: 😞


- I'm sorry you feel that way.
- I'm sorry you misinterpreted what I said.
- You misunderstood what I meant.
- I'm sorry but...
- What about that time you...
- It was your fault that I...

Source: <https://www.instagram.com/p/CNQIAkfsPIH/>

- Ask students what they think the difference is between **intent** and **impact**. Remind students that sometimes well-intentioned people can say things that are meant to be supportive, kind, and complimentary, but can be harmful or problematic. Just because we don't mean to hurt someone's feelings, it doesn't mean that the impact cannot still be hurtful. In order to sustain meaningful relationships, all harmful exchanges should be acknowledged and repaired, whether intended or not. For example, if I accidentally step on your toe, I will apologize, because I hurt your toe and you feel the pain, even if it was unintentional.
- Split students into pairs and hand each group a common microaggression (or multiple) to reflect on and take turns role playing. Ask students to do the following:
  - Assuming the best of intentions, make a guess at what the agent of the microaggression intended.
  - Guess how the comment might have been interpreted by the recipient of the microaggression.
  - Roleplay the following:
    - Student 1: Makes the microaggressive comment.
    - Student 2: Addresses the microaggression. (Students can reference the document [Interrupting Bias: Calling Out vs. Calling In](#) for ideas on how to disrupt a microaggression.)
    - Student 1: Offers an apology to acknowledge the harmful comment and makes an effort to repair the harm.

Here are some examples of microaggressions that can be used for this activity:

- "Your English is so good!"
- "What are you?"
- "Where are you really from?"
- "You're not like other (Black/trans/gay/Asian) people."
- "I don't see color."
- "You're pretty for a bigger person."
- "You are so articulate!"

- 
6. Give students the opportunity to share out with the larger group the interventions they deployed, and to reflect on how they felt the interaction and apology went.
  7. Close by having students write written reflections on the following prompts:
    - Is it difficult in the context of our school to acknowledge our own wrongdoing and mistakes? If so, why?
    - When was the last time you apologized? What did it feel like? What prompted it? How did it go? Is there anything you would do differently if given another chance?

# ADVISORY LESSON 5

## SELF AWARENESS AND IMPLICIT BIAS

Suggested time: 50-60 minutes

### Overview

The goal of this lesson is for students to deepen their awareness of bias, reflect on their own implicit biases, and think about the large-scale impact of biases on systems, institutions, and individuals. Developing an awareness of our own implicit biases is key to unlearning racist and prejudiced beliefs that we have unconsciously absorbed from our society and environments. Often implicit biases we hold about different groups of people negatively impact our behavior toward those groups. Implicit bias can perpetuate harmful stereotypes and sustain systems that disproportionately negatively impact people of color as well as other historically marginalized identities.

### Objectives

- Students will develop an understanding of various forms of bias, how bias can develop, and the impact that bias can have on individuals, systems, and institutions.
- Students will reflect on and uncover their own unconscious biases or blindspots around race and identity to ensure their thoughts and behavior more closely align with their conscious values and beliefs.
- Students will interrogate sources of bias and learn to be more critical and observant of the messages they receive about others from society and their environments.

### Key Understandings

- We all hold implicit biases that can negatively impact our behavior toward others.  
**Possible misunderstanding:** Only bad or bigoted people have biases.
- Uncovering our biases, actively disrupting these problematic thoughts and feelings, and developing an awareness of the sources of these biases will help us become more accountable, empathetic, and thoughtful community members.  
**Possible misunderstanding:** There is nothing we can do to address our implicit biases.

### Materials

- Ball or soft throwable object
- Reshamwala, S. (2016). Implicit bias: Peanut butter, jelly and racism [video]. New York Times. Accessed September 1, 2021 at: <https://www.pbs.org/video/pov-implicit-bias-peanut-butter-jelly-and-racism/>.
- Reshamwala, S. (2016). Implicit bias: Check our bias to wreck our bias [video]. New York Times. Accessed September 1, 2021 at: <https://www.pbs.org/video/pov-implicit-bias-check-our-bias-wreck-our-bias/>.
- Student writing materials

# Vocabulary

blindspot bias  
explicit bias  
implicit (or unconscious) bias

## National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **ID.9-12.5** I recognize traits of the dominant culture, my home culture and other cultures, and I am conscious of how I express my identity as I move between those spaces.
- **JU.9-12.11** I relate to all people as individuals rather than representatives of groups and can identify stereotypes when I see or hear them.
- **JU.9-12.13** I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups.

## LESSON PROCEDURE

1. Open with the following game involving word association. You will have a ball and say a word or short phrase, such as "peanut butter," while you pass the ball to a student. As soon as the student receives the ball, they have to say the first word or short phrase that pops into their head as a response, such as "jelly." That student then gets to pick a word, such as "school," and pass the ball quickly to a classmate who says a word they associate with "school," such as "student." Let the game continue until everyone has had a turn. Remember that this should be a fast-paced game.
2. Explain to students that oftentimes we have unconscious associations with things that we may not even be aware of. When it comes to race and identity, sometimes these associations can have negative or harmful consequences. When the brain automatically associates stereotypes or attitudes with a particular group of people, we call this **implicit (or unconscious) bias**, which they will learn more about in the following videos.
3. Show students the video [Implicit Bias: Peanut Butter, Jelly and Racism](#) (2:26 minutes). Afterward, have students respond to the following questions in small groups:

- In your own words, what is implicit bias?

*Possible student response: Implicit bias (also called unconscious bias) is the brain's automatic association of stereotypes or attitudes about particular groups, often without our conscious awareness.*

- What is the difference between implicit bias and racism?

*Possible student response: Having implicit biases about race is different from being racist, even though these biases can have racist implications. Implicit bias is less explicit and more about associations we have been programmed to believe due to the messages and social conditioning we receive from society. Many people are unaware of the implicit biases they hold.*

- What are some influences that might contribute to our implicit biases regarding race, gender, sexuality, and other identities? In what ways?

*Possible student response: Newscasts and TV shows often portray People of Color as aggressive. Certain colors (blue) and toys (trucks, action figures) are marketed for boys, while other colors (pink) and toys (dolls, crafts) are marketed for girls. Our friends and family members may perpetuate stereotypes about certain people and places, by describing certain people or places as "unsafe," or by using words and phrases like "gay" or "like a girl" as insults.*

- What is **blindspot bias**?

*Possible student response: Blindspot bias is a failure to see our own implicit biases, but an ability to see the implicit biases of others.*

4. Show students the video [Implicit Bias: Check Our Bias to Wreck Our Bias](#) (3:00 minutes). Then have students discuss the following questions as a class:

- What was the main thing you learned from this video?

*Possible student response: Biases often live in our subconscious, and everyone is susceptible to them.*

*Subconscious bias can lead to certain people being given advantages, privileges, or opportunities over other people.*

- The video states that “our racial biases are often more about who we choose to help than who we don’t. And we tend to help people who are similar to us.” What are some examples of this that you have seen or experienced in your own life?

*Possible student responses:*

- *Hiring and racial diversity in the workplace.*
- *Admissions practices and racial diversity in schools.*
- *The racial make-up of someone’s friend groups.*
- *Housing discrimination and racially segregated neighborhoods.*
- *Trusting people who look like you and feeling less trusting of people who don’t look like you.*
- If you are the one affected by discrimination, does it matter if it is the result of implicit or explicit bias?  
*There are many possible answers to this question; affirm that there is no right or wrong way to feel about this.*
- How do the implicit biases we hold affect our interactions with the world?  
*Possible student response: Implicit biases can influence how one behaves toward different members of social groups. If we aren’t aware of our biases, it can be difficult to change our behavior. Implicit biases can perpetuate inequity by privileged people offering opportunities and advantages to other people who are similar to them in terms of race, class, gender, or culture. Implicit biases can also perpetuate harmful stereotypes and negative attitudes toward different groups of people.*

5. Model introspection by offering a low-stakes example of implicit bias you have come to realize you hold. Keep this conversation as personal, local, and immediate as you can without causing harm. An example might be:

*“Sometimes when I hear someone speak in a regional specific accent, I make assumptions about their political beliefs.”*

Then have students write privately and silently about their own identity-based associations and see if they can unearth any implicit biases they might have. Let students know that no one else will be reading their reflections; these are solely for personal reflection.

6. End asking students to respond to the following question: What can we do to reduce our own implicit biases?

*Possible student response: I can reduce my own implicit bias by seeing people as individuals, by not perpetuating stereotypes or letting stereotypes influence my thinking, by reflecting on my personal biases and where these biases may have originated, by increasing my exposure to people who are different from me and who challenge the preconceived notions I may have about others, and by practicing mindfulness and being more aware of the present moment.*

## Extension Opportunity

Have students watch Chimamanda Ngozi Adichie's Ted Talk, [The Danger of a Single Story](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story) (18:33 minutes). Debrief the video with the following questions, either as a group or as a private journaling activity with the option for students to share their reflections afterward.

- What does Adichie mean when she says the "Danger of a Single Story"?

*Possible student response: All of us have lives that are made up of multiple stories. By honoring and respecting the complexity of others' lived experiences, we can reduce our implicit biases and the stereotypes we hold based on a very narrow perception of others who are different from us.*

- Why is it important that we consider multiple viewpoints of others?

*Possible student response: Having a narrow viewpoint of others and defining others by only some of their traits or identities can lead to stereotyping, unconscious or conscious discrimination, exclusionary behavior, and inequity.*

- In one sentence, what is a single story other people tell about you?

*Possible student responses:*

*I'm not a good leader.*

*I'm the "gifted" one.*

- In one sentence, what is a single story you tell about yourself?

*Possible student responses:*

*I'm not good at math.*

*I'm disorganized.*

This activity uses the following resource:

Adichie, N. C. (2009). The danger of a single story [video]. TED. Accessed March 1, 2022 at: [https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story).



# ADVISORY LESSON 6

## UNDERSTANDING PRIVILEGE

Suggested time: 50-60 minutes

### Overview

This lesson offers an introduction to the concept of identity privilege in its many forms, with a particular focus on race and White privilege. Discussions of privilege (particularly White privilege) can evoke strong feelings of shame, guilt, anger, rage, and defensiveness among people holding culturally dominant identities. Educators should be sure to have a strong rapport with their students to help them process these feelings as they arise and to move them towards a place of understanding and empathy for others. Much of this lesson is taught through silent reflection activities, where students will begin to recognize culturally dominant identities in their society and identify the ways in which those identities provide advantages to certain people and not to others. Students will also develop their awareness of the multiple privileged and marginalized identities they hold, as well as how these identities interact to make up their own unique and individualized selves.

### Objectives

- Students will define the concept of privilege and articulate examples of privilege in their lives and in the world.
- Students will build empathy and practice taking other perspectives by recognizing that people's multiple identities interact and create unique and complex individuals.
- Students will develop language that affirms and accurately describes their membership in multiple identity groups.
- Students will recognize that power and privilege influence relationships on the interpersonal, intergroup, and institutional levels and consider how they have been affected by those dynamics.

### Key Understanding

We all hold various identities that may or may not provide us with privilege within our society, and it is our responsibility to understand the impact of these privileges (or lack thereof) on ourselves and others.

**Possible misunderstanding:** Having privilege means that you have never struggled.

### Materials

- McIntosh, P. (1989). Unpacking the invisible knapsack. National Seed Project on Inclusive Curriculum. Accessed September 1, 2021 at: [https://nationalseedproject.org/images/documents/Knapsack\\_plus\\_Notes-Peggy\\_McIntosh.pdf](https://nationalseedproject.org/images/documents/Knapsack_plus_Notes-Peggy_McIntosh.pdf).
- World Trust. (2013). Cracking the codes: Joy DeGruy, a trip to the grocery store [video]. YouTube. Accessed September 1, 2021 at: <https://www.youtube.com/watch?v=GTvU7uUgjUI>.
- Glover, J. (2021). Black California couple lowballed by \$500K in home appraisal, believe race was a factor [video]. ABC7 NY. Accessed September 1, 2021 at: <https://abc7ny.com/black-homeowner-problems-sf-bay-area-housing-discrimination-minority-homeownership-anti-black-policy/10331076/>.
- Student writing materials

# Vocabulary

privilege

White privilege

## National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **JU.9-12.12** I can recognize, describe and distinguish unfairness and injustice at different levels of society.
- **JU.9-12.14** I am aware of the advantages and disadvantages I have in society because of my membership in different identity groups, and I know how this has affected my life.

## Note to Teachers

Discussions of privilege (particularly White privilege) can evoke strong feelings of shame, guilt, anger, rage, and defensiveness among people holding culturally dominant identities. This is a natural and expected response, and how we support our students can make a big difference in how well they move through and process these feelings. Having students begin by reflecting on how aspects of their identities may offer perks (advantages) or hindrances (disadvantages) is a good way to create buy-in and emphasize that we all hold various identity privileges that we may not even be aware of. For some students, reflecting on the various identities they hold and evaluating them for privilege may be a challenging activity; we recommend providing many examples of identities, including those that can be advantages or disadvantages depending on the cultural context.

Pay particular attention to students in your class who may hold various marginalized identities; discussions of privilege (or lack thereof) could be a sensitive topic for them. A one-on-one check-in or follow-up may be required to ensure that you affirm and celebrate all their identities, and that they feel safe, accepted, and celebrated within their school community.

Finally, it is strongly recommended that teachers read “Some Notes for Facilitators on Presenting My White Privilege Papers” on pp. 5-7 of Peggy McIntosh’s article, [Unpacking the Invisible Knapsack](#).

## LESSON PROCEDURE

1. Opening by having the class read the article [Unpacking the Invisible Knapsack](#) by Peggy McIntosh. Solicit students’ thoughts, feelings, and reflections on the essay. Consider using the following Word-Phrase-Sentence routine (based on [Project Zero’s Word-Phrase-Sentence Thinking Routine](#)) by asking students to write down the following and then share with a partner:
  - A word from the text that captured your attention or struck you as powerful.
  - A phrase that moved, engaged, or provoked you.
  - A sentence that was meaningful to you, that you felt captures the core idea of the text, or that you have questions about.
2. Ask students to reflect on the concept of **privilege**. How would they define it in their own words? How can privilege be related to one’s identity?

*Possible student response: A privilege is a special right, advantage, or immunity granted or available only to a particular person or group. Identity privileges are unearned advantages or benefits related to one’s identity. Identity privilege can be tied to one’s race, religion, gender identity, sexual orientation, class or wealth, ability, citizenship status, and more.*

3. Remind students that not all advantages and disadvantages are weighted equally, and some may be minor inconveniences whereas others may impact someone's ability to feel safe, advance economically, or thrive in our society. Explain that these "perks" and "hindrances" are based on the context in which we live. For example, in the United States we have a history and legacy of marginalizing people whose identities do not align with the dominant culture, such as dark-skinned people, Indigenous people, LGBTQ+ people, disabled people, non-native English speakers, and others. Therefore, possessing historically marginalized identities can provide one with significant disadvantages or hurdles to overcome that others either do not have to think about or are not aware of. Reiterate that these advantages and disadvantages are socially constructed, not innately true. Part of why we need to learn and talk about privilege is so that we can work toward a more equitable society where everyone has a similar opportunity to thrive and be well.
4. The following activity, in which students will be asked to list disadvantages and advantages related to their identities, is meant to be a private reflection. Students can choose to share at the end if they feel comfortable. Make sure each student has a writing implement and paper or a journal. Start by having students generate a list of unearned hindrances or disadvantages they experience in our society related to an aspect of their identity, such as:
  - Being left-handed
  - Celebrating a religious holiday that is not a nationally recognized holiday
  - Having a learning disability
  - Having dark skin
  - Being transgender
  - Using a wheelchairNext, have students generate a list of unearned perks or advantages they experience in our society related to an aspect of their identity, such as:
  - Being right-handed
  - Guaranteed time off for holidays you celebrate (such as Christmas and Easter)
  - Being a native English speaker
  - Having White/light-colored skin
  - Having citizenship status
  - Being able-bodied and easily accessing public spaces
5. Model for students an advantage that you hold due to your identity and a disadvantage you hold due to your identity. Give students the opportunity to share one advantage or disadvantage if they feel comfortable doing so; otherwise, they can share a reflection about what they learned doing this activity.
6. Ask students if they have ever heard the terms "race privilege" or "White privilege." Solicit responses and remind them of the following points:
  - **White privilege** does not mean that White people or people with light skin do not struggle, experience hardship, or encounter barriers and challenges in life. Rather, it means that their race/skin color is not one of those barriers.
  - Being aware of White privilege can be a very powerful thing! It can help us cultivate more compassion and empathy when having discussions about race and it can be used to create more equity in our society.
7. Have students watch the videos [Cracking the Codes: Joy DeGruy, A Trip to the Grocery Store](#) (3:56 minutes) and [Black California couple lowballed by \\$500K in home appraisal, believe race was a factor](#) (4:38 minutes). Then ask students to reflect on the following questions:
  - Each of these videos shows Black individuals being impacted by racism. Do you think the racism they experienced was due to explicitly hateful feelings and ideas or to implicit (unconscious) bias?

*Possible student response: It is hard to know whether the grocery store worker or the home appraiser are explicitly racist given the information provided. However, their actions and biases (whether conscious or not) are racist and negatively impact the Black people who experience them.*

- How were each of these stories similar or different?

*Possible student response: In each story, Black people were treated poorly because of their skin color and received worse treatment than White people in the same situations. Each story had a White or light-skinned person who acted as an ally by supporting the Black person and calling out the harm and injustice perpetrated against them. The harm experienced by the trip to the grocery store seemed like interpersonal racism and happened between individuals, while the harm experienced in the home appraisal seemed like institutional racism where an individual within an institution used the power of the institution to reinforce racial inequities.*

- What do you think the long-term impact of these forms of injustice could be?

*Possible student response: Long-term impacts might include emotional harm, humiliation, and dehumanizing of Black and dark-skinned people; more difficulty navigating systems and institutions for Black and dark-skinned people; less wealth accumulation for Black and dark-skinned people; less access to mortgages or for Black and dark-skinned people and fewer options for buying homes; and less access to food, groceries, basic amenities for Black and dark-skinned people.*

8. Close by sharing the list of identity privileges below. Have students privately reflect on one of their privileges and how they can use that privilege to make a community, space, or situation safer for others. Share an example for yourself, and invite students to share with the group only if they feel comfortable, such as:

"I can use my White privilege to interrupt a racist joke told by a White friend."

Partial list of identity privileges:

- White privilege
- White-passing privilege
- Male or gender privilege
- Heterosexual privilege
- Cisgender privilege
- Socioeconomic privilege
- Able-bodied privilege
- Religious privilege
- Passport privilege
- Non-immigrant privilege
- Beauty privilege
- Age privilege

## Extension Opportunities

- Many of the activities in this lesson were intentionally written to be completed as individual reflection in an effort to protect the privacy of students and provide them with the opportunity to reflect on their various identities in a low-risk environment. Exercises such as [the privilege walk](#) can create powerful and memorable learning moments for students with privileged identities, but they can do so at the expense of those students with few to no privileged identities. Prior to engaging in a privilege walk or similar activity, consider the impact of the activity on students with historically marginalized identities, including the emotional risk and labor involved in being asked to share personal experiences related to one's own marginalization.
- Have students watch America Ferrera's TED Talk, [My identity is a superpower—not an obstacle](#) (13:53 minutes). Then solicit students' thoughts, feelings, and reflections. Consider using the following Connect, Extend, Challenge routine (based on [Project Zero's Connect, Extend, Challenge Thinking Routine](#)):
  - How are the ideas and information in this talk connected to what you already knew?
  - What new ideas did you get that broadened your thinking or extended it in different directions?
  - What challenges or puzzles emerge for you?

Additional questions to consider include:

- How does America think of her identity as it related to privileges and barriers?
- What kind of challenges did America experience in her career in Hollywood and how did these relate to certain aspects of her identity?
- How did America change her mindset to realize that her identity is a superpower that makes her special and unique?

This activity uses the following resource:

Ferrera, A. (2019). My identity is a superpower -- not an obstacle [video]. TED. Accessed on March 1, 2022 at: [https://www.ted.com/talks/america\\_ferrera\\_my\\_identity\\_is\\_a\\_superpower\\_not\\_an\\_obstacle?language=en](https://www.ted.com/talks/america_ferrera_my_identity_is_a_superpower_not_an_obstacle?language=en).

## Additional Resources

BuzzFeedVideo. (2014). Students learn a powerful lesson about privilege [video]. YouTube. Accessed March 1, 2022 at: <https://www.youtube.com/watch?v=2KlvmuxzYE>.

Decoded. (2016). S2 E13: Why does privilege make people so angry? [video]. MTV. Accessed March 1, 2022 at: <https://www.mtv.com/episodes/44oq7f/decoded-why-does-privilege-make-people-so-angry-season-2-ep-13>.

## ADVISORY LESSON 7

# SOCIAL AWARENESS AND COMPASSIONATE DIALOGUE

Suggested time: 50-60 minutes

## Overview

In this lesson, students will explore the differences between a debate style of discourse and a dialogue style of discourse and will identify settings and scenarios in which each would be most appropriate. Students will determine their proximity to a variety of difficult or divisive topics and then reflect on how this proximity relates to privilege. Students will also consider how to participate in dialogue based on their proximity to the topic being discussed so that they can best take care of themselves and others.

## Objectives

- Students will understand the differences between dialogue and debate styles of engagement and the appropriate use of each when communicating with others.
- Students will observe their own proximity to difficult topics related to race, identity, justice, and society, and examine how privilege shapes our perception of these topics.
- Students will learn to decenter or center themselves and their experiences depending on their connections to, or personal investment in, a topic being discussed.
- Students will practice taking different perspectives and deepen their awareness of the varied experiences, knowledge, and contributions of others.

## Key Understanding

In a dialogue that involves challenging or inflammatory topics, each participant will have a different level of personal investment based on their proximity and connection to that topic. Understanding our own proximity to a topic can help us determine how to communicate compassionately and care for ourselves during dialogue.

**Possible misunderstanding:** People with privileged identities are not allowed to express opinions or engage in dialogue around social justice topics.

## Materials

- Phillips, H. (2020). Debate vs. dialogue. Instagram. Accessed September 1, 2021 at: <https://www.instagram.com/p/CBx0xHRFlu/>.
- Student writing materials
- Maddux, S. (2018). *When you debate a person about something that affects them more than it affects you, remember that it will take* [tweet]. Twitter. Accessed September 1, 2021 at: <https://mobile.twitter.com/realsarahpolley/status/1277681124861501442>.

# Vocabulary

decenter  
empathy  
privilege

## National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **ID.9-12.3** I know that all my group identities and the intersection of those identities create unique aspects of who I am and that this is true for other people too.
- **DI. 9-12.9** I relate to and build connections with other people by showing them empathy, respect and understanding, regardless of our similarities or differences.

## LESSON PROCEDURE

1. Show students the following graphic. Have them take turns reading the differences between debate and dialogue.

Debate	Dialogue
<b>Assumes</b> there is one right answer (and you have it)	<b>Assumes</b> others have pieces of an answer and you can craft a solution together
<b>Style</b> is combative, attempting to prove the "other side" wrong	<b>Style</b> is collaborative, seeks to find common understanding
<b>Listens</b> to find flaws and counter argue	<b>Listens</b> to understand
<b>Critiques</b> only the other position	<b>Critiques</b> all views, including your own
<b>Defends</b> your own views at all costs	<b>Allows</b> others' thinking to improve your own
<b>Encourages</b> search for differences	<b>Encourages</b> search for basic agreement
<b>Creates</b> a winner/loser and discourages further conversation	<b>Creates</b> an open end, leaving the topic open for further discussion
<b>Involves</b> no focus on feelings, often actively seeking to belittle or offend	<b>Involves</b> a real concern for the other, doesn't actively seek to alienate or offend

@holidayphillips

Source: <https://www.instagram.com/p/CBx0xHRFlu/>

Ask students to consider: When would be an appropriate time to engage in **debate** rather than dialogue?

*Possible student response: mock trial, debate team, or a lawyer arguing a case.*

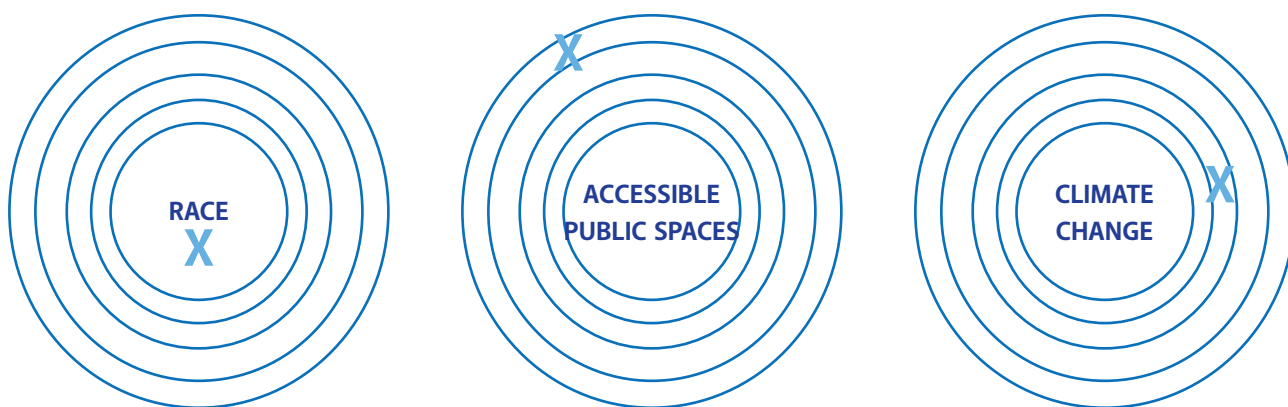
Clarify that in our co-created space we utilize the **dialogue** style of interacting with one another to ensure we align our conversations with our community values and agreed-upon norms.



2. Before engaging in dialogue on a difficult topic, it is important to locate yourself in relation to the topic being discussed. People who are more proximate or connected to the topic being discussed may feel more emotional or vulnerable when discussing it. People who are less proximate may still feel passionate about the subject but in a less personal way.

Have students locate themselves on a few different “difficult topics” that they generate themselves. This activity should be done privately; let students know their notes will not be shared.

Pass out paper to students and have them draw nine circles. As a class, generate a list of nine “challenging topics,” real-world issues that tend to be divisive. Examples might include race, abortion, gun control, religion, Critical Race Theory, gendered bathrooms, accessibility to public spaces, climate change, and Israel/Palestine. Have students fill in the center of each circle with the name of a challenging topic. Then have students draw multiple rings around that circle and mark with an “X” how close or personally connected they are to that topic. For example:



Ask students to notice which topics they feel closer to and farther from. Help students recognize that our proximity to a topic is often connected to our identities as they relate to that topic. For example, the topic of race may be closer and more emotionally potent to someone who identifies as a person of color than to someone who does not. Similarly, the accessibility of public spaces may be an issue that a disabled person thinks about constantly, while an able-bodied person may think about it infrequently and with less investment.

3. Ask students to discuss the following reflection questions:

- Why is it important to locate ourselves in relation to the thing we are discussing?

*Possible student response: Understanding our proximity to a topic can help us cultivate **empathy**, or the ability to understand and connect with the feelings of someone else. When we understand that others may be more personally impacted by a topic than we are, we should actively cultivate more compassion when discussing that topic. If we know that a topic is very close to us, we can actively practice mindfulness to help regulate our minds and bodies.*

- What does this exercise have to do with **privilege**?

*Possible student response: Being less proximate to a challenging topic often signifies a certain level of privilege—the privilege not to have to think about, encounter, or navigate something difficult, challenging, or potentially harmful.*

- What do you think it means to “**decenter**” ourselves within a conversation?

*Possible student response: It is natural to think of things in relation to ourselves. However, to truly practice empathy, sometimes we have to take ourselves out of the center of our thinking and instead center the experiences of those who are directly impacted by the issue at hand.*



- If we find ourselves located very close to the topic at hand, what are some things to keep in mind?

*Possible student response: Talking about the topic could trigger strong emotions and could even be retraumatizing. If the topic elicits strong emotions, it could be best to talk about this topic in affinity, rather than in mixed company. It is important to breathe, be aware of how strong feelings manifest in our bodies (such as feeling hot, getting sweaty palms, raising our voices), and remind ourselves that we are safe and in control of our own bodies and behaviors, even during challenging moments.*

- If we find ourselves located more distant from the topic at hand, what are some things to keep in mind?

*Possible student response: We may be missing vital context or information about the topic. We may have been taught a dominant narrative on the topic that excluded the voices of those most impacted. We may be more likely to stay calm and talk about the topic in a more cerebral, academic, or theoretical way.*

4. Close by showing students the quotation below. Ask students to turn and talk to a partner about the quotation's meaning and the author's intention. Give students time to share their reflections with the larger group.



Source: <https://mobile.twitter.com/realsarahpolley/status/1277681124861501442>

Ask students: How does this quotation relate to inclusive dialogue?

*Possible student response: Everyone has different levels of personal investment in a given topic. During dialogue, it is important to be conscious that the topic may be more personally impactful to others than it is to you.*

## Extension Opportunity

Have students watch author Grace Lin's TED Talk, [The Windows and Mirrors of Your Child's Bookshelf](#) (12:23 minutes). Debrief the video with students by asking the following questions:

- What stood out to you in this video?
- How does Grace Lin describe the experience of being the only Asian American family in a predominantly White community?
- What was the impact of Grace Lin's classmate's microaggression towards her, and why do you think this student made this comment?
- How do Grace Lin's books encourage empathy and help others to think and see outside their own experiences?

This activity uses the following resource:

TEDx Talks. (2016). The windows and mirrors of your child's bookshelf | Grace Lin | TEDxNatick [video]. YouTube. Accessed on March 1, 2022 at: [https://www.youtube.com/watch?v=xw\\_720iQDss](https://www.youtube.com/watch?v=xw_720iQDss).

# ADVISORY LESSON 8

## MANAGING CONFLICT AND SELF-REGULATION

Suggested time: 50-60 minutes

### Overview

Often discussions related to race, identity, and social justice can elicit strong and even painful emotions. Many of these topics are directly related to issues of safety, health, and wellbeing, and therefore involve our social and emotional selves. This lesson is meant to help students increase awareness of their own thoughts, feelings, and emotions, and self-regulate during difficult moments. The lesson focuses on Howard Stevenson's method for "resolving racially stressful situations," and integrates elements of mindfulness to help students recognize and manage their emotions in relation to stressful situations.

### Objectives

- Students will practice identifying their emotions and where those emotions reside in their bodies. Students will practice expressing those emotions in healthy and constructive ways.
- Students will develop skills for managing racially stressful situations and integrating elements of mindfulness into their social justice practice.
- Students will consider the long-term impact of racial stress in order to cultivate more compassion and empathy for themselves and others.

### Key Understanding

Caring for ourselves is an essential part of participating in social justice. To care for ourselves, we must recognize how racially stressful moments impact us, learn to manage and regulate difficult thoughts and feelings, and engage in practices to care for our minds and bodies.

**Possible misunderstanding:** In order to participate in social justice, we have to deny our own needs.

### Materials

- Stevenson, H. (2017). How to resolve racially stressful situations [video]. TED. Accessed September 1, 2021 at: [https://www.ted.com/talks/howard\\_c\\_stevenson\\_how\\_to\\_resolve\\_racially\\_stressful\\_situations/transcript?language=en#t-33597](https://www.ted.com/talks/howard_c_stevenson_how_to_resolve_racially_stressful_situations/transcript?language=en#t-33597).
- The Globe and Mail. (2017). "We're not intimidated by hatefulness," Jagmeet Singh responds to heckler [video]. YouTube. Accessed September 1, 2021 at: <https://www.youtube.com/watch?v=y67DnNRpszA>.
- Student writing materials
- Greater Good Science Center. (2017). A 3-minute body scan meditation to cultivate mindfulness. Mindful. Accessed September 1, 2021 at: <https://www.mindful.org/a-3-minute-body-scan-meditation-to-cultivate-mindfulness/>.

# Vocabulary

mindfulness  
racial stress  
self-talk

## National Standards

This lesson aligns with the following [Social Justice Standards](#) learning outcomes:

- **ID.9-12.1** I recognize traits of the dominant culture, my home culture and other cultures, and I am conscious of how I express my identity as I move between those spaces.
- **ID.9-12.5** I have a positive view of myself, including an awareness of and comfort with my membership in multiple groups in society.

## LESSON PROCEDURE

Optional asynchronous work: If class time is limited, you might have students watch Howard Stevenson's TED Talk, [How to Resolve Racially Stressful Situations](#), for homework in advance of class, and have them write down their responses to the reflection questions in Step 3 of this lesson.

1. Open by asking students to think of a time when they experienced a **racially stressful** situation. Examples of a racially stressful moments might include:
  - Experiencing a microaggression or an act of racism
  - Being racially profiled
  - Watching a video or reading an article about a hate crime or racial violence
  - Being called out for saying something racist or harmful
  - Seeing police violence on the news
  - Overhearing a racist joke or comment
  - Having a difficult conversation about race with a friend or family member
  - Hearing or being called a racial slur
2. Have students journal or reflect quietly about their chosen experiences. Provide the following prompts to help guide their reflections:
  - What happened?
  - Where were you?
  - What was the context?
  - How did you feel?
  - How did you handle it?
  - How did others handle it?
  - What would you do differently?
3. Watch and reflect on [Howard C. Stevenson: How to resolve racially stressful situations](#) (17:26 minutes). Have students turn and talk with a partner about Stevenson's talk using the following prompts:
  - On a scale of one to 10, how would you rate your level of emotion at the end of the talk?
  - Where in your body do you feel the emotion?

- How would you express or communicate the way the video made you think or feel?
4. As a class, review Howard Stevenson's CLCBE Method for racially stressful situations. Remind students that the goal of using this method is to reduce stress and feelings of overwhelm in the moment so they can relax, access what they know, and respond to the situation appropriately and effectively.
 

**Calculate:** Identify, on a scale of one to 10, how stressed you are in the moment, with one being the least painful (a ripple in the pond) and 10 being the most painful (a tsunami).

**Locate:** Pinpoint where in your body you feel the stress. The more specific you can be, the better. Examples include sweaty hands or armpits, heaviness in your chest, a shaky leg, or a raised voice.

**Communicate:** Recognize any **self-talk** that you are experiencing.

Recognize any self-critical thinking, such as "I'm no good, I'm not worthy, I don't belong here."

Notice any questions emerging for you such as, "Did I interpret that correctly? Did she say what I think she said? What did he mean by that? Am I overreacting? Will I make things worse if I say something?"

**Breathe and Exhale:** Throughout this process, be sure to breathe and exhale consciously.
  5. Show students the following video of a racially stressful situation involving [Canadian politician Jagmeet Singh being harassed at a meet and greet event in 2017](#) (2:23 minutes). While watching the video have students jot down notes in response to the same prompts as before:
    - On a scale of one to 10 how would you rate your level of emotion while watching this video?
    - Where in your body do you feel the emotion?
    - How would you express or communicate the way the video made you think or feel?
  6. As a class or in pairs, have students respond to the following discussion questions:
    - Do you agree or disagree with how Mr. Singh handled the situation? Would you have handled it similarly or differently?  
(Students will have varied answers to this question. Validate students' feelings and responses.)
    - Why do you think Mr. Singh chose not to dispute the woman's accusations? For example, he could have chosen to clarify that he is Sikh and not Muslim. Why do you think he chose not to do this?  
*Possible student response: Distancing himself from Islam would not have addressed the hatred that was being directed towards him. Instead, Mr. Singh chose to stand in solidarity with Muslims and against bigotry. He modeled how to handle a racially stressful situation by embodying his values and staying true to his message of love and compassion.*
    - How do you think this racially stressful situation affected Mr. Singh and his audience?  
*Possible student response: This was likely an upsetting moment for those observing and experiencing the harassment. However, as Mr. Singh expressed, this is not the first time nor likely not the last time that he will experience this kind of racism and harassment. Instead of arguing with the woman, he took the opportunity to engage with the crowd and his supporters and reaffirm his commitment to community and peaceful engagement with others. He left the situation appearing calm, in control, and empowered.*
  7. End with a body scan to cultivate mindfulness. Explain to students that mindfulness is simply about being aware and actively choosing to notice the present moment. Practicing mindfulness helps us to be attuned to our bodies and cope with conflict and stress. Use [A 3-Minute Body Scan Meditation to Cultivate Mindfulness](#) to guide this exercise; you can play the recording or read the script to take students through a brief body scan exercise to close the lesson.

## Extension Opportunity

Have students practice articulating their thoughts and feelings during stressful moments by having them create and fill in the table below. Provide students with [The Feeling Wheel by Dr. Gloria Willcox](#) to help expand feeling vocabulary.

Racially Stressful Experience	Thoughts	Feelings
<i>Possible student responses:</i>		
<i>Being called a racial slur</i>	<i>Did this really just happen?</i>	<i>Anger</i>
	<i>Did I hear that correctly?</i>	<i>Fear</i>
	<i>Am I in an unsafe situation right now?</i>	<i>Confusion</i>
		<i>Embarrassed</i>
		<i>Shame</i>
<i>Watching a video of police violence towards a Black teenager on social media</i>	<i>This is disturbing.</i>	<i>Rage</i>
	<i>Why did this happen?</i>	<i>Hurt</i>
	<i>This is wrong.</i>	<i>Numb</i>
	<i>What will happen next?</i>	<i>Depressed</i>

Resource for this activity:

Wilcox, G. (No date). The feeling wheel. The Gottman Institute. Accessed September 1, 2021 at: [https://cdn.gottman.com/wp-content/uploads/2020/12/The-Gottman-Institute\\_The-Feeling-Wheel\\_v2.pdf](https://cdn.gottman.com/wp-content/uploads/2020/12/The-Gottman-Institute_The-Feeling-Wheel_v2.pdf).

# ADVISORY CURRICULUM

## GLOSSARY OF TERMS

**Accountable talk:** dialogue that factors in the feelings of the participants and seeks to reduce harm and increase understanding.

**Agent:** a person who caused harm.

**Black Lives Matter movement:** a social and political movement protesting police brutality, systemic racism, and violence against Black people.

**Blindspot bias:** the failure to see our own implicit biases, but an ability to see the implicit biases of others.

**Calling in:** inviting the person that created harm to reflect and realign with the group's norms and values.

**Calling out:** acknowledging and naming oppressive or harmful behavior in the moment.

**Cancel culture:** a form of social or professional ostracism used to express disapproval of behavior.

**Decenter:** to remove or displace from the center or the central role.

**Doomscrolling:** mindlessly scrolling through negative, upsetting, or disturbing content online.

**Empathy:** the ability to understand and connect with the feelings of someone else.

**Explicit bias:** an attitude or belief we have about a person or group on a conscious level.

**Identity-based harm:** hurt caused by behavior (intentional or not) targeted at an aspect of someone's identity (e.g., race, class, religion, sexual orientation, gender).

**Implicit bias (unconscious bias):** the brain's automatic association of stereotypes or attitudes about particular groups of people, often without our conscious awareness.

**Intent vs. impact:** When well-intentioned people say things that are meant to be supportive, kind, and complimentary, but the impact of the comment on the recipient is harmful or problematic.

**#MeToo movement:** a social movement against sexual abuse and sexual harassment where people publicize allegations of sex crimes.

**Microaggression:** a brief and commonplace daily verbal, nonverbal, behavioral, or environmental insult, whether intentional or unintentional, that communicates hostile, derogatory, or negative messages toward target persons based solely upon their marginalized group membership (e.g., their race, gender, sexuality, religion, skin color).

**Mindfulness:** intentional awareness of the present moment and acknowledgement of one's feelings, thoughts, and bodily sensations.

**Norms:** group agreements to help foster inclusive dialogue and promote understanding across differences.

**Performative allyship/activism:** disingenuous behavior intended to make one appear virtuous and responsible.

**Politically correct:** language or behavior intended to avoid offending others.

**Privilege:** a special right, advantage, or immunity granted or available only to a particular person or group.

**Racial stress:** the stress response in one's mind and body during or following a racial encounter.

**Self-talk:** a person's internal dialogue.

**Target:** a person who experienced harm.

**Tone-policing:** a tactic used to dismiss an argument someone is expressing because the delivery is perceived as angry or overly emotional.

**White privilege:** advantages offered to White or light-skinned people based on their skin color.

**Woke:** alert to injustice in society, especially racism.