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## **A Multi-Method Approach to Increasing the Recognition and Knowledge of White Privilege Among College Students: A Mixed Methods Research Study**

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**A Multi-Method Approach to Increasing the Recognition and Knowledge of White  
Privilege Among College Students: A Mixed Methods Research Study**

An Honors Thesis submitted in partial fulfillment of the requirements for Honors Studies  
in Social Work

By

Morgan Browning

Spring 2021

School of Social Work

J. William Fulbright College of Arts and Sciences

**The University of Arkansas**

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**Abstract**

Racism is perpetuated throughout American society and instilled in every aspect of communities, institutions, and government. The denial and misunderstanding of white privilege leads to the continuation of racism, inequality, and oppression. This pattern is particularly evident in Historically White Fraternities and Sororities (HWFS). Seeking to educate college students on white privilege, and consequently result in a less racist and more inclusive campus community, a month-long program was developed, implemented, and analyzed. The program included two sessions consisting of a presentation, experiential exercise, and discussion, and two optional reflective written assignments. This mixed methods study examined changes in participants' levels of awareness and understanding of privilege, racism, and diversity throughout the program. A pretest and posttest measured the increased knowledge gained in regards to privilege and oppression. Semi-structured qualitative interviews explored lessons learned regarding the entire process of the project and examples of changes in individual perceptions. Ultimately, this project worked towards anti-racism efforts on the University of Arkansas campus and filling research gaps left by previous literature.

**A Multi-Method Approach to Increasing the Recognition and Knowledge of White Privilege Among College Students: A Mixed Methods Research Study**

**Introduction**

Racism dominates American society, from the normalization of microaggressions, to disproportionate health care, to police brutality. Throughout history, controversial topics of human rights and racial inequality have sparked national speeches, protests, and riots. While many try to highlight racism in this country, others maintain denial of its existence or are complacent through inaction. Currently, it is presented through the increased coverage of police brutality where Black individuals are murdered at significantly greater rates than White individuals (Schwartz, 2020). People are expressing outrage over the mistreatment of people of color, yet what historically happens is this anger will become less intense and the work towards an anti-racist society will diminish. Conversations about racism will cease and individuals will continue living their lives as if nothing happened. This is a privilege of being white.

Although there is one main definition of the term “white privilege,” it possesses numerous connotations that provoke a range of emotions. Some believe it is a term used to invalidate accomplishments of White people or elicit guilt among the majority. However, Peggy McIntosh defines white privilege as “an invisible package of unearned assets that [she] can count on cashing in each day, but about which [she] was ‘meant’ to remain oblivious” (McIntosh, 2019, p. 1). The misunderstanding and denial that surrounds white privilege aids in the perpetuation of racism throughout society. By refusing to recognize its existence, inequality and oppression will persist. The consequences of denying white privilege are seen in the following examples: a White

police officer using his knee to crush a Black man's neck until he takes his last breath; White men fatally shooting an unarmed Black man during his afternoon jog; and police officers storming an innocent Black woman's house, shooting her eight times (Abelson, Jenn, et al., 2020).

Racism, discrimination, and segregation have been consistent factors throughout the history of Historically White Fraternities and Sororities (HWFS). First created in 1776 during a period of legal enslavement of African Americans, these organizations were founded on discrimination (Gillon et al., 2019). Racism further emerges in present day Greek organizations in many undeniable ways, including "black face" halloween costumes at fraternity parties or hazing rituals mocking the murder of a Black man (Kark, 2020; Tulp, 2016). More often, individuals are unaware of constant "subtle" racism within Greek life, such as the requirement of sorority members to curl or straighten their hair during recruitment or the lack of photos with people of color on social media platforms (Chang, 2015). Obliviousness to the harmful impact of these actions contributes to racism within the organizations and campus as a whole. Raising awareness of these issues and initiating a continual discussion is essential in generating a more inclusive and anti-racist community.

This research project focused on educating individuals within Greek Life organizations about their privilege in the hopes that this will stimulate change towards greater equality and racial justice. While various studies within the university setting have explored methods and outcomes of persuading individuals to recognize their privileges, the literature has been limited. This study attempted to fill the gap found through a review of the literature on education of white privilege within universities,

specifically in Historically White Fraternities and Sororities. The program designed and implemented for this study used a combination of multiple methods to educate individuals about white privilege, the importance of recognizing it, and subsequently working towards increased social justice. These methods were loosely based off of previous literature, but had never been combined and implemented for this purpose. Additionally, a mixed methods data collection approach was used to assess the effectiveness of the program.

## **Literature Review**

### **Educational Programs to Address White Privilege**

Many of the University research studies have focused on how and why individual students' mindsets shift when exposed to concepts of white privilege. For instance, creating a safe space where individuals can freely discuss white privilege without feeling ashamed or uneducated, resulted in a large impact on students' willingness to understand the term and relate it to their lives (Delano-Oriaran & Parks, 2015). Furthermore, introducing white privilege as a simple definition with examples, followed with a more complex discussion, proved successful in recognizing white privilege (Delano-Oriaran & Parks, 2015). Additionally, the inclusion of activities and "guided reflection exercises" that bring awareness to white privilege contributed to acceptance and comprehension of the term (Lovell, 2015, p. 124). Overall, once students overcame the defensiveness and confusion often felt towards this concept, they were generally able to understand its relevance within society (Abrams & Gibson, 2007).

Approaches that many university studies have used to enlighten students on white privilege include: presentations, discussions, lectures, and videos. A majority of studies



occurred in classes specifically designed to educate students on race, privilege, and diversity, and were assessed via surveys or assignments within. While most studies used one approach, a few combined approaches. Two different procedures were used at a southern liberal arts college where students watched the documentary, *The Color of Fear*. Next, the students wrote an essay over what it means to be white and these responses were analyzed (Goldstone, 2013). In another study, three different methods were used, however, the participants were divided among each method and then the groups were compared. The information was presented to participants through these three brief forms of intervention: educational, entertainment, and social norming (Garriott et al., 2016). Additionally, research conducted at universities generally used large sample sizes of over 100 and often took place geographically in the east, west, and midwest states. Only a few studies were found to have occurred in the south analyzing a change in perceptions of privilege. This research consisted of studying the changes in attitudes towards race during a course over minority groups and after specific assignments in different courses about race (Colvin-Burque et al., 2007; Goldstone, 2013; Houshmand et al., 2014). Furthermore, these studies included qualitative research encompassing experiences of professors teaching about race and students encountering racism (Louis et al. 2018; Harris et al., 2019). Although these studies have shown successful findings, it is equally important to research other approaches in recognizing and understanding white privilege within different demographics and areas of the country.

### **History of Greek Life**

In order to understand present-day racism, it is important to learn about the origins of racist Greek life ideals that still exist today. The pattern of discrimination and

segregation within Greek organizations was created with the foundation of the first Greek organization, Phi Beta Kappa at the College of William and Mary, in 1776. The legal enslavement of African Americans in the United States occurred roughly between 1619 and 1865, making it impossible for any person of color to join this first organization. When HWFS began to gain popularity in the 19th century, people of color were still unable to attend colleges with White students, and therefore unable to join these organizations (Gillon et al., 2019). Once Black students began attending Historically White Institutions, Jim Crow Laws and “white clauses” (policies stating that only White students could be considered for membership) continued to prevent them from joining HWFS. In response to the “separate but equal” Jim Crow laws, the first historically Black Greek Letter Organization (BGLO), Alpha Phi Alpha Fraternity at Cornell University, was founded in 1906. BGLOs have never had the same opportunities or support as HWFS and the “same concepts that legalized racial segregation in America, and the power structure that caused BGLOs’ founders to form these organizations, still are in place today” (Gillon et al., 2019, p. 13).

The first Greek organization at the University of Arkansas was the Kappa Sigma Fraternity, established in 1890. Due to the existence of Jim Crow Laws from 1877 to 1964, this fraternity was able to legally refuse Black students membership for 74 years. Eleven of the 14 Historically White Fraternities and nine of the 11 Historically White Sororities were established at this University during the Jim Crow era (*Division of Student Affairs Greek Life*, n.d.). Rooted in a long history of intense racism, these organizations continue to intentionally and unintentionally carry out discriminatory practices. It is not possible to erase the appalling history of these organizations, however,

understanding racism, biases, and white privilege will aid in implementing anti-racist and inclusive actions in the community and within individual lives.

### **Expanding Literature**

Embracing the gaps left by previous literature, this project focused on a southern school where approximately 74% of the student population is white (*Research analytics*, n.d.). Though a few studies have been administered in southern schools, this research differed, adding to the literature with more expansive techniques and data collection. This project maintained a smaller sample size of 23 students, allowing the research to be more in-depth, qualitative, and applicable to standard class sizes. Additionally, multiple methods were conducted throughout a semester, providing a multifaceted concept that can be implemented in undergraduate classrooms. Lastly, this research differs with its sole recruitment of participants from HWFS. It is essential to introduce this comprehensive study educating students on white privilege to the Greek life community, especially since no other studies have had this focus.

### **Program to Increase Understanding of White Privilege**

The program developed and studied for this project was implemented at the University of Arkansas among student members of Historically White Fraternities and Sororities (HWFS). Through prior research, it was found that one of the most effective ways to teach about topics relating to white privilege and race are to begin with a judgement-free and open conversation so that students can start to understand these topics in a “safe space” (Delano-Oriaran & Parks, 2015). Creating a safe and trusting environment was an essential element this project tried to convey from the start. Following this, individuals are able to begin discussing the topics on a deeper level.

Another finding from the literature review, was that each conversation should involve education, activity, and reflection (Lovell, 2015). Based on this research, the program's main goals included: 1) encouraging and helping participants feel more comfortable and safe discussing these topics; 2) teaching the definition of white privilege; 3) helping participants understand the importance of accepting the existence of white privilege; and 4) increasing participants' motivation towards actions promoting anti-racism. The students were encouraged to attend two, two hour-long sessions and supplement their learning by completing two optional reflective assignments. Due to Covid-19, sessions were carried out virtually through Zoom and reflective assignments were completed online using the Google Forms platform. **Table 1** shows a complete description of the program with sessions, goals, and activities.

Each session contained elements of a presentation, activity, and discussion. The first session focused on the definitions and history of white privilege and racism in the United States. It began with the viewing of the documentary film, *The Shadow of Hate*, and an ensuing reflective discussion (*The Shadow of Hate*, 1995). Definitions and examples of four types of racism (systemic, institutional, interpersonal, and internalized) were then presented on. Following this presentation, more definitions were presented related to privilege, white privilege, oppression, and race. The activity of this session included identifying the social identity groups participants belonged to. Then, the participants determined where that group as a whole is located on a spectrum with oppression and privilege placed on opposite sides. This activity is located in **Appendix A**. The goal of this activity was to help participants develop an understanding of how individuals are shaped by a combination of interacting social categories and experience

varying degrees of privilege and oppression depending upon their social location. This activity was based on Patricia Hill Collins' statement that "oppression and privilege exist in relation to each other; therefore, there can be no oppression without corresponding privilege" (Samuels, et al., 2003, p. 5). Following this activity, participants discussed their current perceptions of social identity and how it impacts the way they view privilege and oppression.

In the three weeks between the two sessions, two optional reflective exercises were emailed to participants. The first contained five questions that prompted participants to reflect on when they had noticed their own or someone else's white privilege. The goal was to urge participants to continue thinking about the topics discussed in the first session and begin recognizing white privilege in their lives. The second reflective exercise included two short videos followed by reflective questions. The first video discussed racism and discrimination in real estate and the second one portrayed Islamophobia and the impact of racist politics and policies. This provided participants with examples of why it is important to work against racism and discrimination.

The second session concentrated on finding examples of white privilege in participants' own lives, comprehending the importance of recognizing it, and included speakers talking about personal experiences. It began with a presentation over the importance of recognizing, acknowledging, and understanding white privilege. Then, participants watched two short videos of Tim Wise (Wise, 2012). The first video explained the difference between guilt and responsibility regarding institutionalized racism, privilege, and white supremacy. The second video examined the passive formulation of racism and white supremacy. Following these videos, the researcher read

off 10 examples of white privilege from Peggy McIntosh's "Daily Effects of White Privilege" (McIntosh, 2019). Within this activity, the researcher requested that participants think about whether or not they have experienced any of the privileges. Ending this session were three speakers who discussed their own personal experiences with white privilege, racism, and discrimination. They also spoke on what they thought participants could do once they had acknowledged white privilege.

Participants received monetary benefits for their completion of the pretest, posttest, and the two group sessions in the amount of \$30. In order to receive the \$30 amount, participants' cameras on ZOOM were to be kept on throughout both sessions. Additionally, a drawing for three \$25 gift cards took place for all who participated in each reflective exercise. Participants who took part in an optional qualitative interview also received a \$15 gift card. Some Greek Affiliated Organizations allowed participants to gain mandatory service hours in exchange for their participation. No additional benefits were provided other than the increase in participants' understanding of white privilege and the consequential decrease of racism and racial exclusivity on the University campus.

**Table 1.** *Program to Increase Understanding of White Privilege Outline*

Aspect of Program	Time Frame	Activity	Goal
First Session	Two Hours	<ol style="list-style-type: none"> <li>1. <i>Shadow of Hate</i> documentary</li> <li>2. Group discussion</li> <li>3. Discussion of definitions and examples of types of racism: systemic, institutional, interpersonal, and internalized</li> <li>4. Discussion of definitions related to privilege, white privilege, oppression, and race</li> <li>5. Social Identity Groups activity</li> <li>6. Group discussion</li> </ol>	<p>To educate participants on the history of intolerance and racism in America.</p> <p>To encourage participants to begin reflecting on how the history of racism affects the U.S. today.</p> <p>To provide participants with examples of present day racism in America.</p> <p>To educate participants on the terminology surrounding the concept of white privilege.</p> <p>To inform participants on the varying degrees of privilege and oppression.</p> <p>To encourage participants to reflect on their own perceptions of social identity, privilege, and oppression and how it might affect their actions.</p>
Second Session	Two Hours	<ol style="list-style-type: none"> <li>1. Summarization of important terms discussed in first session relating to privilege and oppression</li> <li>2. Presentation over the importance of recognizing, acknowledging, and understanding white privilege</li> <li>3. Discussion over what participants can do once they understand white privilege</li> <li>4. “Tim Wise on the Legacy of Institutionalized Racial and Ethnic Discrimination” video</li> <li>5. “Tim Wise on Passive Formulation</li> </ol>	<p>To continue educating participants on terminology surrounding the concept of white privilege.</p> <p>To aid in participants’ understanding of how recognition and oblivion of white privilege affects racism and discrimination.</p> <p>To provide participants with practical ways in which they can work towards an anti-racist community after acknowledging white privilege.</p> <p>To inform participants of the reason why everyone should take responsibility for past and present racism and discrimination.</p> <p>To educate participants on how</p>

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		<p>of Racism, Patriarchy and other Forms of Supremacy” video</p> <p>6. Group discussion</p> <p>7. “Daily Effects of White Privilege” activity</p> <p>8. Three speakers</p> <p>9. Group discussion</p>	<p>racism and white supremacy passively form and how to break it down.</p> <p>To encourage participants to reflect on why it is important to acknowledge racism and white privilege and how they can take responsibility for breaking these concepts down.</p> <p>To provide participants with “real-life” examples of white privilege and find correlations within their own lives.</p> <p>To provide participants with personal examples and consequences of white privilege, racism, and discrimination. To educate participants on what they could do once they recognize the existence of white privilege.</p> <p>To encourage participants to continue examining their thoughts on white privilege, how it relates to racism in America, and what they can do to help after this program.</p>
First Reflective Exercise	15-20 Minutes	Five short answer questions	To encourage participants to reflect on their recognition and understanding of white privilege in relation to their own lives.
Second Reflective Exercise	15-20 Minutes	<p>Good Morning America “Real estate agents caught on camera discriminating against minorities” video</p> <p>Three short answer questions</p> <p>Video (no longer available for public viewing) portraying Islamophobia in America and the impact of racist politics and policies within the Muslim community</p> <p>Three short answer questions</p>	<p>To persuade participants to reflect on the existence of racism, how it relates to white privilege, and how it affects or does not affect them.</p> <p>To encourage participants to examine their own biases and how they, along with white privilege, can affect others.</p>



## **Method**

### **Purpose of the Study**

The purpose of this study was to examine and assess the results of a program developed to increase the recognition and knowledge of white privilege among college students. Researchers used a mixed methodology of pretest-posttest surveys and individual qualitative interviews to analyze the effectiveness of the program. Changes in participants' levels of awareness and understanding of privilege, racism, and diversity were explored through a pretest and posttest. Individual qualitative interviews explored the impact that the program had on participants, how their perceptions of their own awareness changed, and what they found to be strengths and weaknesses of the program. The University of Arkansas' Internal Review Board (IRB) approved the methods of data collection. Participants signed an electronic informed consent at the beginning of the pretest and were again read the informed consent at the beginning of the qualitative interviews. Participants' identities remained anonymous in their pretest and posttest responses.

### **Participant Recruitment**

This study was conducted among students within the Greek Life Interfraternity Council (IFC) and Panhellenic Council at the University of Arkansas. The IFC consists of 14 chapters while the Panhellenic Council is composed of 11 chapters. Recruitment was conducted through emails sent by the researcher. The first round of emails were sent to leadership within each individual chapter with the intent for it to be forwarded to all members of every chapter. This email consisted of five sections: 1) introduction of the researcher; 2) the purpose and involvement of the study; 3) the importance of the study

within University of Arkansas Interfraternity and Panhellenic Councils; 4) a description of compensation for participation; and 5) the link to an online interest survey. A second identical email was sent out to the same leadership within 22 of the 25 chapters due to a lack of responses. Following this, 8 chapters of the Panhellenic Council and 1 chapter of the IFC sent the information to their members. The researcher then sent the same email to the Vice President of Diversity and Inclusion for the IFC, who forwarded it to each chapter president of the IFC to distribute the information to their respective members.

Even though recruitment was extensive, 46 students responded to the request for participation, 33 from the Panhellenic Council and 13 from the IFC. The researcher then sent out an email to those interested with a link to the online pretest, a request to respond with the session they are able to attend, and the Zoom links for the first two sessions. Of those initial responses, 37 participants, 27 from the Panhellenic Council and 10 from the IFC, completed the pretest prior to the first session. When the first session began, 27 participants, 22 from the Panhellenic Council and 5 from the IFC, completed this session. Approximately 3 weeks later, 23 participants, 19 from the Panhellenic Council and 4 from the IFC, completed the second session and the posttest. Additionally, the optional reflective assignments were completed by 12 individuals. Finally, to explore the perceptions of the program, 7 participants took part in the optional qualitative interviews.

### **Data Collection**

To evaluate the effectiveness of the mandatory sessions and optional reflective assignments of this study, a mixed-methods research approach was utilized. Quantitative data collection through a pretest and posttest was used to measure the increased knowledge gained in regards to privilege and oppression. The pretest and posttest

included demographic questions and three out of the original four subscales of the White Privilege Attitude Scale (WPAS). The three subscales used included: 1) Willingness to Confront White Privilege, 2) Anticipated Costs of Addressing White Privilege, and 3) White Privilege Awareness. The fourth subscale not used in this study was White Privilege Remorse (Pinterits et al., 2009). It was removed because the questions in this particular subscale were directed towards only White individuals and in this study race was not an eligibility factor. Although recruited solely from HWFS, participants of any race were invited to participate so that anyone who wanted to, could be involved in a conversation of privilege and race. The questions from the WPAS used in both the pretest and posttest can be seen in **Table 2**. The WPAS was completed through a confidential online survey by participants prior to the first session and following the second and final session. Validity and reliability were tested across the aforementioned four subscales through three studies. Study 1 (n = 250) developed the factors and scale (Pinterits et al., 2009). Study 2 (n = 251) indicated that “the 4-factor model was a better fit of the data compared with competing models” (Pinterits et al., 2009, p. 417). Study 3 (n = 40) “documented test-retest reliability of each of the WPAS factors and nonsignificant associations with socially desirable responding” (Pinterits et al., 2009, p. 417).

Qualitative data were collected in the form of 30- to 45-minute, semi-structured, interviews to explore lessons learned regarding the total process of this project and examples of changes in individual perceptions. The researcher and research advisor conducted the interviews through the online Zoom platform for 7 participants. The qualitative questions are located in **Appendix B**.

### Data Analysis

The researcher used the IBM Statistical Package for the Social Sciences (SPSS) program to analyze the quantitative data. The WPAS assesses “the multidimensional nature of White privilege attitudes, reflecting affective, cognitive, and behavioral dimensions” through questions in which the participant selects the response that best corresponds with their thoughts on a 6-point Likert-type scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*) (Pinterits et al., 2009). The 22 items from the WPAS that were paralleled in both the pretest and posttest, were matched for each participant. A paired-sample *t* test was used to analyze the changes between the two tests. A paired-sample *t* test was chosen to compare the means of two different data sets among the same group of participants. Additionally, a paired-sample *t* test was effective because of the small sample size ( $n = 23$ ). In order to accurately assess the data during the paired-sample *t* test, the responses were changed so that 1 = 0 (*strongly disagree*), 2 = 1 (*disagree*), 3 = 2 (*slightly disagree*), 4 = 3 (*slightly agree*), 5 = 4 (*agree*), 6 = 5 (*strongly agree*). To maintain consistency throughout the Likert-type scale responses, 10 of the items were recoded so that 0 (*strongly disagree*) was now 5 (*strongly agree*), 1 was 4, 2 was 3, 3 was 2, 4 was 1, and 5 was 0. These 10 items have a “\*\*\*” next to them in **Table 2**. After analyzing the individual questions, the researcher performed a second paired-sample *t* test on the average rating scores of the pretests and posttests. This can be seen in **Table 3**. Following these tests, it was apparent that there was a negative change in mean scores for the recoded questions and a positive change in mean scores for the non-recoded questions. This difference led to two additional paired sample *t* tests seen in **Table 4** and **Table 5**. Due to the small sample size ( $n = 23$ ), the researcher fully assessed

the changes among individual items by comparing the means from each pretest and its corresponding posttest. For a further understanding of differences in backgrounds among participants, the researcher also assessed changes between the 4 subsections of participants' political parties, genders, geographic locations, and religions. This data can be seen in **Table 6**.

Qualitative interviews were transcribed by the researcher prior to analysis. The researcher then read the transcripts and identified recurrent themes and subthemes among them. The recognition of these themes and subthemes aided the researcher in examining the individualized experiences of participants.

## **Findings**

### **Quantitative Findings**

As seen in **Table 3**, there was no overall significant change between the pretests and posttests. However, the minimal change was directionally positive. Furthermore, there were significant differences within certain questions. These are seen in **Table 2**. The changes emerged in questions regarding desire to, accepting responsibility to, and curious how to change social structures that promote white privilege. Significant changes also appeared in questions examining participants' feelings surrounding exposing white privilege and exploring its existence. When a paired sample *t* test was performed on the group of 10 recoded questions in **Table 4**, there was a negative change, yet not a significant difference. Furthermore, the 12 original, non-recoded questions in **Table 5** had a positive change and a marginally significant difference. **Table 6** shows that out of the 23 participants, 12 (52.17%) had a positive change from their pretests and posttests, 7 (30.43%) had a negative change, and 4 (17.39%) had no change. The average amount of

shift between means of the pretests and posttests of all participants (n = 23) was 0.27.

Changes within the four subsections of participants’ political parties, genders, geographic locations, and religions can also be seen in **Table 6**.

**Table 2.** *Pre-posttest White Privilege Attitude Scale Results*

	Score				
	Pre	Post	<i>t</i>	<i>Sig.</i>	<i>df</i>
I intend to work toward dismantling White Privilege.	4.65 (.487)	4.78 (.422)	-1.141	.266	22
I want to begin the process of eliminating White Privilege.	4.61 (.656)	4.83 (.388)	-1.738	.096	22
I take action to dismantle White Privilege.	3.78 (.902)	3.87 (.815)	-.526	.604	22
I have not done anything about White Privilege.**	3.57 (.896)	3.65 (.714)	-.492	.628	22
I plan to work to change our unfair social structure that promotes White Privilege.	4.04 (.825)	4.35 (.775)	-2.077	.050*	22
I’m glad to explore White Privilege.	4.35 (.832)	4.65 (.573)	-1.775	.090	22
I accept responsibility to change White Privilege.	4.39 (.722)	4.74 (.449)	-2.912	.008*	22
I look forward to creating a more racially equitable society.	4.83 (.388)	4.87 (.344)	-1.000	.328	22
I take action against White Privilege with people I know.	3.91 (.848)	4.17 (.576)	-1.664	.110	22
I am eager to find out more about letting go of White Privilege.	4.57 (.662)	4.61 (.583)	-.295	.770	22
I don’t care to explore how individuals supposedly have unearned benefits from being white.**	4.13 (.757)	4.52 (.665)	-2.237	.036*	22
I am curious about how to communicate effectively to break down White Privilege.	4.39 (.656)	4.57 (.590)	-2.152	.043*	22
I am anxious about stirring up bad feelings by exposing the advantages that white people have.**	2.91 (1.083)	2.39 (1.158)	2.409	.025*	22
I worry about what giving up some White Privileges might mean for me.**	3.61 (.988)	3.43 (1.080)	.809	.383	22
If I were to speak up against White Privilege, I would fear losing my friends.**	3.52 (1.275)	3.39 (1.270)	.617	.544	22
I am worried that taking action against White Privilege will hurt my relationship with white people.**	3.78 (1.043)	3.65 (.982)	.514	.613	22
If I address White Privilege, I might alienate my family.**	3.22 (1.506)	3.00 (1.595)	.774	.447	22
I am anxious about the personal work I must do within myself to eliminate White Privilege.**	3.35 (1.301)	2.91 (1.041)	1.388	.179	22
Everyone has equal opportunity, so this so-called White Privilege is really white-bashing.**	4.74 (.541)	4.87 (.344)	-1.141	.266	22
White people have it easier than people of color.	4.43 (.728)	4.26 (1.287)	.557	.583	22
Our social structure system promotes White Privilege.	4.39 (.941)	4.52 (.593)	-.826	.418	22
Plenty of people of color are more privileged than white people.**	3.43 (1.037)	3.70 (.974)	-1.187	.248	22

Note. Standard Deviations appear in parentheses.

\* p < .05

\*\* recoded questions

**Table 3.** *Pre-posttest White Privilege Attitude Scale Average Rating Score Results*

	Score				
	Mean	N	<i>t</i>	<i>Sig.</i>	<i>df</i>
PreTest	4.03 (.455)	23			
PostTest	4.08 (.299)	23			
PreTest - PostTest			-.690	.497	22

Note. Standard Deviations appear in parentheses.

**Table 4.** *Pre-posttest (Recoded Questions) White Privilege Attitude Scale Average Rating Score Results*

	Score				
	Mean	N	<i>t</i>	<i>Sig.</i>	<i>df</i>
PreTest	3.63 (.589)	23			
PostTest	3.55 (.412)	23			
PreTest - PostTest			.755	.458	22

*Note.* Standard Deviations appear in parentheses.

**Table 5.** *Pre-posttest (Non-Recoded Questions) White Privilege Attitude Scale Average Rating Score Results*

	Score				
	Mean	N	<i>t</i>	<i>Sig.</i>	<i>df</i>
PreTest	4.36 (.464)	23			
PostTest	4.52 (.377)	23			
PreTest - PostTest			-1.865	.076	22

*Note.* Standard Deviations appear in parentheses.

**Table 6.** *Pre-posttest White Privilege Attitude Scale Individual Participant Results*

	Change in Score (in # of participants)		
	Positive Change	Negative Change	No Change
PreTest - PostTest	12 (52.17%)	7 (30.43%)	4 (17.39%)
Political Party			
Independent	4 (66.67%)	1 (16.67%)	1 (16.67%)
Democratic	6 (40%)	6 (40%)	3 (20%)
Republican	1 (100%)	0 (0%)	0 (0%)
Other	1 (100%)	0 (0%)	0 (0%)
Gender			
Female	9 (47.37%)	6 (31.58%)	4 (21.05%)
Male	3 (75%)	1 (25%)	0 (0%)
Area of the U.S. where participant lived most (prior to college)			
West	0 (0%)	1 (100%)	0 (0%)
Midwest	3 (50%)	1 (16.67%)	2 (33.33%)
South	8 (53.33%)	5 (33.33%)	2 (13.33%)
Northeast	1 (100%)	0 (0%)	0 (0%)
Religion			
Protestant	7 (63.64%)	3 (27.27%)	1 (9.10%)
Catholic	3 (60%)	2 (40%)	0 (0%)
No Religion	2 (28.57%)	2 (28.57%)	3 (42.86%)

*Note.* Percentage out of participants (n = 23) appear in parentheses.

## **Qualitative Findings**

The findings are arranged according to the themes that emerged from the qualitative interview questions. The questions were created to recognize (1) impact of program on participants, (2) changes in participants' perceptions of personal white privilege awareness, (3) participants' understanding of the importance of white privilege awareness, (4) changes in participants' responses regarding situations of oppression or discrimination, (5) strengths of program, and (6) possible improvements to program. Multiple themes became evident within these sections.

### ***Impact of Program on Participants***

**Theme 1: Intentional conversations that influence a new way of thinking.** A goal of this program was to allow participants to comfortably speak about certain topics that might not normally be talked about, like white privilege and racism. These conversations were brought about in a non-judgmental and understanding way. Many participants that were interviewed felt that this was beneficial for them throughout the program. They found that they were able to see the topic and issues from a new perspective. Participants additionally reported gaining a greater awareness of white privilege and racism through the conversations. The benefits of creating an open conversation can be seen in Participant 1's statement:

I feel like it was a privilege to be a part of a study where we were put into an environment where that [white privilege] was the expected conversation, because outside of something like this you would have to be super intentional. And then it brings up 'how do I even go about a conversation like that?' So, it was really cool to be put into a scenario where this is the topic of conversation.... I don't think anyone had to worry about 'oh, I hope I don't sound like privileged or racist or anything like that.' We were just in an environment where we could just say and ask questions and have a conversation that we typically wouldn't be having or that we would have to work harder or more intentional to have.

Multiple participants explained their initial discomfort with the topics because of their own obliviousness. The guilt and misunderstanding surrounding the topics of race



and privilege can bring about varying levels of anxiety and uneasiness, but once discussed in a non-threatening way, many individuals are able to listen and learn better (Delano-Oriaran & Parks, 2015). This idea was implemented in this program and the results correlate with observations from participants. The impact of moving past the discomfort and reevaluating responses and thought processes is displayed in Participant 2's statement:

Just realizing, like, that there's so much that you just don't realize and so having that be brought up to you, especially within two hours, you're just kind of like, 'wow, I'm kind of a suck-y person'.... It's just kind of an uncomfortable experience. And then it makes you, at least it has made me realize, that when I'm just in normal conversation, like it'll [awareness of white privilege] pop in the back of my brain.... And so just like talking with my roommates about subjects or reading through Twitter and like conversations come up and... you have a different perspective than everyone else around you. It made me rethink a lot of conversations.

**Theme 2: Speakers providing beneficial insight.** Every participant that was interviewed stated that the speakers during the second session were some of the most impactful aspects of the program. The speakers evoked emotions such as sadness, anger, frustration, and shock among the participants. All of the interviewed participants explained how they have never experienced discrimination based on their skin color, so hearing about those experiences provided them with an entirely new perspective. Many mentioned that listening to individuals speak directly to them about instances of racism and discrimination strongly motivated them to want to work towards eliminating these issues. Similar to many statements from participants, Participant 3 explained the impact that the speakers had on her:

Hearing it [the speakers' experiences] firsthand was the most impactful for me. Just hearing some of the things that I didn't think were even real. I mean, like you hear about... some of the experiences of, like microaggressions... Just hearing it firsthand from someone, those words coming out of someone's mouth, really make me want to open up conversations to other people... say a friend of mine or someone experienced that, I want to be an advocate for them. And also just understand, because I think that's a large part of it as well, understanding before you can take action.

*Changes in Participants' Perceptions of Personal White Privilege Awareness*

**Theme 1: Unexpected increase in awareness.** Many of the participants began this program thinking that they were already well equipped with knowledge regarding white privilege. However, throughout the program, they gradually recognized their prior lack of understanding and awareness towards these topics. Many found that some of the concepts and ideas related to white privilege that previously seemed vague to them, were now more defined and easier to understand. Participant 1 explained that this program helped her “nail down what the definition [of white privilege] is, and not even only the definition, just if [she] ever come[s] across an example, [she] would be way more likely to identify ‘that is an example of what white privilege looks like.’” Regarding her unexpected increase in knowledge and understanding, Participant 4 stated:

I didn't think it would impact me as much as it did, but I think that I actually really got to know what white privilege was. I don't think I knew what it was really going into it. I mean, I thought I did. But then during the first session, I was like, ‘oh my gosh, I really don't know anything.’

A few participants examined possible reasons for their lack of prior knowledge, such as a “whitewashed” formal education, absence of conversations surrounding these topics among peers, and their own failure to learn more. Acquiring a greater understanding of white privilege influenced many to look back at past situations and explore the differences in their levels of comprehension. Participant 5 explained that she felt “there were a lot of things that are often overlooked [regarding white privilege].” Speaking on how the lack of conversation regarding this issue affected her awareness, she stated: “I wouldn't say that I had no idea or I was completely oblivious, of course, but I think there were a lot of things that you just don't hear about.”

**Theme 2: More complex awareness.** The increase in knowledge and understanding of white privilege that came about through this program led many

participants towards a more profound awareness within their own lives. They were then able to use this awareness to better understand their roles in breaking down white privilege. Many also recognized aspects of themselves that held them back from becoming more aware of white privilege, such as a defensive or even prejudiced mindset.

Participant 4 recounted this realization in her statement:

I think I was a bit defensive when I came, when it came to white privilege because I was like, 'well, I'm not racist'.... I just have, like, a small little mindset about it.... So, I think that not being as defensive about it helped me and like my awareness and just understanding, you know, that's what it is. And then like specific examples of it, I mean I think just taking a step back and like really listening to the problems. I think I'm just one to like skip over some things. So I think listening and being aware just ties in together.

Another common recognition among participants was that it is more difficult to empathize with and believe individuals who experience discrimination when the participant has not had their own experience with discrimination based on their skin color. As mentioned above, listening to people describe their own personal encounters with racism provides individuals with a different perspective. When discussing her change in awareness of this concept, Participant 6 said:

When you don't feel like that [discriminated against], it's easy to underestimate how many people do. And so in some ways, it diminishes your desire to help with the issue because you're like, 'well, I don't feel like that. I don't know any friends or family that feel like that. It's not a big deal.' But it's like, oh no, it is.

### *Participants' Understanding of the Importance of White Privilege Awareness*

**Theme 1: Working past guilt and discomfort.** Many of the participants agreed that before learning more about white privilege, the term itself can induce guilt and confusion. After the program, they better understood that recognizing their own privilege is the first step in working towards an anti-racist society. This concept was summarized by Participant 3's statement:

I think it's something [white privilege] that, I don't know if deny is the right word, but feel guilty about and don't want to address. But like I said before, I think that the most important step is understanding and recognizing it before you can do something about it and understanding what those implications are. And....no one chooses where they're born and that's something that you can't control, but you can control the actions that come after that, after recognizing where you come from.

Participant 5 shared her thoughts on the importance of pushing past the guilt that generally accompanies the term “white privilege” by saying:

I think a lot of times people don't want to [acknowledge their privilege] because they don't want the guilt that is supposed to be there, that is typically related to it. But I think you can't really be an ally or be empathetic towards people that don't look like you unless you recognize that you were born lucky.

**Theme 2: Overall importance.** The main theme that emerged when discussing the importance of participants acknowledging their white privilege was an agreement that it is a necessary action to take. All of the participants who were interviewed mentioned in some way that they believe that everyone has a responsibility to create a more equal and inclusive society. This desire to help others was one of their main reasons for being aware of white privilege. They all felt more of a responsibility to fight for racial equality after participating in this program. Participant 4 stated:

I want to be like a more well-rounded person and I want to be able to understand other people....Just for the future and just being a good person, I think it kind of goes into that.

Many participants also displayed confidence in what they could say to other people who might doubt the existence of white privilege. They felt that it was important to acknowledge their own privilege and learn how to bring it up in conversations with others. When discussing this topic, Participant 1 explained her expectations for future conversations about white privilege with her friends:

I want to be able to educate my friends in a way that's not condescending or anything like that, but where I can allow them to acknowledge their privilege.

### ***Changes in Participants' Responses Regarding Situations of Oppression or***

#### ***Discrimination***

**Theme 1: Initiating conversations.** Many of the participants felt more comfortable initiating and continuing conversations about white privilege following this program. During their interviews, a few participants reflected on past conversations and

wished that they had been more confrontational and straight forward when calling racism out. Participant 2 analyzed the difference between her conversations before and after this program:

I think the main thing that has changed is when I have a conversation with someone, I just continue the conversation instead of just stopping and not wanting to upset anyone. I just continue to hear what they have to say and then share my opinion about it.

Others discussed how they would conduct a conversation surrounding the topic in the future. For example, many explained that they would begin by sharing their perspective and then continuing the conversation to include the thoughts of the other person. Participant 5 mentioned that when discussing these issues, “a lot of times all people need is for someone to calmly explain and not feel like they’re being attacked.”

**Theme 2: Advocate for and listen to others.** When speaking on actions that can be taken on the University of Arkansas campus, many participants stated that listening to others, validating their experiences, and advocating for them are important steps to take. Some participants felt that they now had a greater understanding of the benefits of listening to others’ stories. For example, Participant 4 recounted a racist incident that happened with her roommate’s boyfriend following the end of this program. Her response when he was explaining his experience was this:

I was just agreeing with him because I was actually listening to him and acknowledging what he was saying and like, it's valid. I think that's what the speakers talked about, like, ‘you guys have to listen and...believe us, believe us.’

The need to advocate for students on campus was a common theme among participants. For many, this act of advocacy was seen as standing up for other students and listening to their thoughts and feelings. For example, Participant 6 explained her white privilege and why it is important to stand beside her peers through this anecdote:

There's a petition to remove the Fulbright stuff [statues and building names on the University of Arkansas campus], and I don't know a ton about that. But I mean, again, kind of going back to white privilege, I've never had to think about that. I'm like 'Okay cool, I'm sure Fulbright was fun, a bunch of buildings are named after him, so sure whatever.' But there's clearly people that were learned a different history about him that I just didn't and they feel a different way when they see that... with stuff that maybe in the past I would have like just kind of been 'ok whatever,' it makes me want to look into it more and go, 'OK, well, what exactly is going on here?' Because if there's a large population of students signing a petition, it can't be nothing. And so I think that it kind of shows like the uphill battle, like we're not all starting at the same place. Like we are both at a university, but there are people who walk by statues on campus and see stuff that's pretty upsetting to them. And I'm sure that's not easy with classes and stuff. So it makes me want to learn about that more because there's a lot of stuff that's pretty ingrained in higher ed and society as a whole.

### ***Strengths of Program***

**Theme 1: Well-rounded program.** This multi-method program contained different approaches with various goals. Many participants stated that they benefited from the various discussions and activities. They enjoyed that the program consisted of both a “factual and then more personal experience” with the documentary, presentations, speakers, and reflective exercises. Participant 1 spoke about her opinion of the program, saying:

It [the Program to Increase Understanding of White Privilege] was all really well put together in a way that... attacked the concept of white privilege from multiple different angles. So you had people sharing their experience with it and just talking about it, like with the guest speakers. We watched that video over the history of how that [white privilege and discrimination] came about and things like that. And we had those those reflective assignments that we completed for ourselves. So, acknowledging in our own lives and having a written response. It was really well rounded.

**Theme 2: New information and experiences.** Participants consistently reported a lack of previous participation in anything similar to this program and the activities within. They found that they were learning about topics and issues that they did not have any knowledge of before the program. Many found this to be a particularly beneficial aspect because it forced them to further reflect on their knowledge and opinions regarding the topics. A majority of the interviewed participants communicated that the *Shadow of Hate* documentary contained a large amount of new information that helped them reexamine their prior comprehension of U.S. history. The documentary about

racism in the past followed by the presentation about current displays of racism was found to be a helpful combination because it provided them with a “well constructed” perspective on the issue. Participant 6 explains this idea through this statement:

One of the things that I liked was that we were all learning about new stuff, it wasn't just like, you know, the same stuff that we were taught in school. It was things that we had never really learned about before. Like, obviously I can't speak for everybody else, but a chunk of that [history of racism in America] was news to me, like that was not stuff that I had heard about. And so I think that that's a good thing because you're kind of combining stuff from the past that we didn't really learn about because obviously US history is certainly quite whitewashed, but also with people's lived experience currently. And so it's like, stuff is alive and well and it kind of forces you to deal with the fact that it is still a thing and that it's not something that you can just kind of forget about.

A consistent theme surrounding the speakers account of their own personal experiences with white privilege, racism, and discrimination was the foundation of a new perspective among participants. Prior to this program, many had never been provided with this opportunity, therefore it influenced them to reflect more on their own experiences or lack thereof. Similar to many other responses, Participant 3 stated:

The personal recounting of microaggressions and just flat out racist examples really helps put everything into perspective. I've never been in that position. Nobody has ever said you can't come over to my house. Nobody has ever turned their head walking the other way. If anything, as a woman, they look at me, which I mean that's a different scenario in and of itself. But I've never, based on the color of my skin or based on my socioeconomic status, have ever felt that way. And so I think that was like an ‘oh my gosh’ moment. Like, people really do experience that every day. And so I think that really helped me understand the position that I'm in and what I can do.

### ***Possible Improvements to Program***

**Theme 1: Increased discussion.** Participants who were interviewed, consistently stated that they wished there was more of a discussion among participants. Many also mentioned that it was more difficult and sometimes “more awkward” to engage in conversations through the online Zoom platform, however, many provided ways in which that could be fixed. For example, one participant stated that the use of “breakout rooms,” which is a function within Zoom where individuals can talk with a few other people at a time, could have led students to share more of their thoughts. Another participant

expressed that there might have been more discussion if there were more individuals in each session. Although the presentation provided them with multiple times for discussion, it seemed to participants that “people have less of a responsibility to talk over Zoom” and provoking discussion was difficult because they were not comfortable around each other.

**Theme 2: Need for differing opinions.** A few participants recognized that most of them maintained a relatively similar mindset and opinion on the existence of white privilege and its impact on racism and discrimination. They found that although this did not negatively impact their experience, it would have been a catalyst for more interesting discussion. This factor would have furthermore provided them with a greater understanding of different perspectives and how to combat individuals who disagree with them. Participant 6 explained her opinion on this:

It felt like we were all generally pretty much on the same page, like there wasn't really anybody that was like, ‘hey, I disagree, I don't think white privilege exists.’ And it would have been interesting to see how someone like that would have acted, which I mean, obviously, people who don't think that are probably not going to see a study that's about white privilege, and be like, ‘yeah, I'm going to go do that’.... But, it would be interesting to see how people that maybe weren't totally on the same page would respond to that.

## **Discussion**

### **Significance of Findings**

The quantitative findings indicate that the Program to Increase Understanding of White Privilege had an overall positive effect on over half of the participants. Although small and not statistically significant, this change shows that the program influenced participants to view this subject from a new perspective. Additionally, over one fourth of participants had a negative change and under one fifth had no change. Interesting findings also emerged when exploring the changes within the different demographics of political parties, genders, geographic locations and religions. There is no evidence that these



factors impact the change in participants' perspectives. However, correlations among them can be explored in future research in order to draw conclusions about their influence on awareness and understanding of white privilege. For example, when comparing all of the variations of demographics, a larger percentage of participants that were republican, male, from the south, or protestant had a positive change. This could indicate that this approach was especially beneficial for these individuals in acknowledging and understanding the concepts surrounding white privilege.

The analysis of the pretest and posttest average rating score did not result in a significant change, however certain questions did have significant changes. These questions with significant differences showed many positive changes within participants. It was evident that their understanding of their role in accepting responsibility to take action against white privilege and racism grew. Additionally, it was found that after the program, participants' motivation to work towards changing the social structure that promotes white privilege increased. Participants desire to learn more about white privilege and how to break it down also grew following the program.

Marginal significance and a positive change were demonstrated through an evaluation of the average rating scores among the questions that were not recoded. This indicates that participants' perspectives on white privilege grew and changed in a beneficial manner. The recoded questions showed no significant difference and a negative change. A negative change within these questions would indicate that participants felt: 1) anxious about bringing up bad feelings if they acknowledge white privilege; 2) worried about what giving some white privilege up would mean for them; 3) nervous about hurting relationships with friends and family if they spoke up against white privilege; and

4) anxious about the work they must personally do to eliminate white privilege. This could be due to the raised awareness of the issue. Once participants are more aware, they may feel anxious or nervous because they hold more responsibility for taking action.

Qualitative findings indicate that although many participants felt confident in their knowledge and awareness of white privilege, they learned more than they had expected. The program also had a considerable impact on many participants and how they perceive white privilege and their role in breaking it down. Similar to the study by Delano-Oriaran and Parks, many participants felt that the “safe space” created in this program helped them feel more comfortable and willing to learn about white privilege (Delano-Oriaran & Parks, 2015). Furthermore, comparable to the study by Abrams and Gibson, participants were able to overcome their defensiveness surrounding white privilege once they better understood the concept (Abrams & Gibson, 2007).

### **Implications for Social Work**

This multi-method approach highlighting the social work ethical principles of service, social justice, and competence will be incredibly valuable to the field of social work (Code of ethics, n.d.). This program can be implemented in micro, mezzo, and macro social work. First, individual social workers can use this to improve their own understanding of white privilege, racism, and their impact within all client populations. Constantly working to be culturally competent is a social worker’s responsibility, and this would contribute to that process. Social workers must acknowledge the problems and their contribution to them before they can fully help solve them. Second, it can also be implemented within the social work field to teach clients, coworkers, and other groups within a community through classes, seminars, and conversations. It would work towards

a change within these organizations to then create an overall societal change. Lastly, this project could contribute to change within policy and legislation, specifically those regarding diversity training. Although now revoked by President Biden, Donald Trump's Executive Order "Combating Race and Sex Stereotyping" prohibited federal contractors, agencies, grant recipients, and military from using "workplace training programs" that promote "the existence of concepts" like white privilege (*Combating Race and Sex Stereotyping*, 2020). The findings from this study would help future lawmakers and politicians combat harmful and racist policies like this by proving that teaching people about white privilege is beneficial in bringing about an anti-racist society.

### **Impact on Literature**

Expanding the literature surrounding white privilege will provide individuals, including social workers, tools to explore different perspectives on cultural competency and anti-racism endeavors. The findings from this study will have a significant impact on this literature because of the positive effect the innovative multi-method approach had on HWFS, a population with little previous research. The Program to Increase Understanding of White Privilege will serve as a resource and outline for teaching about white privilege and its role in racism.

### **Limitations**

Limitations of this study became apparent as it progressed. First, the small sample size ( $n = 23$ ) limited the amount of analysis possible when testing the Program to Increase Understanding of White Privilege. Even with the extensive recruitment procedure, recruiting participants proved to be a difficult task, resulting in the small sample size. Although one of the features of this study was the use of a smaller sample

size so that the program could be applicable to university classes, the researcher realized that the minimal amount of participants actually contributed to a less diverse group of people available to study. In this study, “less diverse” means a group of participants who maintained similar opinions regarding white privilege and who were not diverse in race and gender. Significant change following the program was expected. However, when participants already acknowledge the existence of white privilege and score higher on the WPAS, a large change is not possible. Another limitation was the virtual aspect of the program. Although it was more convenient for individuals to join the online platform, many participants mentioned that discussion was difficult and limited.

### **Conclusion**

The continuation of racism, inequality, and oppression are enabled with the denial and misunderstanding of white privilege. With a goal to contribute to anti-racist change on the University of Arkansas campus, this project studied a program teaching about white privilege and its effects to participants within Historically White Fraternities and Sororities. Findings from this study indicate that the Program to Increase Understanding of White Privilege is beneficial in increasing awareness and knowledge of white privilege and its impact on racism. Furthermore, the findings back up the need for additional research with a larger sample size, more diverse demographics and mindsets among participants, and an in-person implementation of the program.

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**Appendix A**

**Social Identity Groups**

Identify the groups that you belong to and choose where that group is located on each spectrum.

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**Race**

(Asian, African-American, Hispanic, Native American, Caucasian, etc.)

Oppressed ←————→ Privileged

**Ethnicity/Culture**

(Italian, Puerto Rican, Navajo, Jewish, Mexican, Nigerian, etc.)

Oppressed ←————→ Privileged

**Skin Color**

(Lighter Skin, Darker Skin, etc.)

Oppressed ←————→ Privileged

**Biological Sex**

(Male, Female, Intersex)

Oppressed ←————→ Privileged

**Gender Identity**

(Cisgender, Transgender, Gender Neutral, Non-binary, etc.)

Oppressed ←————→ Privileged

**Sexual Orientation**

(Heterosexual, Lesbian, Gay, Bisexual, etc.)

Oppressed ←————→ Privileged

**Class**

(Upper, Middle, Lower, etc.)

Oppressed ←————→ Privileged

**Ableness/Disability**

(Able Bodied, Physical Disability, Mental Disability, Learning Disability, etc.)

Oppressed ←————→ Privileged

**Religion**

(Judaism, Christianity, Islam, Atheism, Buddhism, etc.)

Oppressed ←————→ Privileged

**Age**

(Young, Middle, Old, etc.)

Oppressed ←————→ Privileged

## Appendix B

### Qualitative Individual Interview Questions

1. Can you comment on whether this experiment has impacted you? If so, can you give specific examples of how it has impacted you?
2. Do you perceive that this experiment increased your awareness and acceptance of white privilege? If so, can you give specific examples of how you have been able to view race, racism, privilege, discrimination, etc. through this lens of awareness and acceptance.
3. After this experiment, do you believe that it is important to be aware and accept white privilege? If so, in your opinion, why is it important for you specifically to be aware and accepting of white privilege?
4. Did you participate in the cultural reflective assignment during this experiment? If so, how did it make you feel? Did it help you understand white privilege better?
5. Can you give me specific examples of how you have reacted or responded to a circumstance where oppression or discrimination was apparent since you have participated in this experiment?
6. Did this experiment compel you to take anti-racist action on the University of Arkansas campus? If so, what are things that you want to do to create a less racist campus community?
7. What do you see as the strengths of this experiment?
8. Is there anything about this experiment you might change so it can better achieve its goals?
9. What might you say to someone if they are confused about what white privilege is and how it relates to racism, discrimination, etc.?
10. What aspects of this experiment were the most helpful in understanding white privilege?