

Anti-Racism Instructor Guide
Higher Education and Student Affairs Administration
University of Vermont

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Preamble

The HESA Anti-Racism Working Group was established in an effort to create a more anti-racist classroom experience. The need for the HESA Anti-Racism Working Group arose due to covert and overt instances of racism and anti-Blackness within the HESA program. The *Instructor Guide* is one component of a larger and on-going effort to actualize HESA's mission and core values of social justice. Additionally, the HESA Anti-Racism Working Group acknowledges the many power dynamics that exist within a classroom and understands that positional power of a faculty/instructor may not be the dominating power dynamic in the classroom. Therefore, the *Instructor Guide* was intentionally crafted to empower all classroom participants. The *Instructor Guide* is only intended to be a guiding framework for a philosophical, pedagogical, and preparatory approach rooted in anti-racist teaching practices and a co-generative learning process.

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Philosophy

In order to center the wellness of BIPOC students, it is important to consider one's teaching philosophy. Capitalism and white supremacy exist at the foundation of traditional teaching philosophy. All classroom participants hold biases, internalized racism, and anti-Blackness. Intersectionality, critical race theory, restorative practices, and Black feminist thought are some common theoretical frameworks utilized in UVM HESA to dismantle historical teaching methods and empower BIPOC individuals. The following overview of theories are intended to provide a guiding framework of philosophy for creating a more anti-racist HESA experience.

I. Intersectionality

- A. An analytical framework coined by Dr. Kimberlé Crenshaw (1991) to transcend the limitations of single-issue analyses and identity politics.
- B. Intersectionality challenges the dominant notion that race and gender are separate independent categories.
- C. The concept of intersectionality highlights the ways race and gender intersect to create a unique experience for Black women specifically and women of color generally.
- D. Intersectionality is not exclusive to the intersections of race and gender but can be expanded to include class, sexual orientation, color, immigration status, religion etc. (Crenshaw, 1991, p. 1244).
- E. Intersectionality is not equivalent to a math equation, the sum of its parts.
- F. Intersectionality is not intended to create new hierarchies of oppression or victimhood.
- G. Intersectionality is not something an individual or group of people *have*.
- H. Integration of Intersectionality
 1. Emphasizes that the whole student is being seen by understanding how multiple marginalizations compound and create a unique experience of both/and.
 2. Recognizes the historical marginalization of students that leads to underrepresentation.
 3. Reveals the complex layers of having multiple marginalized identities, including recognizing power and privileges inherent with non-marginalized identities. However is not intended to be utilized to exempt the power/privileges an individual with multiple marginalized identities may hold.
 4. There are power dynamics at play between faculty-student and student-student.

II. Critical Race Theory

- A. "Critical Race Theory sprang up in the early 1970s as a number of lawyers, activists and legal scholars across the country realized that the heady advances of the civil rights era of the 1960s had stalled out and were being rolled back" (Delgado & Stefancic, 2016, p. 4).
- B. "The CRT movement is interested in studying and transforming the relationship among race, racism and power." (Delgado & Stefancic, 2016, p. 3).

- C. There are five major components or tenets of CRT: (1) the notion that racism is ordinary and not aberrational; (2) the idea of an interest convergence; (3) the social construction of race; (4) the idea of storytelling and counter-storytelling; and (5) the notion that whites have actually been recipients of civil rights legislation.
- D. US systems of education were crafted to support white supremacy and were/are explicitly anti-Indigenous and anti-Black.
- E. There is always an opportunity to challenge mainstream American liberal approaches to racial justice.
- F. Racism has been present throughout history and exists today, in both overt and covert contexts.
- G. Integration of Critical Race Theory
 - 1. Welcomes storytelling as a productive and valid learning tool in addition to traditional ways of learning and teaching.
 - 2. Opposes liberalism and allows for critiques in racial and social justice.
 - 3. Understand both the content and process of learning in classrooms, and how CRT may inform such dynamics.
 - 4. Invite critical discussion on the racialization of US classrooms which deprioritizes the learning of BIPOC students, exploits BIPOC experiences, erases and separates the history of BIPOC people from broader US history, and undermines BIPOC student potential.
 - 5. Acknowledge and name the existence and continuation of racism, anti-Blackness and oppression when discussing history and news.
 - 6. Provide accurate historical and sociopolitical context.
 - 7. Dismantle the belief that racism is perpetrated by “bad people.”
 - 8. Explore the power dynamics that create and perpetuate anti-Blackness and anti-indigeneity within a classroom setting.

III. Restorative Practices

- A. [Defining Restorative | Restorative Practices](#)
- B. Restorative practices is a social science, rooted in indigenous practices, that studies how to build social capital and achieve social discipline through participatory learning and decision making.
- C. The use of restorative practices helps:
 - 1. reduce crime, violence and bullying.
 - 2. improve human behavior.
 - 3. strengthen civil society.
 - 4. provide effective leadership.
 - 5. restore relationships.
 - 6. repair harm.
- D. Where social capital—a network of relationships—is already well established, it is easier to respond effectively to wrongdoing and restore social order—as well as to create a healthy and positive organizational environment.
- E. Social capital is defined as the connections among individuals (Putnam, 2001), and the trust, mutual understanding, shared values and behaviors that bind us together and make cooperative action possible (Cohen & Prusak, 2001).

- F. The social science of restorative practices offers a common thread to tie together theory, research and practice in diverse fields such as education, counseling, criminal justice, social work and organizational management.
- G. Individuals and organizations in many fields are developing models and methodology and performing empirical research that share the same implicit premise, but are often unaware of the commonality of each other's efforts.
- H. Restorative practices and restorative justice work hand in hand, as restorative justice is a community based approach to building connections, repairing and restoring relationships.
 - 1. Restorative justice echoes ancient and Indigenous practices employed in cultures all over the world, from Native American and First Nation Canadian to African, Asian, Celtic, Hebrew, Arab and many others (Eagle, 2001; Goldstein, 2006; Haarala, 2004; Mbambo & Skelton, 2003; Mirsky, 2004; Roujanavong, 2005; Wong, 2005).
 - 2. Eventually modern restorative justice broadened to include communities of care as well, with victims' and offenders' families and friends participating in collaborative processes called conferences and circles. Conferencing addresses power imbalances between the victim and offender by including additional supporters (McCold, 1999).
- I. Compass of shame - when individuals cause harm they can fall into one or multiple categories of shame including withdrawal, avoidance, attack self, or attack others. Encouraging individuals to recognize when they feel themselves on the compass of shame will allow them to understand how they have committed harm and take the first step in repairing that harm.
- J. Integration of Restorative Practices
 - 1. Affective statements allow individuals to express how they are feeling when addressing harm; requires vulnerability and typically pre-established relationships.
 - 2. Affective questions can be used to allow individuals to reflect on how their behavior has affected others whether positively or negatively.
 - 3. A component of building community includes [Circles](#). Rooted in Indigenous practices, a circle is a versatile restorative practice that can be used proactively, to develop relationships and build community, or reactively, to respond to wrongdoing, conflicts, and problems. Circles can be used as a tool to teach social skills such as listening, respect, and problem solving. Circles provide people an opportunity to speak and listen to one another in a safe atmosphere and allow educators and students to be heard and offer their own perspectives. Circles can also be used to celebrate students, begin and end the day, and discuss difficult issues.
 - 4. If someone causes harm, they may fall into one or multiple categories in the compass of shame. It is necessary to go beyond that shame to turn harm into healing and take the steps necessary to unlearn and relearn. In anti-racist conversations, there can be risk of harm but being proactive and moving beyond shame can mitigate or resolve harm.

IV. Black Feminist Thought

- A. Traditional framings of agency lean on rational and patriarchal interpretations of the construct.
- B. This trepidation necessitates the need and desire to “document and explain Black women’s diverse reactions to being objectified as the Other” (Collins, 1990, p. 83) and advance alternative possibilities for agency that surface by centering Black feminisms.
- C. Black feminisms possess resuscitating and life-giving instruction.
- D. Black, cisgender, heterosexual men occupy a precarious and rightfully contested position in relationship to Black feminist thinking and tools of analysis.
- E. “Historically, Women of Color have had to forge identities for themselves, having always recognized themselves as dialectically oppressed and in possession of human agency” (Anzaldúa, 1987; Collins, 1990; Dillard, 2000; Hurtado, 2003).
- F. Daring to see themselves as more than *other*, Women of Color advance a way of knowing and being that can be articulated and self-defined.
- G. Agency, from a Black feminist standpoint, sees the body as fluent and intelligible.
- H. Black feminist scholars: Kimberlé Crenshaw, bell hooks, Assata Shakur, Patricia Hill Collins, and Audre Lorde.
- I. Integration of Black Feminist Thought
 - 1. Acknowledging and understanding the remnants of centuries old institutionalized disenfranchisement of BIPOC women, specifically Black women, within education.
 - 2. Challenging the dominant paradigm of *scholarship and intellectualism*.
 - 3. Including not only BIPOC women in traditional academic roles but also BIPOC women thought leaders and trailblazers in a syllabus.
 - 4. Expanding the syllabus to include assignments beyond reading of traditional peer reviewed manuscripts and published books, e.g. podcast, music, art and poetry.

V. Critical Pedagogy

- A. “Critical pedagogy transforms knowledge rather than consumes it” (Giroux, 2011, p. 7)
- B. Critical pedagogy challenges the traditional notion of education as “the promise of economic growth, job training and mathematical utility” (Giroux, 2011, p. 5).
- C. Critical pedagogy is the desire to help students question and understand the systems and structures of power which exist in our society, both implicit and explicit, and actively critique and dismantle them to create a society that maximizes the happiness, success, and freedom of all of its citizens.
- D. Integration of Critical Pedagogy
 - 1. Remember that the philosophical underpinnings of anti-racism can be extended to apply to gender, ability, class, sexual orientation and identity, or religion.
 - 2. Critical pedagogy takes multiple steps to unpack, understand, and change the complexities of how we shape society and how society shapes us. Practice patience and compassion when engaging with yourself and others.

3. “Critical pedagogy should provide the capacities, knowledge and skills that enable people to speak, write and act from a position of agency and empowerment” (Giroux, 2021, p. xvi).

VI. Sentipensante

- A. Higher education professionals need to embrace “wholeness, consonance, social justice, and liberation” in their teachings and learning (Rendon, 2008).
- B. Learning does not have to be merely intellectual or rational but can include the emotional and spiritual components of someone.
- C. Widely accepted beliefs of learning tend to privilege intellectualism/rationalism, separation, competition, perfection, monoculturalism, outer work, and avoidance of self reflection.
- D. Two teaching methods that are more holistic than typical methods
 1. Integration and consonance - inner and outer learning must work with one another, this includes emotional/reflective learning along with intellectual content.
 2. Infusion of social justice - focus on activism, liberation, healing, and social change.
- E. *Sentipensante* means sensing and thinking to create a framework that focuses on holistic student learning intellectually, emotionally, and spiritually.
- F. Integration of Sentipensante
 1. Inner learning which encourages emotion and reflection can be done through storytelling, meditation, music, personal reflection, retreats, etc.
 2. Encourages collaboration between intellectual and emotional learning to allow for wisdom creation outside of just academia.
 3. Validates and liberates marginalized students who have been limited through solely intellectual learning and taught self-limiting thoughts of their ability to succeed.
 4. Activism and service learning can provide another layer of knowledge creation and allow BIPOC students to connect their own experience through other non-traditional ways of learning.
 5. Learning is a never ending process and nurturing a student's wholeness through learning is more impactful.

VII. Learning Partnerships

- A. Used to promote self-authorship; based on three assumptions and uses three principles (Baxter Magolda, 2004).
- B. Three assumptions which challenge the way that people view how the world works:
 1. Knowledge is complex and socially constructed.
 2. One's identity plays a central role in crafting knowledge claims.
 3. Knowledge is mutually constructed via the sharing of expertise and authority.
- C. Three principles to help support people in their learning:
 1. Validate people's capacity to know.
 2. Situate learning in people's experiences.

3. Define learning as mutually constructing meaning.
- D. Integration of Learning Partnerships
1. Soliciting ideas and feedback from students, supports student investment in the classroom experience and the faculty affirm a student's capacity to know.
 2. Faculty can reinforce the importance of having BIPOC perspectives and encourage BIPOC students to harness their identities for knowledge creation
 3. Faculty can ask questions to allow students to reflect and mutually construct knowledge together with one another rather than the faculty stating how things will be.
 4. Rather than a hierarchy of who knows more than another, there is recognition that we all hold assumptions and biases and can work through them to understand and learn from each other.

By striving for a culturally sensitive teaching philosophy, faculty are expected to do the inner self-work necessary to combat biases, anti-Indigeneity, internalized racism and anti-Blackness. Faculty introspection and reflection allows for accountability and centers the wellbeing of BIPOC students so faculty are not teaching at the expense of BIPOC learning. Additionally, if faculty continue the introspection and reflection, they will be more prepared to support students within the classroom as they move through their philosophical constructions of anti-racist knowing. There may be pushback when incorporating critical and non-traditional pedagogies, however enacting an anti-racist teaching lens not only reinforces UVM HESA's core values but also supports the dismantling of deeply rooted racist classroom dynamics. By having an informed philosophy, faculty are better able to translate this to pedagogy.

Pedagogy

This section of the HESA Anti-Racism Instructor Guide introduces instructors to practical ways to set the tone of the class and empower student learning and knowing.

I. Community Guidelines

A. Developing Guidelines

1. Community Guidelines are a set of guidelines created by a group with the intention of promoting respect and dignity for each person inside the classroom.
2. This is generally an expected practice from HESA students/the HESA program.
3. Similar guidelines might appear across courses.
4. Sample list of possible community guidelines can be found in Appendix 1
5. Should be addressed in the first class meeting of each course.
6. How should I facilitate the creation of Community Guidelines?
 - a) Should be a community effort to create community guidelines, not a 1-person task, so everyone buys into the process.
 - b) A few ways to facilitate creating guidelines:
 - (1) Each student writes a guideline or two down, and offers it to the class, where it is discussed and modified by the class as needed.
 - (2) Faculty can create a shared virtual document where Community Guidelines can be input, and the document can be shared with all students in the class.

B. Using Guidelines

1. Community Guidelines should be inclusively formatted and accessible to all students (emailed to all students, available on Blackboard, reading Community Guidelines at the beginning of each class).

C. Revisiting Guidelines throughout the semester

1. Regular check-in based on class guidelines
 - a) Community Guidelines are a living document.
 - b) After creation of Community Guidelines, the class can decide how often they should be revisited (each class, biweekly, monthly, etc.).
2. Center students in the class - What's working? What isn't working?

II. Centering Community Building in the Classroom

A. Wellness welcomes

1. Centering trust, community, and personal wellness at the start of each class
2. Examples: short meditation, journal prompt, opening circle, etc.

B. Restorative Practices

1. Opening circles, fair process, affect & shame.
2. Introductions (pronouns, names, etc.) - not everyone knows each other.
 - a) Explaining pronouns and why we share them.

3. *For further information regarding an overview of Restorative Practices refer back to subsection IV: “Restorative Practices” of the Philosophy section.*
- C. Managing HESA classroom dynamics
1. Insider/Outsider dynamics
 - a) full-time/part-time student status.
 - b) assistantship/on-assistantship.
 - c) HESA enrolled student/student not enrolled in HESA taking a HESA class.
 - d) Examples of insider/outsider dynamics:
 - (1) Part-time HESA students do not know about other conversations that may happen within a cohort.
 - (2) Students with assistantships in housing may have stronger relationships prior to HESA beginning due to summer training.
 - (3) Students not enrolled in HESA taking a HESA course. May not be familiar with HESA classroom culture, language, acronyms, culture (e.g., Restorative Practices).
 2. Power dynamics
 - a) Instructor-Student: Instructors hold positional power for selecting content, determining assignments, and grading students’ work, among other responsibilities. With a shared goal of anti-racism and co-generative learning, instructors must recognize their positional power and how instructor and student social identities inform these power dynamics.
 - b) Instructor/Supervisor-Student: Some instructors may be an assistantship or practicum supervisor and therefore have an additional layer of power dynamics to manage within the classroom.
 - c) Student-Student: Although students would have a similar positional power as ‘student’ within the classroom setting, social identities create a power dynamic between students with advantaged identities and students with marginalized identities.
- B. How might one ensure and reinforce positive classroom dynamics?
1. Regular check-ins with the class and/or centering Community Guidelines.
 2. Focus on the class as the focal point for community rather than referencing/depending on structures that exist outside the classroom.
 3. Center the wellbeing of BIPOC students when power dynamics are based on social identities.

III. Managing Harm, Conflict, Anti-Blackness & Racism

A. Microaggressions, macroaggressions

1. Microaggression and macroaggression defined: - *“People of color experience racism in many forms, including covert acts of racial discrimination that go unseen and unacknowledged by offenders (e.g., Gaertner & Dovidio, 2005). Chester Pierce (1974), a prominent African*

American Harvard-trained psychiatrist, was the first to describe these covert acts as microaggressions in the 1960s. He defined microaggressions as “black-white racial interactions [that] are characterized by white put-downs, done in an automatic, preconscious, or unconscious fashion” (p. 515). Since that time, both popular use and the academic study of microaggressions have grown rapidly (e.g., Sue et al., 2007), and the definition has been expanded to describe this phenomenon when it occurs between various groups where there exists stigma and/or a power imbalance. In contrast to what Pierce (1970) called “macroaggressions,” which would include severe acts of racism (e.g., lynchings, beatings, cross burnings), microaggressions are considered small, common, and sometimes ambiguous, yet they are particularly stressful for those on the receiving end given their ubiquity and deniability” (Williams, M. 2019, p. 3).

2. White learning (at the expense of BIPOC students)
 3. Inside/outsider dynamics
 - a) HESA/Students not enrolled in HESA
 - b) Part-time/Full-time
 - c) BIPOC/White/Multiracial
 - d) Assistantship/Non-Assistantship
 - e) Returners to the academy/Continuing learners
 4. Dominant voices
 5. Intellectualizing BIPOC students’ experiences (e.g. asking a BIPOC student to see it “from the other side” or “playing devil’s advocate”)
 6. Be aware of students’ racialized trauma.
 - a) For many BIPOC students, discussing racialized inequities within education is not simply an assignment but rather lived experiences. Being aware of how anti-racist teaching is delivered can mitigate the re-traumatizing experience.
- B. How can an instructor mitigate/manage these tensions, harms, and conflicts?
1. Restorative circles
 - a) Can be done via affinity spaces or as a whole class - an opportunity for students to state what’s on their minds.
 - b) “I’m noticing some tension, is there something we need to talk about as a class?”
 2. Centering wellness of BIPOC students in the moment of harm/tension.
 3. Name the harm/tension within the classroom.
 - a) Sometimes a student may name the harm/tension in the classroom before the faculty/instructor. When this occurs, the student can be supported in the following ways:
 - (1) a check-in outside of class.
 - (2) pausing/suspending content for the class to focus on harm experienced during class.
 4. On-going, self-directed learning among faculty/instructors about anti-Blackness, race and racism.

5. On-going, self directed learning among faculty/instructors about personal biases, misconceptions and beliefs.
 6. When harm occurs throughout the semester, instructors/students can refer to Community Guidelines to address harm.
- C. What do students expect from an instructor when harm occurs in the classroom?
1. Managing content and class community simultaneously.
 2. How do we expect instructors to use community guidelines to facilitate the repairing of relationships & classroom community?
 - a) Instructor holds responsibility for intervention, stepping in/calling in during class. This component should be discussed and fine tuned during the creation of each classes' guidelines.
 - b) Dedicating time in class for students to provide feedback for instructors. Anonymity can be decided as a class.
 3. Recommendations:
 - a) If feedback (anonymous or not) is going to be shared to the class, it should be stated ahead of time. Additionally it should be clear if feedback will be shared verbatim or filtered/edited.
 - b) Create an online form with anonymous submissions.
 - c) Hand in note cards with no names on them.
 - d) Instructors can offer time outside of class to have conversations with students.
 4. In certain instances, harm can linger beyond the setting it was imposed. Harm may have been egregious. Or the time of intervention was too close to the harm preventing participants from productively engaging in a process. It is expected that no matter the circumstances or timing that the harm is addressed.

IV. Communication and Assignment Feedback & Resources

- A. Timeliness of feedback.
 1. Agreeing to a feedback timeline provides transparency and clear expectations for students.
- B. Provide clear expectations around assignments (especially for returners to the academy/those who are not familiar with education/APA-writing).
 1. Rubrics/learning outcomes.
- C. Flexibility with submission, modality, & presentation style
 1. Not every paper needs to be in APA style.
 - a) When assigning a traditional writing assignment, approach rubric from an empowerment lens instead of whiteness.
 - (1) Less emphasis on grammar, language and spelling.
 - (2) Process over content - allow for Revise and Resubmit.
 2. Not every assignment needs to be a paper.
 - a) Other assignments to consider: Podcasts, videos, slideshows, music, art, collages, screencast.
 3. Consider implementing [Universal Design Learning](#).
- D. Emphasizing process over content.

1. Offer to provide personalized timelines and other accountability measures, at students' request, instead of a single deadline.
2. Allow for student self-assessment (mid- and end-of-semester) to evaluate their learning and what they might need from the instructor

E. Resources for students:

1. Graduate Writing Center (GWC)
 - a) HESA student experiences have varied with the GWC.
2. Abbreviated APA Manual.
3. [Purdue Writing Lab APA Formatting and Style Guide](#)

V. Anti-Racist Pedagogy in HESA

A. HESA students expect instructors to be well-versed in anti-racist pedagogy, and consider implementing various parts of these theories into the classroom space, the syllabus, etc.

1. Intersectionality
2. Critical Race Theory - validating experiences/personal truths as a way of knowing and providing space for BIPOC scholars throughout the course
3. Restorative Practices
4. Black Feminist Thought
5. Sentipensante
6. Learning Partnerships
7. Yosso's Community Cultural Wealth Model
8. Co-generative learning vs. banking model* of education
9. Specific anti-racism pedagogical techniques/practices from literature (progressive stacking, competency-based learning, rubrics)

*The name refers to the metaphor of students as containers into which educators must put knowledge. Freire (1970) argued that this model reinforces a lack of critical thinking and knowledge ownership in students, which in turn reinforces oppression, in contrast to Freire's understanding of knowledge as the result of a human, creative process.

Preparation

The importance of ensuring a course includes scholars, intellectuals and thought leaders from various perspectives and identities cannot be understated. However, representation alone will not rectify a centuries-old system of inequities in education. The section below highlights additional recommendations and resources to transform a traditional university classroom to an empowering university classroom centering anti-racist practices. This section is not an exhaustive list of all resources and is a suggested baseline for instructors.

I. Course Goals & Learning Outcomes

- A. Developing course goals and learning outcomes that center anti-racism and justice prior to the beginning of class supports non-dominant identities and ways of knowing.
- B. Mapping assignments, lessons, and learning activities to the goals and outcomes of the course provides clarity and context for students.
- C. Discussing goals and outcomes in the first class reinforces co-generative learning.
- D. Resources to establish strong goals and learning outcomes :
 1. [Designing meaningful & measurable outcomes](#)
 2. [Learning Objectives](#) via the UVM Center for Teaching and Learning
- E. Audit previously used syllabi prior to the semester beginning to make any necessary changes and updates.

II. Syllabus

- A. [Syllabus Resources](#) via UVM Center for Teaching and Learning.
- B. Questions to consider when creating a syllabus:
 1. Why is this imperative to include in the syllabus/course?
 2. Whose voices are we hearing with this source? Whose voices are missing?
 3. Is this resource still timely/relevant?
- C. Syllabus Creation
 1. Connect syllabus and course content to HESA's core value of Social Justice.
 2. One way to honor co-generative learning is to provide a syllabus to students a few days before class begins, this allows students to review and come to the first day of class with established questions and suggestions.
 3. Finishing rubrics for class assignments and having them available to students a few days before class begins, gives students an opportunity to know what/how they will be held accountable for assignments.
- D. Citational politics and author/topic representation
 1. Represent the excellence that is Black, Indigenous, and People of Color scholars and professionals.
 - a) [Cite Black Women](#).
 - b) Whose voices are we hearing? Whose are we not hearing?
 2. Keep materials fresh to include current contexts.
 3. Acknowledgement that interpersonal learning is just as important as the course content itself.

4. Due to systemic obstacles and inequities, there is a substantial amount of literature that is considered “foundational” to the field of Higher Education and Student Affairs written by white men and based on white men. Providing accurate historical context opens the discussion to talk about broader anti-Blackness and racism that underpins these “foundational” literary pieces. It is important within these discussions to also be critical of the literature.

E. Land acknowledgment

1. Purpose: To honor Indigenous communities and highlight the land that is currently occupied by UVM.
2. Recognize that Indigenous communities, with ties to Vermont and the North East, are still here.
3. [UVM HESA’s Land Acknowledgement](#) courtesy of Dr. Tracy Arámbula Ballysingh.
4. [A Guide for Land Acknowledgements](#).

F. Accessibility

1. Not all students enrolled in HESA classes have the same financial support from previously established wealth, family, friends and/or an assistantship. Be mindful of financially accessible course material for students and utilize free options whenever possible, such as:
 - a) UVM Course Reserves.
 - b) UVM library databases.
 - c) local libraries.
2. Students enrolled in HESA courses come from diverse identities, including folx with apparent and non-apparent disabilities. Based on past experiences, students may have different levels of comfort to disclose these identities.
 - a) Examples of resources/suggestions:
 - (1) [Transcript generator](#).
 - (2) [Captions generator](#).
 - (3) Unlock PDFs before posting/sharing them.
 - (4) [Accessible Course Materials](#) via the UVM Center for Teaching and Learning.
3. Students learn and can express their growth of knowledge in ways beyond a traditional written assignment. Multi-modal teaching and assignments are alternative options to ensure various types of learning are supported.
 - a) *For further information regarding flexibility with submission, modality, & presentation style, refer back to [subsection IV: “Communication and Assignment Feedback & Resources”](#) of the [Pedagogy section](#).*

G. Mental/emotional health resources

1. Although the goal is to create an anti-racist classroom environment, harm may still occur and referrals can support the healing process.
 - a) The Mosaic Center for Students of Color offers [Let’s Talk and Satellite Clinics](#) at the center and various [programs/retreats](#) to support BIPOC students.

- b) UVM [Counseling and Psychiatric Services](#).
- c) [The Steve Fund](#) supports the well-being of QTBIPOC youth and young adults.
- d) [Community Health Centers of Burlington](#) provide sliding scale mental health resources.
- e) [Additional resources](#).

III. Policies & Guidelines

A. “Racial Solidarity” clause

1. A section acknowledging the racial trauma experienced by BIPOC students in school and society.
2. Acknowledges the impact of local, regional, national and global events on the BIPOC student experience and how the trauma shows up in class and within assignments.
3. Allows class flexibility for impromptu discussion circles and deadline flexibility.

B. “Life Happens” clause

1. A section acknowledging the unique experience of being part-time, parent etc. and a student.
2. Humanizes the student experience and provides a holistic approach to teaching.

C. Guest speakers

1. Being open and transparent with students regarding guest speakers, allows students an opportunity to provide feedback and ask questions.
 - a) This discussion can take place during the first day of class when the syllabus is reviewed.
2. Provide guests with Community Guidelines, class context and HESA context in advance.
3. Solicit feedback from the class following guest speakers:
 - a) Was this guest speaker helpful in your learning?
 - b) Was there any harm caused by the speaker?
 - c) Would you recommend inviting the speaker to future classes/cohorts?

IV. Classroom Layout

A. How does my classroom layout reinforce or deconstruct traditional power dynamics of teacher-student?

1. A traditional classroom is set up with the teacher at the front of the classroom, generally standing, while students sit facing the teacher in rows and columns.
2. Consider alternate classroom layouts that honor co-generative learning and deconstruct traditional power dynamics of teacher-student.
 - a) Circle
 - b) “U”
 - c) Clusters

V. Assessment and Course Changes

- A. In collaboration with students, decide on a course feedback timeline and mode (Google Forms, Microsoft Forms, other)
- B. Solicit both anonymous and known feedback throughout the course and upon completion of the course.
- C. Be open to mid-semester curriculum changes based on feedback.
- D. *For further information, refer back to subsection IV: “Communication and Assignment Feedback & Resources” of the Pedagogy section.*

VI. Additional Resources

- A. Be Antiracist: A Journal for Awareness, Reflection, and Action by Ibram X. Kendi
- B. Becoming and Anti-racist Educator from Wheaton College
- C. Racial Trauma Toolkit from Boston College
- D. Inclusive Pedagogy Toolkit from Georgetown University
- E. “Raining” in Your Emotions as a Student Affairs Professional by Chantel J. Vereen HESA % 2021
- F. Supporting LatinaMamiScholars via NASPA Scholar’s Corner by Dr. Tracy Arámbula Ballysingh
- G. When We Cannot be Healthy: Chronic Illness and Self-Care for Student Affairs by Carly Bidner HESA % 2018
- H. Talking Circles: A Culturally Responsive Evaluation Practices by Martha A. Brown & Sherri Di Lallo

The educational systems within the United States are a microcosm of larger systems within the U.S. The U.S. cannot divorce its history of racism, particularly rooted in anti-Indigeneity and anti-Blackness, from current systems despite generations of activism, the election of a first Black president, and the recent election of the first bi-racial BIPOC woman vice president. Although a portion of the population believes the U.S. is in a post-racial era, there is overwhelming evidence that the U.S. is indeed still structurally racist. As a country, the U.S. remains haunted by the lingering effects of genocide and chattel slavery. Similarly, the education systems within the United States are also rife with racism, and sometimes (un)intentionally reproduces racially harmful assumptions and practices. This Instructor Guide is a step in the direction to create a more anti-racist UVM HESA experience for current students, future students, and faculty/instructors. This guide is a living document intended to be updated and strengthened. Thank you for your participation with this document. If you have suggestions to update and strengthen this guide, please contact UVM HESA [here](#).

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Appendix I

Sample Community Guidelines

- Name any discomfort that arises within oneself and be willing to discuss it and unpack it.
- Intention is not the focus. Impact is.
- Seek to understand others before being understood and wanting to explain oneself.
- Pay attention to who is contributing to the conversation and how much they are saying.
- Acknowledge and honor all identities that are present in the space.
- Learning happens at the expense of others. Be aware of it, and communicate the impact.
- Do not speak from others' experiences, speak from your own experiences