



Anti-Racism
Faculty Resource
Guide

ANTI-RACISM IN THE SERVICE LEARNING CLASSROOM



Introduction

We CU offers tools and resources to support service learning instructors and empower students to make a positive impact in the community. This resource guide centers Anti-Racism as a critical element of service learning. This guide is intended to assist and empower faculty in discussing and challenging the presence of racism in service learning. Community engagement is a process that requires a commitment to the constant learning and unlearning of behaviors that have previously harmed marginalized communities. In this guide, you will find reflection and self-assessment tools, rubrics to identify high-quality engagement with faculty, students and community members, as well as suggestions to improve service learning experiences.



Join We CU in the Spring for an annual Challenging Racism in Service Learning workshop. You will connect with other instructors to discuss your experiences and approaches to confronting racism in the classroom.

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Refer to this glossary of key terms and concepts that focus on anti-racism in the service learning classroom.

Allyship	actively supporting and advocating for marginalized groups. An ally is someone who uses their privilege or power to stand up for disadvantaged groups
Anti-racism	an action that requires both small and large acts of resistance and attacks to expose the inherently exclusionary nature of everyday “normal” policies, practices and institutions
Cultural Humility	an ongoing process of self-exploration and self-critique combined with a willingness to learn from others. It means entering a relationship with another person with the intention of honoring their beliefs, customs and values. It means acknowledging differences and accepting that person for who they are
Equality	each individual or group of people is given the same resources and opportunities
Equity	recognizes that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome
Implicit Bias	attitudes or stereotypes that affect our understanding, actions and decisions in an unconscious manner. These biases are not necessarily based on personal prejudices or beliefs, but rather on societal and cultural conditioning
Intersectionality	describes how aspects of a person’s identity, such as their race, gender, sexual orientation, class and ability, intersect and create unique experiences of discrimination or privilege
Microaggression	a statement, action, or incident regarded as an instance of indirect, subtle, or unintentional discrimination against members of a marginalized group such as a racial or ethnic minority.
Oppression	the systemic use of power and authority to discriminate against and marginalize a particular group of people, often on the basis of their race, ethnicity, religion, sexual orientation, gender identity, or other characteristics



Partnership	mutual cooperation between parties having shared interests, responsibilities, privileges and power
Performative Allyship	when an individual or group of power loudly professes their actions in the name of allyship while actively conducting harm to, taking focus away from and generally being unhelpful towards the group they claim to support
Privilege	the unearned social, financial, cultural and psychological advantages that individuals receive based on solely their membership in a dominant identity group
Racism	a complex system of beliefs and behaviors grounded in a presumed superiority of the white race. Structures of racism do not have to be explicitly “evil” to harm people of color
Reciprocity	the integral involvement of community partners and the addressing of community needs or concern
Reflection	the process of deriving meaning from experience; it helps us to understand how and why we are doing service and who we are doing service for
Service Learning	a form of teaching that combines instructions with meaningful service experiences. The primary beneficiaries are students and community partners. Essential elements in service learning include community, curriculum connection and reflection
Tokenize	to hire, treat, or use (someone) as a symbol of inclusion or compliance with regulations, or to avoid the appearance of discrimination or prejudice
White Savior Complex	the belief that white people have a responsibility or a right to save or rescue people of color from their problems or circumstances. The white savior complex often involves a sense of superiority and a lack of awareness of one’s own privilege



Service learning differs from volunteering in two important ways: there is reciprocal benefit to students and community and is guided and structured reflection embedded in the course. Service learning is developed, implemented and evaluated in collaboration with the community. Furthermore, it enables students to critically reflect on their own values and beliefs.

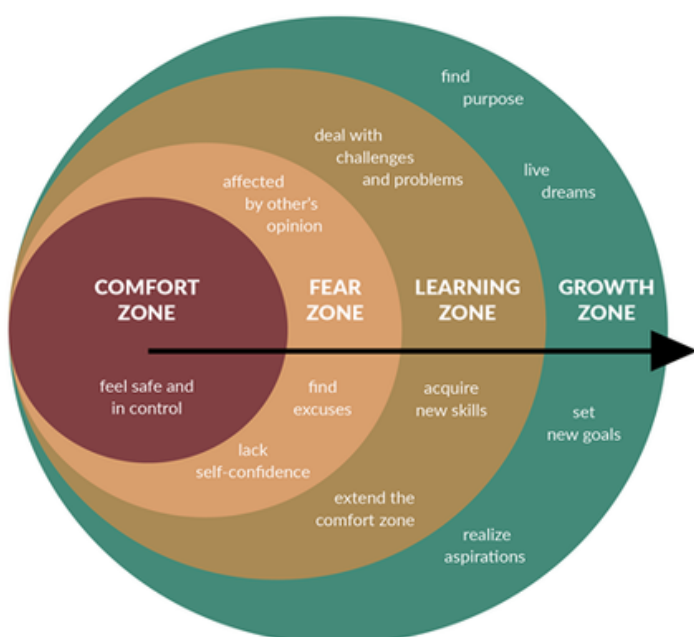
Areas	Focuses and Goals
Primary Beneficiaries	<ul style="list-style-type: none">• Students• Community Partners
Intended Outcomes	<ul style="list-style-type: none">• Providing students with experience in project collaboration• Developing student understanding of the structural causes of complex social issues• Enabling community partners to build capacity in order to address unmet needs• Assisting community partners in creating a sustainable program
Curricular Integration	<ul style="list-style-type: none">• Full integration within the curriculum, course design, and learning objectives
Reflection	<ul style="list-style-type: none">• Structured reflection to set intentional goals, think critically about service, and make meaning

INTENT VERSUS IMPACT

A service learning course is often the first point of contact between a student and the larger community outside of campus. It is important to distinguish *intent* versus *impact* throughout service. This distinction will allow students to critically reflect on their actions and experiences.

Intention: What we mean to have happen or the reason we do something	Impact: The actual effect of something we do
--------------------------------------------------------------------------------	--------------------------------------------------------

In a service learning classroom conversations surrounding racism, sexism, homophobia and similar topics can generate fear among students. This often stems from a lack of experience in having these conversations or the fear of being labeled by others as racist or a “bad person.” However, avoiding these conversations means avoiding the hard work that needs to be done to undo internalized implicit biases. Given power differentials in the classroom, it is the responsibility of instructors to focus on the impact whenever a microaggression is committed by another student or the instructors themselves. While these conversations may be uncomfortable they can also be productive. Refer to the visual below.



Tips on fostering inclusive conversation and productive dialogue:

- Enter into these spaces authentically and model the behavior you’d like to see from your students. To cultivate an environment where students will feel safe you must be vulnerable and human with them. In being authentic you are more able to own your actions, focus on their impact and move forward if/when you mess up.
- Use and rely on collectively agreed-upon ground rules.
- Encourage participation without tokenizing.
- Provide opportunities for check in, personal and anonymously.
- Focus on impact.

COMMUNITY ENGAGEMENT SELF-ASSESSMENT

Before setting goals for your community engaged course, it is helpful to identify the baseline level of engagement in your department, college and field. Use this tool to self-assess and reflect on the resources and support available to you in your home unit. It includes key strategic questions for each element of service learning.

Mindsets:

- Honoring the role of families, students and community members play in change efforts

Look-fors:

- Positive discourse surrounding students, families and communities

Red flags:

- Attention given to the voices of some stakeholders but ignores others
- Engagement efforts are under resourced; seen as the job of a single department or one staff person

Key Strategic Questions:

- How can we learn best practices for authentic engagement from other schools/scholars?
- How can we create opportunities to connect informally with students, families and community members?

Informing:

- Communicating important information in a transparent manner

Looks for:

- Information is shared in a timely manner and multiple times through multiple channels

Red flags:

- Stakeholders often hear important messages through word of mouth
- Inconsistent and irregular responses to stakeholders

Key Strategic Questions:

- How can we make sure that adequate translation services are available?
- How do we prioritize direct and transparent communication?

Consulting:

- Gathering feedback from students and faculty when making important decisions

Look for:

- A plan exists to gather feedback from stakeholders
- Feedback is used to make final decisions

Red Flags:

- Feedback efforts are limited to a one time survey or web form
- Stakeholders never receive updates after providing feedback

Key Strategic Questions:

- How can we make sure every stakeholder has a chance to participate?
- Do opportunities exist to partner with community organizations?

COMMUNITY ENGAGEMENT SELF-ASSESSMENT

Involving:

- Working with stakeholders to ensure their aspirations and concerns are considered at every stage of decision making

Look for:

- Feedback frequently leads to significant shifts in planning efforts
- Students and community members are seen as partners as opposed to antagonists

Red Flags:

- Stakeholders seldom set the guiding principles/goals for new policies or programs

Key Strategic Questions:

- How can we continually make engagement efforts more inclusive?
- How can we draw on existing best practices for more involvement in design efforts?

Collaborating:

- Partnering with students, families and community members early and often

Look for:

- The decisions making process and implementing/accountability plans are transparent

Red Flags:

- Stakeholders perceive that change efforts are being "done to" them
- Some stakeholders are excluded based on race,class,educational level or work commitments (intentionally or unintentionally)

Key Strategic Questions:

- Do new structures need to be created to collaborate with stake holders or are their opportunities to strengthen participation?
- How will we ensure proportional representations and proactively manage potential bias?

Increasing Agency:

- Giving stakeholders more and more decision-making authority

Look for:

- Stakeholders are included in all stages of decisions making (e.g., setting priorities for the year, determining timelines for design, voting)

Red Flags:

- Stakeholders do not have any formal role

Key Strategic Questions:

- How can we create low-stakes opportunities to include more voices in decisions making?
- How can we advocate for the importance of proportional representation?

SERVICE LEARNING QUALITY ASSESSMENT

The SLQAT is an instrument to rate the quality of the design and implementation of service learning courses. It incorporates 28 essential elements from research on high-quality service learning, organized into five dimensions. A complete copy of the SLQAT tool can be found in the [Anti-Racism in Service Learning Resources Folder](#).

DIMENSION I : COURSE DESIGN

- Articulation of Service Learning
- Reflection
- Diverse Perspectives
- Assessment of Student Performance
- Flexibility in Course Design
- Reciprocity
- Feedback
- Risk Management
- Use of resources and Support
- Planning and Articulation of Service Activity

DIMENSION II: LEARNING

- Academic Content Learning from SL
- Societal Issues Learning from SL
- Personal or Professional Learning from SL
- Appropriateness of Service Activities for Students
- Connection between Service and Learning
- Authentic Community Based need
- Appropriate duration/intensity of service

DIMENSION III: STUDENT

- Student Preparedness for SL
- Relevance of Service Activity
- Student Voice

DIMENSION IV : INSTRUCTOR

- Instructor's Knowledge of SL Pedagogy
- Instructor's Knowledge of Community
- Instructor's Knowledge of Societal Issues

DIMENSION V: COMMUNITY PARTNER & PARTNERSHIP

- Partner Appropriateness
- Supervision and Guidance of Students
- Community Partner Co-Educator Role
- Community Capacity for SL
- Instructor and Community Partner Connection

COMMUNITY PARTNERSHIPS

Initiating, building and sustaining community partnerships is a practice that takes time. A key component of any successful partnership is open communication based on the concepts of collaboration, respect and reciprocity.

Managing Partnerships

- Provide a clear definition of service learning, one that will help the community partner understand their role
- Emphasize the intent of a collaborative relationship
- Involve community partners in planning process early

Initial Meeting To-Do List

- Explore community and university assets and needs
- Brainstorm projects to address mutual needs and desired outcomes
- Consider a short-term project to begin building a trusting relationship
- Over time, determine scope of the project, develop shared mission statement and goals for the project

Questions to Consider

- Does the organization have the capacity to host and supervise your students? How many? Under what time frame?
- What experience does the community partner have in working with college students?
- Do they consider students to be a valuable resource?

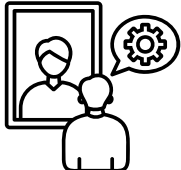
Developing Relationships

- Meet partners face to face, preferably at their location
- Allow the organization staff to decide what service students can provide
- Determine the level of commitment
- Communicate regularly
- Invite community partners into the class process
- Continuously evaluate the success of the project

SELF-REFLECTION ASSESSMENT

The practice of reflection is a core component of service learning for scholars at all levels. Use this page to reflect on the values you embody in your academic work and the many roles you play.

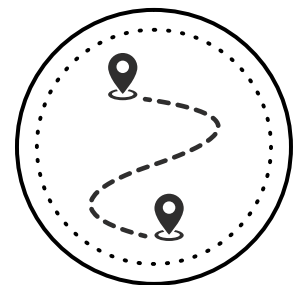


<p>What are the values that you hold and carry into your work as a scholar?</p>	<p>Examples: Accountability, Ambition, Balance, Creativity, Freedom, Humility, Innovation, Love. Making a Difference, Safety, Preparedness, Success</p>
<p>What are the descriptive roles that define you as a scholar?</p>	<p>Examples: Researcher, Scholar, Intellectual, Public, Organizer, Community-Based, Community-Engaged, Activist, Advocate, Leader</p>
	<p>How does your identity as an engaged scholar align with your field/discipline's or institution's definition(s) of being a scholar?</p>



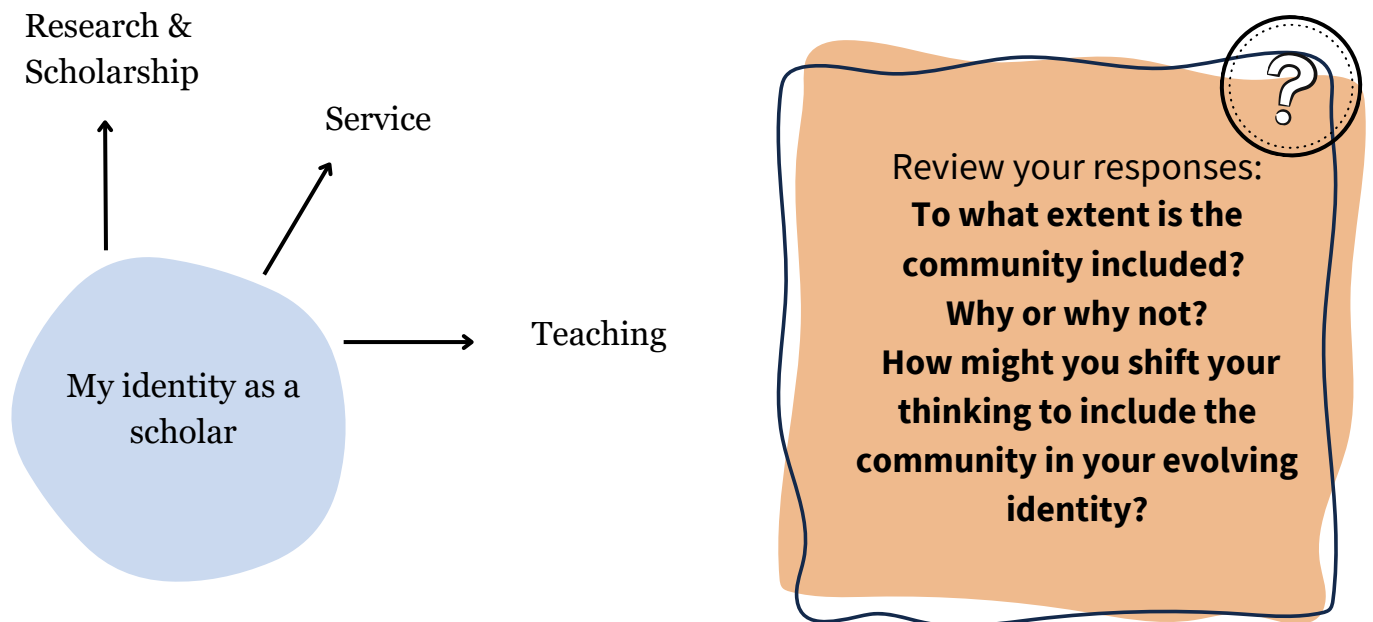
Map your present academic identity: Who, What, Where, When, Why and How?

- Who do I work for? To whom am I accountable? Who works with me?
- What do I do in this context? What does it look like to take on this role/identity? What is the impact of my work?
- Where does this evidence of my work manifest itself?
- When do I do this work?
- Why do I do this work? Why is it important and to who?
- How do I go about doing this work? What tools/approaches?



SELF-REFLECTION ASSESSMENT

Reflect and respond to as many of these questions as you can in each context. Consider to what extent *community* is included and involved in your work and which new frameworks might be of use. Is community a part of your personal and academic values?



Incorporating New Frameworks

Reccomended Readings

Mitchell, Tania D. "Traditional vs. critical service-learning: Engaging the literature to differentiate two models." *Michigan Journal of Community Service Learning* 14, no. 2 (2008): 50-65.

Stoecker, Randy. *Liberating service learning and the rest of higher education civic engagement*. Philadelphia, PA: Temple University Press, 2016.

Decolonizing community engagement: Reimagining service learning through an ethnic studies lens. In C. Dolgon, T. D. Mitchell, & T. K. Eatman (Eds.), *The Cambridge handbook of service learning and community engagement* (pp. 294–303). Cambridge University Press.

RACISM IN SERVICE

Although service can be beneficial, more harm than good can be done if racism goes unaddressed and overlooked. Often, students won't know their actions are harmful because of the barriers in addressing racism individually or in their departments. Below are examples of how service learning can uphold racism and inequality, as well as how service learning can counter it.

UPHOLDS RACISM

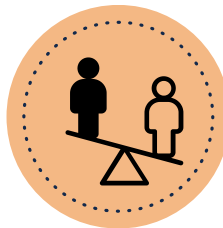
There is a sense of superiority and a lack of awareness of one's own privilege. Saviorism or paternalism often emerge as dismissive and self-centered comments.

Transactional interactions and short time frames indicate a lack of urgency and importance given to community-defined problems.

Allow unintentional biases and privileged thinking, especially if not addressed.

Separation between community and community organizations. There is a lack of clear and consistent communication.

Limited resources and support to ensure equity, inclusion and reciprocity. Community engagement is not a priority for the department, burden can fall on people of color.



COUNTERS RACISM

Dialogue with community before any concrete action. Students and faculty should consult community partner before actions/decisions are made.

Using research methods that are in collaboration with and true to community-defined issues.

Opportunity to provide historical and local contexts. Explore and reflect on power dynamics and social perspectives.

Stay informed and respond to situations accordingly. Include community perspectives in your work, lessons or class interactions.

Seeking out training and workshop opportunities in university and beyond. Opportunities for diversity in the classroom.

IDENTIFYING RACISM IN THE CLASSROOM

At the beginning of this guide, we discussed intent versus impact. Racist comments can be overlooked because students are not intentionally being harmful; however, it is important to be able to identify racially charged language and use it as a moment of learning. Of course, this must be done with humility and empathy. Below are ways racism can emerge through language.

“

... there is just one thing. This one thing will always make me feel uneasy, this one thing no matter how hard I try, I will never feel one hundred percent comfortable about it. This one thing is where the garden is located. In my eyes, I see this are as the ghetto. Every corner there are rundown buildings with graffiti on them that look as if they were shut down thirty years ago. Just beyond the wall towards the back of the garden that separates—or should I say that protects me from the ghetto—is a really run down motel. Along with all the rundown buildings, the area is populated with African Americans. At the garden, the same is true for the children. All of those who show up from the area are African American.



Fear
Stereotyping
Defensiveness
Erasing Difference

”

“

...It is not “fair” for kids in the neighborhood to have “no support because their parents made bad decisions” and that the garden is a place for them to “get the support that they may be missing.” Laura, a white woman, argued in her diary that the garden she attended is a good place because it provides “kids from broken families” a place to “know they are getting taken care of by good people.”

”

ANTI-RACIST COMMUNITY ENGAGEMENT

Whether you are designing a course, interacting with students, community members or other faculty, you can follow these principles of anti-racism in community engagement.

Critical Reflection on Individual and Systemic Racism

- Considers the forms of racism and white privilege take in higher education and their impacts on knowledge production
- Engaged dialogue with community partners to understand their own histories and issues to better support their work and build their capacity to access campus resources
- Acknowledges intersectionality is important to both students' and faculty's understanding of racial inequity
- Raises student and faculty critical consciousness about white supremacy and racism, before and during community engagement, through reflective practices about power and privilege

Compassionate & Reflective Classroom

- Promotes the well-being of students, centers the intersections of their identities, and empowers the communities in which they live and/or serve
- Provides space for difficult conversations in ways that facilitate learning and accountability
- Recognizes the community-based work that minoritized students already undertake but is not recognized
- De-centers higher education and centers the community as an open and reciprocal learning environment

Intentional Course Design

- Employs strategies to diversify course content, integrate perspectives that have traditionally been marginalized, and values community-based knowledge production
- Works with community partners to build an understanding of the community in terms of its assets and spoken languages, highlighting the cultural wealth and empowered potential of communities of color
- Involves students and/or community partners in the creation of the syllabus, project, or collaboration and provides opportunities for community/student voice and agency

Counteracting the Impacts of Racism

- Fosters collaboration that is driven and responsive to community defined needs
- Positions community organization members and leaders as equal partners in the intellectual project
- Recognizes that anti-racist training cannot rest alone on the shoulders of students and educators of color
- Challenges the construction and hegemony of whiteness
- Highlights the the wealth and knowledge of communities of color

Sources:

https://docs.google.com/document/d/1GS1eD_7SxI8o9eq6EplE9OG8acnUvXZe/edit
Background: This statement was developed by faculty from four Massachusetts public universities as part of a project, "Building on the Cultural Wealth of Minoritized Students: Anti-racist Community-Engaged Programming, Pedagogies, and Practices," funded by a grant from the Massachusetts Department of Higher Education. Drawing on the literature on anti-racist and community-engaged pedagogy and on input from students of color and community partners at each of the four campuses, this statement is designed to serve as a resource for community-engaged faculty adopting anti-racist pedagogy and practices. The contributors include DeMisty Bellinger-Deifeld, Will Cortezia, Joanna Gonsalves, Aldo Garcia Quevara, Asher Jackson, Deborah Keisch, Joseph Kupczynski, Cynthia Lynch, Nabin Malakar, Andrew Piazza, John Reiff, Roopika Risam, TreaAndrea Russworn, Christina Santana, Lindi Sibeko, Wafa Unus, Cindy Vincent, Elaine Ward, David Weiss.



To ensure that your service learning classroom is successful in benefiting the students, community partners and your own academic objectives follow these guidelines of Preparation, Community, Reflection and Collaboration and Reciprocity.



PREPARATION

- Set expectations and goals with students
- Set collective ground rules for discussions and classroom etiquette
- Define roles
- Research organization, historical contexts
- Incorporate definitions, example scenarios
- Consider possible linguistic barriers
- Identify community strengths



BUILD COMMUNITY

- Show up for community partners outside of service
- Share knowledge on resources and events
- Support other faculty if issues arise
- Reach out to other faculty/other departments
- Involve prior students in classroom
- Localize your anti-racist approach



REFLECTION

- Student and Instructor practices Self Reflection on identities and values
- Student journals that instructors can stay involved
- Incorporate reflection as a central tenet of the course
- Make time for check in, individual and anonymous



RECIPROCITY

- Partner with community partner to structure courses and follow up
- Center community-defined problems
- Create opportunities for engaged and empathetic dialogue with community partners, students and other faculty
- Consistent and transparent communication
- Ensure long time relationship with CP

CRITICAL REFLECTION IN THE CLASSROOM

Reflection is one of the most crucial pieces of a service learning course because it allows students to make meaning and connections. However, some students struggle with reflecting in a meaningful and consistent way over the course of the semester. Consider incorporating critical reflection through the "What? So what? Now What?" model. We CU also has a reflection guide that is available for use by both faculty and students.

What is Critical Reflection?

Critical Reflection requires carefully considering how events and experiences have led to personal growth and how we might think or act differently in the future as a result. Consider the "What? So What? Now what?"

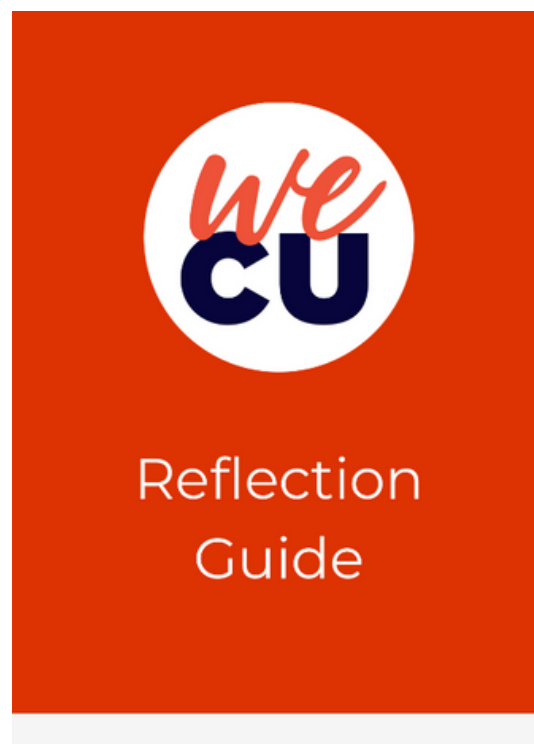
model:

- Stage 1: What happened? Be objective.
- Stage 2: So what? Analyze the experience more deeply? What was important?
- Stage 3: Now what? Apply. What are you going to do next?
- Provide specific examples and relate your experiences to course concepts.

Reflection prompts:

- What communities/identity groups are you a member of? How might this be related to your commitment to service?
- Describe a person you've encountered in the community who made a strong impression on you, positive or negative.
- How has the environment and social conditions affected the people at your site?
- What institutional structures are in place at your site or in the community?
- Why does the organization you are working for exist?
- How does your understanding of the community change as a result of your participation?
- During your community work experience, have you dealt with being an "outsider" at your site? How does being an "outsider" differ from being an "insider"?

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CULTURAL HUMILITY & CULTURAL COMPETENCE

Do you know the difference between cultural competence and cultural humility? While cultural competence is a general understanding of a culture and customs and entails a lot of problems with stereotyping, cultural humility is a life-long process of self-reflection and understanding of your own implicit biases.



The Cultural Iceburg



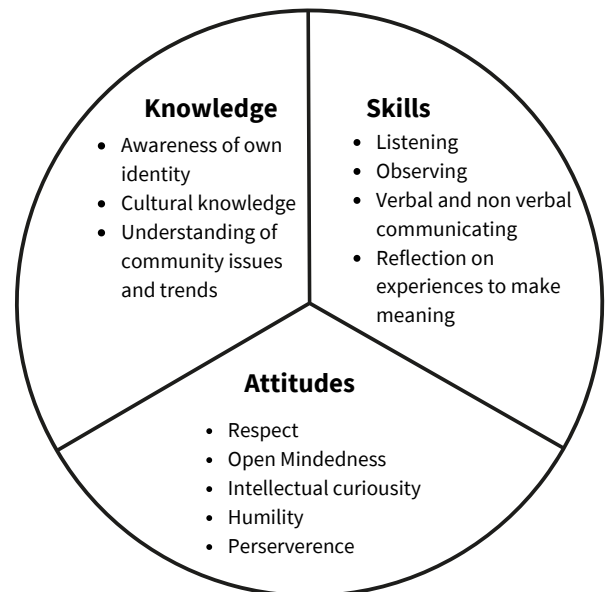
Cultural Humility is an ongoing process of self-exploration and self-critique combined with a willingness to learn from others. It emphasizes intersectionality and understanding one's own implicit biases. This approach cultivates self-awareness and self-reflection, bringing a respectful willingness to learn to inter-personal interactions..



Developing, Understanding and Strengthening Cultural Humility exercise



Cultural competence is a type of social fluency gained by learning about another culture's language, set of customs, beliefs and patterns. It enables service providers to tailor their approach to be culturally responsive and sensitive. The idea of cultural competence implies that people of a certain background are a monolith. It treats them, in essence, as a stereotype.



Acknowledgments

We CU would like to thank Margarita Garcia Rojas for creating this Anti-Racism Resource Guide and for helping make antiracism a key component of the We CU Community Engaged Scholars program. Margarita served as a We CU's student support coordinator from August 2022 until August 2023. She is currently pursuing her doctoral degree in History.