FOOTHILL COLLEGE

Ethnicity & Race in Academia

*A toolkit **created by Students** for Faculty, Staff, and Administration.*

"Don't **assume** you can take a list of suggestions and implement them and **assume** that inclusion will happen."

- *Bryan Dewsbury*

Purpose

Growing up, we were told that we all learn something new every day. Though a childhood saying, we encourage you to keep this proverb in mind as you read, watch, and experience this toolkit. This toolkit is not meant to alienate you, but to make you aware of your habits and implicit biases within and outside the classroom. By no means will you become an expert on ethnic/race relations, but we hope that this toolkit is a foundation you can use to start walking towards understanding.

The purpose of this toolkit is for Foothill College community members to address takeaways in the classroom and engage in self-reflection about ways they have propagated or turned a blind eye to racism. We also intend to present the importance of Ethnic Studies and the investment of equity it will bring. Some of the content within this toolkit will make you uncomfortable; some will enrage you. That is okay. It is being uncomfortable that allows us to become comfortable in new spaces that we never thought we could be in. We hope that you accept the following topics presented in no particular order with an open mind and heart, and try to implement your learnings within your lifestyles.

In solidarity,

Mariam Touni
Jayme Albritton
Moremi Mabogunje
Joshua Contreras
Abhiraj Muhar
Priya Vasu

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Syllabus

"Looking for open education resources is always good, no matter what field you are in."

- Angela Jenks

Throughout the quarter, every student checks their syllabus as their go-to guide of your classroom. Whether it's the late policy or formatting requirements, students begin to understand what kind of professor you are. Are you open-minded or do you rely solely on your experiences? These telltale signs are embedded in all of our conversations and in our expectations of others. The course syllabus becomes an excellent way for you to express to your students that though you require these expectations from them, you still practice an equity mindset that strives to support the success of your students.

A great start is by including student services and acknowledging current events/social issues that may be affecting students into your syllabi. Many student service department websites include statements that you can copy and paste into your syllabus. **We also recommend changing the name of your "office hours" to "student hours"** and offering an explanation of what those hours can be used for, as students from different cultural backgrounds may not be familiar with the concept.

Though these additions may make your syllabus longer, it will indeed provide a more open outlook in your classroom environment. Students who have felt underrepresented and underestimated in higher education will see that their voices, intelligence, and differences matter too. Remember that it is the little things that can leave a positive or a negative impact inside and outside of your classroom.

Classroom Introductions

"Being mindful of diversity and inclusion in an online environment is equally as important as it is in the classroom."

- Marlo Goldstein Hode

First impressions are key. How you present yourself to students will shape how they view you going forward, and vice versa. Some practices to incorporate are **asking students what their pronouns are and encouraging them to include them in their Zoom name and/or Canvas profile** (to do this, the student can go to Account, Profile, Edit Profile, and then select their pronouns in the dropdown menu).

In general, anytime students introduce themselves, pronouns should be something they include. **You should also ask students for their preferred name and pronunciation**; spell it phonetically for yourself if you need to, to make sure that you have it correctly. If you are unsure of how to pronounce it, even if you are familiar with the student, it is better to ask them for the correct pronunciation rather than make an ill attempt. In general, students should feel that the classroom is a safe space for them, and these are some basic practices you can implement to make sure that they feel this way from the beginning of the course.

Land Acknowledgments

"If you're not mindful of what you are doing, then, you are turning a land acknowledgment into a token. It becomes an empty gesture to "honor" Native people. It becomes this century's mascot."

- Debbie Reese

At Foothill College, land acknowledgments are used to honor the Indigenous land that Foothill College occupies. They also remind us of the history of colonization that precedes this country and the systemic violence this has created against Native American people, as well as bring awareness to the Native Nation.

Whenever making land acknowledgments, they should not be performative or scripted. Land acknowledgments require extensive research and should not be taken lightly. They should incorporate the history and **tell the audience what they can do to support that nation's work**. Though it may seem like a lot of work, it is the bare minimum to ask for from non-Native people, since it is incomparable to the horrific trauma the colonization of Native Americans has caused for our Indigenous communities.

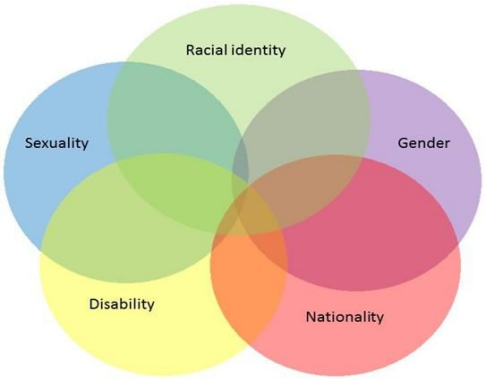
Given this, we must also question what Foothill College is doing to support our Indigenous/Native American students. What support programs and spaces do we have in place for these students? Are our outreach efforts to recruit thesey students effective? If not, why? Is there a reason our Native American student population is so low? Do they believe their needs will not be met by Foothill College?

We encourage you to look at the links provided in the "Student-Picked Resources" section at the end of this toolkit for more literature on this topic.

Intersectionality

"The better we understand how identities and power work together from one context to another, the less likely our movements for change are to fracture."

- Kimberlé Crenshaw



Though the focus of this toolkit is on race and ethnicity, we want to talk about the importance of intersectionality. **Intersectionality is a framework that takes overlapping identities such as race, class, gender, sexuality, religion, disability, etc. to understand the complexity of prejudices that people face**. Multiple identities that have their own biases and prejudices can be overwhelming for people that identify with multiple identities at the same time. For example, it is known that women were only given the right to vote in 1920; however, only white women were granted full voting rights. As a comparison, Native American women were finally given full voting rights in 1948. This is a prime example of intersectionality, and in this case, the intersecting factors would be gender and race. Intersectionality also intersects with privilege, as it shows you how you may be advantaged over others but disadvantaged in some areas, showing the complexity our identities hold. An individual's class usually plays a large role in their success as well. In many fields, your gender or class may be a detriment to your financial success. Often, education is associated with socioeconomic status and groups that are female, people of color, or LGBTQ+ have been historically stigmatized and don't always have access to adequate higher education. **It is important that as an institution of higher education, we hold values that embrace people of all backgrounds with the opportunity to achieve success at our institution**.

Privilege

"Everybody has this hidden desire to want to do something meaningful in the world."

—Karina Garbesi

The first part to tackling the concept of privilege is to understand it and acknowledge it. Ijeoma Oluo defines privilege in the context of social justice as "an advantage or a set of advantages that you have that others do not." Privilege can be earned, passed down, extended to, or even unknowingly bestowed. And as a society, we determine which privileges are well deserved and which are not. The privileges that people get to walk in during their lifetimes are based on the history associated with their appearance, ethnicity, or background. For example, when it comes to age-based privilege, we generally concede as a society that the young should yield to the elderly. Similarly, there are privileges we give to people that have done a great service and to their families by association, an example of privileges earned.

In the context of race, because of the history of discrimination towards people of non-white ethnicities, in America we can say that privilege for those who are white came about because of rights withheld from those who are not. These privileges, or advantages, can fall on a spectrum of basic courtesies to major life-impacting events. The privilege to be most aware of is that of skin color, where anyone who can be identified as white can be presented with opportunities that those who are not white will not be presented with. Having white skin can also spare you from interactions that are reserved for people with darker skin tones, such as the assumption that those with darker skin are more likely to commit a crime, are prone to become angry faster, are less hardworking, or overall not deserving.

At Foothill College, it is important to recognize the role that privilege has played in your students' pasts, how it will impact their future, and how it is affecting them in the present. Students from a non-white background may experience the need to work harder than white counterparts to be recognized or reach their goals. Students of European background or that can be identified as "white-passing" may unknowingly find it easier to interact with authorities than students of other ethnic backgrounds. This would be due to the standard of white supremacy in our world, where being white is considered the norm, and locally, many positions of authority and power are held by white people. For a student of color, that means you are used to living in a world in

which you are 'other' and have experienced a power-imbalance emphasized by skin color.

The second act to interacting with privilege is to check it: "When somebody asks you to 'check your privilege' they are asking you to pause and consider how the advantages you've had in life are contributing to your opinions and actions, and how the lack of disadvantages in certain areas is keeping you from fully understanding the struggles others are facing and may in fact be contributing to those struggles." It is the simple concept of putting yourself in someone else's shoes. When you do this, you are able to cultivate yet another tool that will enable you to move through the world with less friction: empathy. Though you cannot control the privilege you are born into, realize that your opportunities in life may not have been as easily accessible for someone else and consider how that fact impacts your opinions and actions; doing this should allow you to empathize with those who do not have privilege. This should cause you to pause and think before making statements that assume others have the same opportunities or behaving in a way that does not consider other realities than your own. This excerpt from Ijeoma Oluo's *So You Want To Talk About Race* emphasizes the significance of checking privilege: "**It is a big ask, to check your privilege. It is hard and often painful, but it's not nearly as painful as living with the pain caused by the unexamined privilege of others.** You may right now be saying 'but it's not my privilege that is hurting someone, it's their lack of privilege. Don't blame me, blame the people telling them that what they have isn't as good as what I have.' And in a way, that is true, but know this— privilege has to come with somebody else's disadvantage—otherwise, it's not a privilege."

The final act is to **use your privilege**: "The possibilities of where you can leverage your privilege to make real, measurable change toward a better world are endless. Every day you are given opportunities to make the world better, by making yourself a little uncomfortable and asking, 'who doesn't have this same freedom or opportunity that I'm enjoying now?' These daily interactions are how systems of oppression are maintained, but with awareness, they can be how we tear those systems down." **Using your privilege can look like lending support to students with an awareness of their background. It can be initiating conversation to know people and understand where they are coming from.** In public, that support can even be a decision to stand and supervise an interaction between police and a person of color. Speaking up in situations where someone's racial identity is being used as a reason to deny them something is another way.

Above all, privilege should be checked, and checked often. It keeps empathy flowing, and as mentioned above, dismantles overt and covert systems of oppression. It is a small but significant step towards making sure the spaces you occupy are not spaces you unknowingly oppress.

White Fragility

"Getting people off the defensive is really important."

—Amer F. Ahmed

As a well-meaning white person, it can be tough to come to terms with your white privilege and retention of the role as an oppressor when it comes to race. Though it is valid to feel grief, sadness, and frustration with yourself and ancestors, you also must understand that this is insurmountable compared to the grief that BIPOC have faced in the past and present. Therefore, to put it bluntly, save your tears for yourself. Especially in spaces where BIPOC are sharing their feelings, it is important to decenter your own feelings and truly listen to the experiences of others.

Educators must also stop using the word "Caucasian" when describing white as a race, as this word attempts to absolve and distance from whiteness, thus protecting the feelings of white people. Please just use the word white. The discomfort you may feel in your own whiteness is understandable, yet you must learn to come to terms with this, as whiteness was something that you were born into and cannot control. It is also important not to be defensive, especially in conversations about race; rather, continue to ask yourselves how you can do better and be better.

White fragility has manifested itself in spaces that BIPOC need to voice their own feelings, and so we also ask you to listen to the voices of your colleagues rather than taking up conversation time talking about the discomfort you feel with your own whiteness and how much you are devoting yourself to antiracist work. In these instances, talking is not only taking time away from BIPOC peers, but performative. Don't talk, do.

We also invite you to think critically about the common discourse surrounding white fragility, as the book in which popularized the concept is problematic itself. However, the basics of the concept still apply and remain an issue that BIPOC are tired of talking about. Take it upon yourself to practice what you preach, and educate yourself on what you can do to combat racism, not to comfort yourself, but rather as a moral obligation.

Implicit vs. Explicit Bias

"Racism is a set of structures that often are invisible to us because they seem so natural."

—Asao B. Inoue

On the individual level, one may consider themselves to be inclusive, accepting, and generally nice to all people regardless of their differences. The unfortunate dilemma that all humans run into, due to the natural working of the brain, is the phenomena of the implicit. Implicitness is that which we are unaware of or have an incorrect perception about. Combine that with our preferences and aversions, or biases, and we operate with **implicit biases that affect our unconscious thinking, attitude, and actions toward other people** based on their race, gender, ethnicity, age, appearance, or any other identifying characteristic. There also exists explicit bias, or conscious bias, and that is mainly characterized by its extreme negatives such as actively and outwardly excluding, declaring, and discriminating against people based on all the categories mentioned above. However, implicit bias is arguably the most destructive of biases in an academic setting.

In academic settings, it is easy and all too common to consider students through the lens of implicit bias. What you may believe about the performance of Asian students or the capabilities of an African-American student could and would influence the way you interact with them. You may find yourself withdrawing assistance or lending more assistance to students based on what you believe they are able to comprehend or achieve. This way of thinking permeates many classrooms, lecture halls, board rooms, and public spaces across the United States, and it would be remiss to believe that it would not impact yours.

Implicit bias is one of those things where you may act on it even without intending to. **And so, the first step to rectifying the negative outcomes of one's own bias is to first recognize that it exists**, and that even with the best conscious intentions, it can remain in the subconscious. The reason for this lies in the way implicit biases are formed. Developed over time through direct and indirect messaging, our brain naturally retains our likes and dislikes along with what outside sources tell us to like and dislike. This can look like direct messaging from media, propaganda, the way parents may have used words to describe people of different backgrounds from your own, how people are grouped together by societal standards, or how people groups were characterized and defined to us in early education. All these factors are imprinted

on our minds all throughout our lives, to the point where we must actively work to identify, deconstruct, and reconstruct thoughts and preferences. **Ways in which you can identity, deconstruct, and reconstruct the biases you may have can include**:

- Reflecting on the different ethnic people groups that make up the United States population
- Identify which ones and how many are represented in media
- For those that are represented, what impression of them has it given (try to describe them with the first adjectives that come to mind)
- For those that are not represented, reflect on what you know to be "true" about them and determine what the sources for your information were
- Now for the most important part: reflect on how you connect information to human features and determine how you treat, interact with, and regard students because of it. The following questions are a place to start:
    - If a middle-aged looking student is part of your class, what is your default reaction?
    - Does a student wearing a head garment cause you to interact differently with them than with a student who is not wearing one?
- Lastly, make the effort to deconstruct your biases and replace them with well-rounded perceptions.
    - Recognize people's possible ethnicities but avoid characterizing them by their ethnicities.
    - Before you assume, ask.
    - Find other sources with which to learn about different ethnic groups' cultural norms and ways of interacting.

It is important to emphasize that implicit bias can be **both negative and positive** and that to have it, in and of itself, is not a bad thing. After all, our implicit biases, while strong enough to determine our subconscious behaviors, are not necessarily more powerful than our conscious actions. Recognizing them in the moment helps us to adjust our actions to better accommodate and respect people as well as adjust our attitudes towards them.

Microaggressions

"Creating community is really important, it can help students feel connected to both the institution and their academic pursuits."

- Mimi Benjamin

Microaggressions are defined as the everyday, subtle, intentional— and oftentimes unintentional— interactions or behaviors that communicate some sort of bias toward historically marginalized groups.

Are you calling your Arab student "articulate" when they speak about the complexity of race? Do you mix up the names of the only two Black students in your class? Are you constantly misgendering a student, despite them having corrected you? Do you comment on how good an Asian student's English is? Does your colleague constantly misspell and/or mispronounce a student's name? Have you referred to an undocumented student as an illegal?

These are all some examples of microaggressions that students have felt throughout their education. **Though the "micro" in microaggression suggests that microaggressions cause minimal impact, in reality, they can cause a huge emotional burden as they often pile up and repeat themselves**.

Preventing microaggressions requires a rigorous self-reflection of the stereotypes you hold, and actively challenging them. If you happen to cause a microaggression and someone confronts you about it, do **not** tell them that it was unintentional and that they shouldn't make a big deal about it. This invalidates them, and will only cause further harm. Instead, sincerely apologize and reflect on your biases and see how you can improve yourself. You should also not be afraid to call out and confront your colleagues when you see them perpetuating microaggressions; it is important that we not only improve ourselves, but help our peers improve themselves as well.

Tokenism

"A lot of institutions think diversity is having a woman, having a person of color, on faculty — but not structural change."

—Stephen Finley

Most of the time, we don't even realize that we are tokenizing someone or something. Maybe it's out of excitement or out of ignorance. Either way, realizing and stopping yourself from tokenizing others is an important step that we all must take.

The definition of tokenism is *"the practice of doing something (such as hiring a person who belongs to a minority group) only to prevent criticism and give the appearance that people are being treated fairly" - Merriam Webster.*

Notice your words and actions: are you pointing out good things you have done to support Black Lives Matter to your Black students in order to come across as "woke" and validate your own opinions? Is there always one colleague you expect to speak on issues pertaining to their race since they're the only person of color in the room?

These are signs that you are tokenizing someone; a covert way of exuding prejudice in your classroom. Though most students won't tell you that you are indeed tokenizing them, they will leave your classroom feeling uncomfortable and alienated. You in fact are spreading the same prejudice that this institution denounces. It's easy to tokenize because at the end of the day, you're trying to give a platform for all your students to voice their thoughts (at least we hope you are). But walking the line between representation and tokenism can be tricky when you can't tell the difference.

The best way to be more self-aware of this issue is to open yourself up to criticism. What we mean here is that you must set your classroom up with the mindset that if someone feels uncomfortable, they can speak freely and comfortably to you about it. You may get some criticism and that's okay. Students, and their ancestors, spent years rolling with the punches of systematic oppression and prejudice. Understand that students may be tired of constantly being asked to speak at events and join groups in order for the college to appear diverse to the outside eye. **Learning is a two-way street** that can be enjoyable when given the chance.

By implementing this environment of open learning and sharing, you and your students will find it easy to speak on issues that are uncomfortable and notice when someone is being tokenized.

The Model Minority Myth

"White Supremacy is this nation's oldest pyramid scheme. Even those who have lost everything to the scheme are still hanging in there, waiting for their turn to cash out."

—Ijeoma Oluo

The "model minority" is the idea that a minority group, typically Asian Americans, are posited as smart, successful, and law-abiding. This is based on positive stereotypes, which may not seem harmful at first. However, the idea of a "model minority" is a myth because it homogenizes Asian Americans by ignoring the struggles that they face, creates immense pressure on them, and divides people of color among themselves.

Since Asian Americans are not considered an underrepresented minority, they are often given less attention in programs. In an educational setting, this may look like faculty giving Asian American students less attention since they believe that they will be fine. This is also where intersectionality comes into play, since many Asian American students may come from different socioeconomic statuses, religions, genders, sexualities, and other identities that directly conflict with the model minority stereotype, thus diminishing the idea that all Asian American people are privileged in society. In reality, Asian Americans come from a wide range of nationalities, some of which are more historically marginalized than you may realize, despite them being under the Asian American umbrella.

The existence of the myth perpetuates pressure and competition within the Asian community. For students that don't fit into the myth, it is hard for them to find their place, especially in academia. The competition that exists is especially prevalent in the Bay Area, unsurprising due to its large Asian American population. **Thus, the pressure to succeed since your race has been given an exceptionally high standard to meet is burdensome for Asian American students**, often leading to "side effects" such as imposter syndrome and never feeling like they are doing enough.

The idea itself that Asian Americans are thriving reinforces the idea of meritocracy and also that racial barriers are possible to overcome. In other words, people are incorrectly led to think: if Asian Americans can do it, why can't Black, Latinx, and Indigenous people? It must be because they're lazy, right?

The model minority myth therefore further disadvantages Black, Latinx, and Indigenous students, as they are constantly being compared to "high-achieving" Asian

students. In fact, the model minority myth was originally conceived as a tactic to denigrate African American/Black people. Ultimately, the model minority myth divides people of color and **serves to redirect the struggle against oppressive white supremacy to competition** between Asian Americans and other people of color.

As Ijeoma Oluo writes, "the real animosity between some Asian Americans and other people of color that has been manufactured by the model minority myth prevents Asian Americans and non-Asian people of color from recognizing and organizing around shared experiences of labor exploitation, lack of government representation, lack of pop culture representation, cultural appropriation, and much more."

Made a Mistake? Here's How to Fix It

"What's hospitable in one context isn't hospitable in another."

—Autumm Caines

Everyone makes mistakes; it's a part of being human! But to effectively correct and learn from your mistakes, you must own them. Though it's easier said than done, you and those you've once wronged will appreciate your self-awareness and acknowledgment. It's embarrassing and hard to hear that you've said or done something that is racially charged against others. **We don't like the image of being a racist because it makes us look ignorant and inhumane**. In reality, you're most likely not a racist, but a person who never had the opportunity to hear the voices of others placed in degrading stereotypes and mantras. Most of the time, people come from a place of either prejudice or ignorance. And usually, it's both! But as an educator and a member of society, **you need to learn that you can be wrong and hurtful, whether it is intentional or not.**

Understand that you can be someone that pushes prejudice and racist oppression. Whether it's through a joke or through your own internal biases, you must wake up and **say you're sorry**. Really mean your apology too; **make sure to center the person you offended and not yourself, as you are not the victim, no matter how bad you feel about it.** It will be embarrassing and hard to let go of your defenses. When you are vulnerable enough to say: *" Hey, I'm truly sorry for my behavior today. I shouldn't have said/ implied _____ to you. I realized that I was being racist and relying on fallacies. I will educate myself about my words and the wrong I've caused you,"* you will be able to fix your mistakes and relationships with others.

Make sure you **read the room**. A student may not appreciate a public apology you make to them. Sometimes it's best to talk to the student privately in order to fix your mistake. You don't want to worsen things with your students by having good intentions and poor choices.

Give time for your student to respond. A hurried apology often leaves the student feeling that you genuinely don't mean it and that their presence isn't worth your respects. **A person can't change who they are, so don't act like they can.** By hearing out the student fully, it will be both uncomfortable yet rewarding. Both you and the student will feel awkward, but that is good. It means that you're getting to the heart of the situation. Have that moment of shame and own it when you apologize and listen to your student's reaction. Oftentimes, those in higher positions in life don't feel shame,

so they don't understand the hurt they are causing. **You need to embrace those thoughts and feelings to make a real change in yourself.** We ultimately hope that you are able to create a safe enough environment for students to feel comfortable with bringing up ways that you are perpetuating racism so that you can learn from your mistakes.

Ideally, you should avoid making mistakes in the first place. The best way to do this is by educating yourself. For example, if you aren't sure what a term means or if something is a stereotype, look it up (Google is free!). This toolkit itself and the resources at the end are also a great place to start unlearning the racist, white supremacist ideals that have been institutionally fed to you all your life.

What's Working? What Isn't?

"Lots of faculty fall into the trap of judging people's contexts by looking at their own … that's how we work as humans."

—Christian Friedrich

In our ongoing equity work, it can be helpful to assess what is working and what isn't. Here is a short list of Do's and Don'ts that will hopefully provide you with a better understanding:

Do: Acknowledge and support social movements such as Black Lives Matter, and actively provide support for Black and Indigenous students; go beyond these acknowledgments and reassess how you can change your thoughts and behavior to do this concretely.
Don't: Give personal opinions about social movements or what you think is right or wrong; for example, discrediting violent protests in your statement not only shows that you are missing the point of the protest, but also negates the opportunity to have a much larger conversation.

Do: Use the term BIPOC (Black, Indigenous, and People of Color*) when referring to people of color.
Don't: Only use people of color, or worse, "colored people."

Do: Use language that specifically points out the groups you are referring to. For example, if you want to talk about the Black community, then say it! The word Black is not a bad word, and it can actually be demeaning to use other language that may seem more "politically correct" or sensitive.
Don't: Use deficit-minded language such as marginalized, underrepresented, and disadvantaged when referring to people of color; instead, point out the specific groups, or use BIPOC.

Do: Compensate BIPOC students and colleagues that are doing "diversity, equity, and inclusion" work for their emotional labor.
Don't: Expect BIPOC students and colleagues to do all of this work, or to do it at all. This "work" is their lived reality, and it can be trauma-inducing and emotionally

exhausting to be constantly reminded of the racism they encounter individually and structurally.

**A note on the term "people of color": This term can be problematic in an of itself, as it feels othering since it exists on a binary of white and non-white and thus reinforcing white majority and white supremacy. However, we recognize the normalization of the term and also fail to identify alternatives other than specifically naming the racial/ethnic groups. Thus, we will be using "people of color" (which also exists inside of BIPOC) throughout this toolkit since it seems to be the best option when generally referring to non-white people as a whole.*

These are just a few things of many possibilities that we have identified. We urge you to explore **having an anonymous feedback system** so that people feel comfortable calling out injustice when they feel or see it, as social setting and power structures may make it difficult or even impossible for people to do so safely. As a general note, you can also **take extra time to reach out to students** that you work with and also **attend student-led events** to be in touch with current student perspectives.

Decolonizing Curriculum

"It is important for us to engage our students and help them create life-changing opportunities and thus make the world a better place."

—Jianjun Wang

Colonization has had a lasting impact on all facets of our society. Particularly within Foothill College, its effects can be seen in our curriculum. An active effort needs to be made to decolonize curriculum. Many courses take not only a Eurocentric perspective, but also a Eurocentric pedagogy. Course content and teaching methods therefore need to be evaluated and make sure that they are serving our BIPOC students.

You can do your part by reflecting deeply on your course material. As members of academia you all know how to do your research– non-Eurocentric perspectives are out there! **Diversify the authors you read that inform your understanding of your discipline, the textbooks you use, and the literature you feature.** Even simple adjustments can be made to start dismantling the white supremacy in your course, such as using a textbook showing humans with different skin tones or using diverse names in word problems (even using student names can make it more relevant).

This is going to take time since you have been taught yourselves with a Eurocentric curriculum, but it is not impossible to accomplish as long as you are seriously and actively reevaluating your course, even if you think it is perfect. This means serious critical thinking about every aspect of the curriculum and questioning where it comes from. Pedagogy must also be examined in tandem, as it goes hand in hand with curriculum since it is the method of dissemination.

Ethnic Studies

"I have a strong sense of ethnic identity, but also a strong sense of identity of the mainstream majority, [as] an American."

—Carl Moore

It is important to understand that not everyone has the same experience even if they might be the same race; in other words, race is not homogenous. Race is a social construct. **Though people of the same race may share similar cultural backgrounds and values, there are so many other identities and institutions that affect one's lives**, and thus assumptions of people should not be made based on race. Understanding this and more is what Ethnic Studies is. For Black, African American, Indigenous, Latinx, Asian, and Pacific Islander students, Ethnic Studies is the study of self.

Historically, Ethnic Studies has not been taken seriously as a discipline. It has been argued that Foothill already offers Ethnic Studies courses since we meet Title V requirements. However, this is not true since meeting these requirements does not mean we offer Ethnic Studies.

So what is Ethnic Studies? According to the SFSU College of Ethnic Studies, "*the ethnic studies field is unique as an educational experience that redefines the lives of people of color from their own perspectives. This is implemented through the cooperative efforts of students, faculty, and members of the community invested in meaningful education who provide resources and curricula to the university and the community at-large...The curriculum fosters both a comprehensive understanding of the unique experiences of American Indians, Asian Americans, Blacks, and Latina/Latinos in the United States and intersectional analysis amongst the different communities*."

In other words, **it dismantles the typically Eurocentric perspective traditionally taken in education in the United States**. This is monumental for students of color who are finally able to study their own identities and know where they come from. It is fundamental for Foothill College to not only serve the almost 70% of students who identify as people of color, but also ensure that they can be seen and see themselves reflected in their education.

As a college, we must recognize Ethnic Studies as a legitimate discipline. That's why we need your help to ensure that Ethnic Studies is ingrained into the Foothill College culture and cannot be something that is taken away in the future. This is a tangible way to make systemic change. In order to truly practice what you preach, we urge you to advocate for making Ethnic Studies a reality at Foothill.

How to Be an Ally

"Knowing how to navigate your space is a hurdle when you're going into a new semester."

— Jaime Hannans

Being an ally is a great step! But to truly be an ally, you need to understand the complexities of your role. You are not one to object, but to listen. You listen and you realize your position in society may give you more privileges than those you support.

If you are reading this sentence, then you are already on the right track. However, allyship is a process, not an accomplishment. You are going to make mistakes. You are human. But becoming an ally on an individual level is something that only you will be able to accomplish, and it is an ongoing process. This may sound repetitive, but constantly ask yourself: **how can I be a better person**?

But even more importantly, your individual allyship means nothing if you allow systemic oppression to persist. You also must advocate against the system that perpetuates these injustices, and advocate actively. If you have it, **use your privilege.** Amplify BIPOC voices who don't get heard, but also be wary of tokenism.

There is a line between giving a platform to BIPOC voices and tokenizing BIPOC voices. One question that you can ask yourself is: am I amplifying voices so I seem like an ally? Or am I amplifying because I fundamentally agree and resist hate, even the hate directed at me? You will sometimes sidestep into tokenizing, but you must keep yourself in check when that happens. **As an educator/higher education leader, you must seek student success for all your students, not based on your implicit bias of their looks.** This in part makes a necessary ally to BIPOC students who are constantly steps behind their white counterparts.

When being an ally, understand that you need to do your research yourself as well. Listening to experiences is a great start, but **you must do your own research on the political, cultural, and economic impact** that racism has on many communities not of European descent. You need to take that step to understand the national amnesia that the US is constantly in. We cannot forget slavery, the Chinese Exclusion Act, redlining, and the Native American lands that we walk on with no regard to their lives and history. Being an ally is far more than a nice mention to your colleagues and students, it's a hard yet rewarding position that will **empower you and others** to promote true equity and justice.

Student-Picked Resources

"We know that we'll have been successful when … some of our comfortable assumptions are being questioned."

–Stephen Brookfield

We have hand-picked a wide variety of resources for you to consume. It is up to **YOU** to choose **if and how** you use this list. Some of these are sources from the above topics, while others feature important people, history, art, and more that we would like you to learn about. We hope that you use your time to not only engage with this material, but see how you can implement it into your work here at Foothill College.

1970 Letter	1970s Demands (From Foothill College student activists)
Articles	No Place for Self-Pity, No Room for Fear WEB Dubois, I Won't Vote "A History of Great Glory": The Consequential, Evolving Role of Black Sororities in Suffrage Impact of teacher activism in California being felt in multiple but less visible ways, leaders say Student Activism, Diversity, and the Struggle for a Just Society College students' commitment to activism, political and civic engagement reach all-time highs
Blogs	https://leavingevidence.wordpress.com/
Books/Plays	*Their Eyes Were Watching God* by Zora Neale Hurston *Salvage the Bones* by Jesmyn Ward *Pedagogy of the Oppressed* by Paulo Freire *Black Liberation/Red Scare* by Gerald Horne *Strategy for a Black Agenda* by Henry Winston *Are Prisons Obsolete*? By Angela Davis *The Invention of Women: Making an African Sense of Western Gender Discourses* by Oyèrónké Oyěwùmí *So You Want To Talk About Race* by Ijeoma Oluo *An Indigenous Peoples' History of the United States for Young People* by Roxanne Dunbar Ortiz *House of Purple Ceder* by Tim Tingle *Just Mercy* by Bryan Stevenson *A Raisin in the Sun* by Lorraine Hansberry

California Community College Significance in Activism	Yuri Kochiyama- attended Compton College Dolores Huerta- attended San Joaquin Delta College 'Merritt College: Home of the Black Panther Party,' an interview wit' filmmaker James Calhoun California community college alliance aims to improve racial equity in higher education Berkeley Free Speech Movement to the present. noting that, while junior college activists are influenced by senior institutions,(1969)
HBCUs	https://www2.ed.gov/about/offices/list/ocr/docs/hq9511.html#:~:text=Historically%20black%20colleges%20and%20universities%20(HBCUs)%20were%20established%20to%20serve,educational%20needs%20of%20black%20Americans.&text=%22At%20a%20time%20when%20many,opportunity%20for%20a%20higher%20education.%22
Implicit vs. Explicit Bias	Understanding Implicit Bias Implicit Bias Explained Implicit Bias (Stanford Encyclopedia of Philosophy) Two Types of Bias
Intersectionality	What is intersectionality, and what does it have to do with me? Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color Kimberlé Williams Crenshaw Intro Kimberlé Crenshaw: The urgency of intersectionality | TED Talk Voting Rights Timeline How bell hooks Paved the Way for Intersectional Feminism
Land Acknowledgments	HONOR NATIVE LAND Our home on native land Public Education A guide to Indigenous land acknowledgment Land Reparations & Indigenous Solidarity Toolkit Are you planning to do a Land Acknowledgement? 'I regret it': Hayden King on writing Ryerson University's territorial acknowledgement American Indians in Children's Literature (AICL): Best Books Teaching the Truth About California Missions American Indian Library Association: AILA Our home on native land
Microaggressions	What Is A Microaggression? And What To Do If You Experience One. Examples of Microaggressions in the Classroom
Music	"Sunkissed Child" by D Smoke "Let Migo" by D Smoke "Harlemite Honey" by Felukah

	"For Colored Boys" by Kota the Friend "A Change is Gonna Come" By Sam Cooke Anti-Racism (Playlist)
Podcasts	Digital Redlining and Privacy – Teaching in Higher Ed Equity in Learning Design – Teaching in Higher Ed Interactivity and inclusivity can help close the achievement gap Empathy and Extended Reality – Teaching in Higher Ed Proactive Inclusivity – Teaching in Higher Ed Healing Conversations About Racial Identity – Teaching in Higher Ed Teaching as an act of social justice and equity – Teaching in Higher Ed https://teachinginhighered.com/podcast/fostering-inclusion-in-our-teaching/#transcript Commitment to Change, with Dale Hoffman – Teaching in Higher Ed Living-Learning Communities That Work – Teaching in Higher Ed Ownership, equity, and agency in faculty development – Teaching in Higher Ed Diversity and Inclusion - How Does Higher Ed Rate? Racial Identity in the Classroom – Teaching in Higher Ed Teaching STEM for Social Impact – Teaching in Higher Ed On Not Affirming Our Values Syllabus Resources, with Angela Jenks – Teaching in Higher Ed Ko Bragg (2019): "Development Arrested" an investigative podcast about Mississippi laws that incarcerate children as adults The Brown Girl's Guide to Politics Dan Carlin's Hardcore History
Poets	Tupac - "In the event of my Demise" - "WHEN URE HERO FALLS" Audre Lorde Ocean Vuong Luis Alberto Ambroggio Xochiquetzal Candelaria - "A Question" Monica Sok
Policing on Campus	Between Surveillance and Sousveillance: Or, Why Campus Police Feel Vulnerable Precisely Because They Gain Power (Academic Journal Article by Masamichi Inoue) Black Lives Matter on Campus– Universities Must Rethink Reliance on Campus Policing and Prison Labor Policing the Campus: academic repression, surveillance, and the Occupy Movement (2013) The Activist History Review The Modern Campus Police: An Analysis of their Evolution, Structure, and Function by John J. Sloan

	Mirage of Police Reform: Procedural Justice and Police Legitimacy by Robert E. Worden and Sarah J. McLean The Problem with Community Policing
Speeches	Malcolm X: The Ballot or the Bullet Africans in America/Part 4/Frederick Douglass speech
Student Hours	https://twitter.com/philoso_foster/status/1299426957528985600?s=21
Tokenism	25 ways to tokenize or alienate a non-white person around you (or, 25 examples of the racism we witness on a regular basis) What Is Tokenism, and Why Does It Matter in the Workplace?
TV/Film	Lizette Terry (2017): "Rooted" documentary film on gentrification in Atlanta's West End POSE (TV Series) Disclosure (2020) by Laverne Cox Berry Jenkins (2016): "Moonlight" a young black boy's journey into manhood as a gay man. Denzel Washington (2016): "Fences" A father and son's shared aspirations are tested when the father squashes the son's chance of living his dream. Damon Lindelof, Cord Jefferson, Branden Jacobs Jenkins(2019): "Watchmen" A policewoman fights racism juggling the many masks she wears. The Hate U Give (2018)
Videos	Bob & Peppermint: Intersectionality Why you should say Black Lives Matter
White Fragility	How 'White Fragility' Talks Down to Black People Read Wretched of the Earth, not White Fragility

Final Thoughts

"Teaching is a radical act of hope."

— Kevin Gannon

When we began our journey as Foothill students, we didn't expect to be involved enough to write this toolkit. Some of the topics may primarily reflect a teacher/student dynamic, but the overall concepts can be extended to staff and administration as well. We knew coming into this that we were doing something considered "radical," but not new. **We saw our lives through the faculty, staff, and administration that took the time to listen to and aid our efforts**. As they described their very same efforts they took at our age and older, we felt as if we were looking in both the past and future. What we are speaking of isn't new and it definitely has not been properly addressed in higher education.

The voices of students at Foothill College have been stuck on repeat for over 50 years. It's quite bizarre knowing that there is a solution that will take sacrifice and investment, yet we don't want to take it because we cannot cash in the benefits until later. If the words of our predecessors were implemented into real institutional change, maybe we wouldn't have an easy detachment of equity from education. Maybe. Why not invest now in equity? Sure, we can hold events and post achievements but that will not get sustainable results. We must implement from the ground up programs and cultural norms that slowly become rooted into the very being of our institution. We will struggle and we may waver, but it is in those moments that we must fuel the spark to create a flame that will glow brighter than we could've imagined.

A path out of the darkness. That is what real equitable change is. If we take the time to nurture equity into our daily lives and institution, then we are sure that in 50 years, our successors will look back trying to imagine an inequitable Foothill College. As educators, take that necessary step of implementing not only equity, but justice. It will require stepping outside of the box and that will be unprecedented. But take those steps as you likewise inspire your students and colleagues to do so too.

With the hope that you **listen**, **learn**, and **level up**,
The Students of Foothill College

“In a microwave society, education must be an oven.”

- Mariam Touni