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Teaching White Privilege at a Southern University: A Multi-Method Approach

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Teaching White Privilege at a Southern University: A Multi-Method Approach

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Abstract

Fueled by individual and systemic prejudices, racism continuously cycles through American society. Eliminating racism begins with education and awareness on all societal levels. Denying the existence of privilege, specifically White privilege, allows people to ignore racial inequalities and aids in the perpetuation of injustice. This study focused on educating students at a southern university about privilege, oppression, racism, and discrimination with the goal of contributing to a less racist campus. A similar program developed and implemented in a previous study by the researcher was adapted for online modules. These four online modules consisted of presentations, activities, videos, speakers, and reflective questions. Mixed methodology of pretests, posttests, and optional individual qualitative interviews were utilized to analyze the effectiveness of the program and changes in participants' perceptions of privilege. Ultimately, the completion of this program resulted in an overall significant positive change among participants, indicating an increase in understanding of privilege, motivation towards anti-racist action, and new perspectives regarding privilege, oppression, and racism.

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Introduction

Racism in the United States spans generations, systems, policies, and individuals. Trickling down from societal institutions to the individuals within those systems, its complex and pervasive nature consistently impacts millions of lives. Although the term may seem obscure to many, racism's detrimental effects are obvious when looking at the experiences of individuals within minority groups. From microaggressions, to blatant racist remarks, to disproportionate healthcare, to police brutality, racism presents itself in many ways. The malicious cycle of racism is often fueled when those given authority over systems continue to promote racist ideals through speech, actions, and policies (Bell, 2019). This connection between systemic and individual racism is acknowledged in Oluo's definition of racism as "a prejudice against someone based on race, when those prejudices are reinforced by systems of power" (Oluo, 2018, p. 27). While people of color experience varying degrees of racism; others have the privilege to ignore its existence and never experience its repercussions. To eliminate racism, we must begin to implement education, empathy, and awareness at systemic levels.

The value of social justice is dominant in the social work field. Social workers strive for social change "on behalf of vulnerable and oppressed individuals and groups of people" (*National Association of Social Workers*, n.d.). This social change derives from the acknowledgement that societal systems promote both oppression and privilege among different groups. Social work programs teach future social workers about the structures that create privilege in hopes that they will work towards dismantling institutional racism (*CSWE statement on Social Justice*, n.d.). The connection between understanding privilege and oppression and the perpetuation of racism is evident. It is necessary for individuals within and outside of social work

to strive towards acknowledging, understanding, and deconstructing privilege, specifically White privilege.

 Identifying a lack of research on diversity programs within southern states, this multi-method program was implemented at the University of Arkansas. Although educating individuals on racism, privilege, and diversity is one of the first steps towards generating change within systems, many Arkansas politicians are continuously attempting to ban trainings, initiatives, and classroom discussions regarding these topics (Associated Press, 2021; Demillo, 2021). In 2020, the makeup of Arkansas legislators consisted of 89% White/Caucasian, 11% Black/African American, 1% Hispanic/Latino, and 76% Republican (Wolf & Zoch, n.d.). The lack of racial diversity and the tendency towards political conservatism within the Arkansas legislator could be a few of the reasons behind the opposition to conversations about privilege and race (Brad et al., 2019; Knowles et al., 2014). It is important to provide and study these types of programs in Arkansas, especially at a university where approximately 74% of the student population is white (*Research analytics*, n.d.). This research will provide a multifaceted concept that can be implemented in universities, encourage students to explore different perspectives and anti-racism endeavors, and serve as a resource and outline for teaching about privilege and its role in racism.

Research Project

 This research project focused on educating students at a southern university about privilege, oppression, racism, and discrimination. The initial goal of increasing awareness and understanding of privilege, specifically White privilege, will hopefully lead to a change towards anti-racist action on the University campus. Using a similar program designed and implemented in a previous study by the researcher, this continuation contributed to the validity of the program (Browning, 2021). It further evidenced the effectiveness of an online format for teaching about

privilege. The previous program was conducted through two Zoom sessions "consisting of a presentation, experiential exercise, and discussion, and two optional reflective written assignments" (Browning, 2021). For this current thesis project, the previous developed program on privilege was adjusted and executed through the Blackboard platform in the form of four modules. These modules contained the same content used in the first study. Utilizing a mixed methods study with pretests, posttests, and semi-structured qualitative interviews, the researcher analyzed the impact of both programs.

While the previous study recruited participants from Historically White Fraternities and Sororities (HWFS) at the University of Arkansas, this study recruited participants from all undergraduate, graduate, and doctoral programs within this university. Prior to the initial study created by Browning (2021), the combined methods for the program had never been implemented to teach college students about White privilege. The literature has been limited regarding research utilizing multiple methods to encourage an increase in awareness and understanding of privilege and oppression, especially at a southern university.

Literature Review

White Privilege and Role in Racism

White privilege is a term that is widely misconstrued and misunderstood. Peggy McIntosh (2019) defines White privilege as "an invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious" (p. 1). White privilege means that White people experience benefits because of their skin color that they are generally not aware of. Examples range from seeing individuals of their own race widely represented in media to knowing that race will not negatively influence an interaction with an authority figure or their ability to get a job (Brad et al., 2019). Denying the existence of these

seemingly invisible and structural advantages allows White individuals to ignore racial inequalities and their own part in those inequalities' continuation (Hartmann et al., 2009). Many White people who fail to acknowledge the differences between their own and people of colors' lived experiences, attribute all success to simply hard work and dedication. In doing this, they are disregarding the structural and everyday disadvantages that people of color encounter and that may hinder one's success (Hartmann et al., 2009). This "color-blind ideology," or failure to acknowledge White privilege, contributes to the denial and perpetuation of racism (Hartmann et al., 2009).

A simple mention of White privilege may immediately prompt hostility, defensiveness, or guilt among many individuals (Knowles et al., 2014). The existence of White privilege is often denied by those who benefit from it (Knowles et al., 2014). These reactions to the term are generally the result of misinformation and politically charged rhetoric (Brad et al., 2019). White privilege, race, and racism tend to be divisive topics between members of different political parties and opinions, creating a combative environment where beneficial and collaborative discussion is rare (Brad et al., 2019). Many individuals who identify as conservative possess an idea that White privilege threatens their core values and results in backlash, mocking, and denial of the term (Brad et al., 2019; Knowles et al., 2014). On the contrary, generally individuals who identify as liberal are more open to learning about these terms and the ideas behind them (Brad et al., 2019).

Knowles et al. (2014) examined three main responses White individuals have when coping with the construct of White privilege. These consist of denying existence of, distancing themselves from, and dismantling systems that create White privilege (Knowles et al., 2014). Through the denial of White privilege, White individuals can view their accomplishments as a

result of solely self-competence, dismiss the need for affirmative action initiatives, and contribute to the prevailing racial inequity (Knowles et al., 2014). Distancing from White privilege presents as White individuals distancing themselves from their White identity. Knowles et al. (2014) explains that this coping mechanism allows White people to "reassure themselves that White privilege, if it exists, does not affect them". They may also disassociate with others within their racial group to further deemphasize the influence of race in their own lives (Knowles et al., 2014). The last reaction discussed by Knowles et al. (2014) includes dismantling and reducing privilege within the White population. This consists of supporting behaviors and policies that recognize and strive to eliminate racial inequalities and White privilege (Knowles et al., 2014). Individuals who respond in this manner are those who are aware and understand what White privilege is and desire to work towards decreasing racism within their lives, communities, and societal systems.

Programs to Address Privilege

Approaches that many studies have used to teach university students on White privilege include presentations, discussions, lectures, and videos (Cebulak & Zipp, 2019; Garriott et al, 2016; Goldstone, 2013; Paone et al., 2015; Soble, 2011). While most studies used one approach (Boatright-Horowitz et al., 2013; Cooley et al., 2019; Samuels et al., 2003), a few combined approaches (Boatright-Horowitz et al., 2012; Browning, 2021; Goldstone, 2013). Two different methods were used by Goldstone (2013) at a southern liberal arts college where students watched the documentary, *The Color of Fear.* The students then wrote an essay over what it means to be White and these responses were analyzed. Many of the White students did not understand the assignment and why they were doing it. The professor discussed that those students had never thought about their whiteness in that way before. Whereas most of the Black students knew

exactly what to write. The professor explained that for her White students to begin to empathize with Black characters in books from the class, they must understand their White privilege (Goldstone, 2013). Similarly, an antiracism module was implemented into a Psychology course and researchers examined students' reactions to learning about White privilege (Boatright-Horowitz et al., 2012). The study found that a majority of the White students felt guilty and uncomfortable when learning about White privilege. Many students were also surprised to hear about these topics, correlating with the previous research's findings that they had not thought about White privilege or their White identity before. Boatright-Horowitz et al. (2012) found that the feeling of being "personally attacked" was associated with a student's failure to understand White privilege (p. 893). Once individuals experience these negative emotions when learning about privilege and race, it is often more difficult to overcome them and continue learning (Delano-Oriaran & Parks, 2015).

Many studies have occurred in classes specifically designed to educate students on race, privilege, and diversity, and were assessed via surveys or assignments within these classes. As these classes are either held in-person or online, it has been shown that there is no significant difference among students' increase in awareness of diversity issues between the two formats (Stauss et al., 2018). One diversity course used quantitative surveys and found an increase in students' awareness of White privilege and racism, and support for affirmative action (Case, 2007). Another finding from Case (2007) was that students perceived an increase in White guilt after the course. Exploring increases in both positive and negative reactions to learning about White privilege is essential in understanding the effectiveness of courses. Another study came from a teacher's point of view. Ukpokodu (2008) examined aspects of teaching about privilege and racism that are the most effective from the teachers' points of view. The findings indicated

that online diversity courses are most successful when they involve interactive activities, encourage discussion, and consist of relative and appropriately rigorous content (Ukpokodu, 2008). Although this article discusses how teachers will be able to implement these factors into their classrooms, students may engage differently than professionals in the field, and will possibly find different aspects more helpful when learning about these concepts.

The original program adapted for this project used methods consisting of videos, presentations, group discussions, interactive activities, reflective assignments, and speakers (Browning, 2021). This study found that the implemented program had "an overall positive effect on over half of the participants," meaning those participants gained an increase in awareness and understanding of White privilege (Browning, 2021). This program also provided participants with a more complex awareness, the ability to push past discomfort and learn about their own privilege, and initiate conversations with others about the topics (Browning, 2021). Limitations of the original program included a lack of diversity among participants' races and genders, participants maintaining similar previous opinions regarding White privilege, and a small sample size of 23 participants. The current study attempted to overcome these limitations with more diverse participants and a larger sample size.

Methods of Teaching Privilege

Much of the denial, guilt, and shame that surrounds White privilege are the result of individuals misunderstanding the term. In a study interviewing White men in fraternities, Cabrera (2014) found that they mainly created their own meanings for racism and privilege from their perspectives and lived experiences, failing to acknowledge and inquire about outside definitions or others' experiences. This allowed the men to downplay and invalidate others' experience of racism, minimizing the effects of racism on people of color. However, the

researcher found that throughout college, these beliefs and feelings of "reverse racism" continued to increase (Cabrera, 2014). Their misunderstanding and denial of their own privilege and others' oppression led to more racism and injustice. To overcome this and work through other negative feelings that accompany the misunderstanding, individuals need to be educated in a non-blaming way (Delano-Oriaran & Parks, 2015). Once students overcome the defensiveness and confusion often felt towards these concepts, they are generally able to understand its relevance within society (Abrams & Gibson, 2007).

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). Boatright-Horowitch et al. (2013) gives evidence to this by encouraging students to go through McIntosh's list of White privileges and rate their agreement that each of the privileges exist today. Unlike the other research mentioned, this article does not state that the participants felt guilty or blamed after the activity, but instead were more aware of racism and willing to engage in organizations that would help to reduce racism (Boatright-Horowitz et al., 2013). Further using the concept of a simple intervention, Soble (2011) used a brief video intervention to increase White students' awareness of privilege and racism. Researchers found that this simple intervention resulted in an increase in racial awareness and White empathy and guilt (Soble, 2011).

When a space is created where individuals can have conversations about White privilege without feeling ashamed or uneducated, they are more willing to try and understand the term and relate it to their own lives (Delano-Oriaran & Parks, 2015). A research study that taught students about privilege and color blindness found the comprehension to be the most successful when taught through cooperative learning group exercises (Cebulak & Zipp, 2019). This safe space of

collaboration allowed students to feel supported and listened to. Unlike many other research studies, Cebulak & Zipp (2019) found that recognition and understanding of White privilege increased more among White individuals in "racially mixed" groups than White individuals in "all White" groups. Similar findings regarding the importance of a safe space when discussing and learning about privilege were found in a study conducted at a medical center (Alexis et al., 2019). With employees having a range of understanding of privilege and racism, many first experienced denial. However, when learning in a comfortable atmosphere, many of the participants gained new levels of racial and privilege awareness (Alexis et al., 2019).

Program

The original program developed by Browning (2021) used many different methods based on previous literature and a structure for the program that was found to be effective in teaching about White privilege, oppression, race, and racism. The program aimed to teach about these topics with judgement-free and open conversations so that the participants would begin to understand White privilege without becoming defensive (Browning, 2021). Like the researcher above (Delano-Oriaran & Parks, 2015), the current program presented White privilege and related topics as simple definitions before providing deeper content allowed the participants to ease into the program and feel safe in the conversation (Browning, 2021; Delano-Oriaran & Parks, 2015). Additionally, the program used the effective model of education, activity, and reflection in its structure (Browning, 2021; Lovell, 2015). The goals of this program included: "1) encouraging and helping participants feel more comfortable and safer 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" (Browning, 2021, p. 10). The original program was implemented

through two, two hour-long sessions on the virtual Zoom platform. Each session utilized components of a presentation, activity, and discussion (Browning, 2021). Participants were also encouraged to complete two optional reflective written assignments on the Google Forms platform (Browning, 2021).

Modules on Privilege

The Modules on Privilege adapted the previous program to online modules on the Blackboard platform using the same research, goals, and format. The four self-paced modules used the activities previously implemented, videos of the Zoom presentations, the videos shown throughout the previous program and optional reflective assignments, and videos of the speakers in the previous program. The modules also contained the reflective questions used as discussion prompts in the original program, including space for participants' written responses. Additionally, a discussion board was added to the modules for participants to ask questions or discuss the topics with other participants throughout their completion of the program. To verify that participants were completing all activities within the modules, each part would only open when the previous aspect was completed. **Table 1** shows an outline of the modules with descriptions of the activities and goals.

The first module taught the definitions and history of privilege and racism in the United States through the *Shadow of Hate* documentary and presentations. The Social Identity Groups activity presented in this module encouraged participants to identify the social identity groups they belong to. They were then asked to determine "where that group as a whole is located on a spectrum with oppression and privilege placed on opposite sides" (Browning, 2021, p.10). This activity is located in **Appendix A**. Although not optional if a participant wanted to complete this program, the second module contained the optional reflective assignments from the original

program. It consisted of five questions that prompt participants to reflect on a time when they have noticed their own or someone else's White privilege (Browning, 2021). Additionally, the second module contained two short videos about racism within real estate and racist policies related to Islamophobia. The third module aided participants in searching for examples of privilege in their own lives and understanding the importance of recognizing it. This module included presentations, videos of Tim Wise, and an activity where participants reflected on Peggy McIntosh's "Daily Effects of White Privilege" list (McIntosh, 2019). The fourth module contained videos of three speakers that presented during the original program. These three individuals shared what they thought participants can do once they understand White privilege and discussed personal experiences with privilege, racism, and discrimination (Browning, 2021).

For their completion of the Modules on Privilege, participants received a Certificate of Completion presented by the University of Arkansas School of Social Work. If the participant chose to complete the pretest and posttest, their name was entered into a drawing with four $25 gift cards. No additional benefits were provided other than the increase in participants' understanding of privilege and the consequential anti-racist endeavors on the University campus.

Table 1. *Modules on Privilege Outline* (Browning, 2021)

Aspect of Program	Activity		Goal
Module One	1. *Shadow of Hate* documentary		To educate participants on the history of intolerance and racism in America.
	2. Reflective questions and written responses		To encourage participants to begin reflecting on how the history of racism affects the U.S. today.
	3. Presentation of definitions and examples of types of racism: systemic, institutional, interpersonal, and internalized		To provide participants with examples of present day racism in America.
	4. Presentation of definitions related to privilege, White privilege, oppression, and race		To educate participants on the terminology surrounding the concept of White privilege.
	5. Social Identity Groups activity		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 on social location.
	6. Reflective questions and written responses		To encourage participants to reflect on their own perceptions of social identity, privilege, and oppression and how it might affect their actions.
Module Two	1. Five short answer personal reflection questions		To encourage participants to reflect on their recognition and understanding of White privilege in relation to their own lives.
	2. Good Morning America "Real estate agents caught on camera discriminating against minorities" video with reflective questions and written responses		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.
	3. Video portraying Islamophobia in America and the impact of racist politics and policies within the Muslim community with reflective questions and written responses		To encourage participants to examine their own biases and how they, along with White privilege, can affect others.

Table 1 (Cont.). *Modules on Privilege Outline* (Browning, 2021)

Aspect of Program	Activity	Goal
Module Three	1. Presentation over the importance of recognizing, acknowledging, and understanding White privilege	To aid in participants' understanding of how recognition and oblivion of White privilege affects racism and discrimination.
	2. Presentation over what participants can do once they understand White privilege	To provide participants with practical ways in which they can work towards an anti-racist community after acknowledging White privilege.
	3. "Tim Wise on the Legacy of Institutionalized Racial and Ethnic Discrimination" video	To inform participants of the reason why everyone should take responsibility for past and present racism and discrimination.
	4. "Tim Wise on Passive Formulation of Racism, Patriarchy and other Forms of Supremacy" video	To educate participants on how racism and White supremacy passively form and how to break it down.
	5. Reflective questions and written responses	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.
	6. "Daily Effects of White Privilege" activity	To provide participants with "real-life" examples of White privilege and find correlations within their own lives.
	7. Reflective questions and written responses	To aid the participant in processing their feelings after the previous activity and relate the examples to their lives.
Module Four	1. Three speakers	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.
	2. Reflective questions and written responses	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.

Method

Purpose of Study

The purpose of this study was to explore the impact of a program created to increase awareness and understanding of privilege among students at a southern university. Researching an adaptation of a previous program by Browning (2021), this study also used a similar mixed methodology of pretests, posttests, and individual qualitative interviews to analyze the effectiveness of the program. The pretests and posttests provided the researcher with information regarding the participants' levels of understanding of privilege and racism. The individual qualitative interviews were used to examine the impact of the program on participants and changes in their perceptions. The University of Arkansas' Internal Review Board (IRB) approved the methods of data collection for the previous study and allowed that approval to be utilized for this research as well (see **Appendix B**). An informed consent was placed at the beginning of the online pretest and by completing the pretest, participants gave their implied consent to participate in the study. The informed consent was read again for participants at the beginning of the qualitative interviews. Participants' identities remained anonymous in pretest and posttest responses.

Participant Recruitment

This study was conducted among undergraduate, graduate, and doctoral students at the University of Arkansas. Recruitment was conducted through emails sent by the researcher. These emails were distributed to professors within DEI, social work, business, and other majors to forward to their students. They were also sent to leadership within the Greek Life Interfraternity Council (IFC) and Panhellenic Council. Additionally, the email was uploaded to the university-wide daily newsletter for 3 weeks. This email consisted of four sections: 1) the researcher

introduction, 2) the purpose and structure of the program, 3) the benefits of participation, and 4) the link to an online interest survey. Out of the 96 individuals interested in participating in the program, 61 completed the pretest, and 38 completed all four modules and the posttest. Demographic information collected from the pretests of the 38 participants are shown in **Table 2**. 8 of the participants who completed the program, took part in the optional qualitative interviews.

Data Collection

A mixed-methods research approach was utilized to explore the effectiveness of the implemented online program. The pretest and posttest utilized for this study consisted of demographic questions and three subscales taken from the White Privilege Attitude Scale (WPAS). Out of the original four subscales of the WPAS, this study examined participants responses to the program using the following three subscales: 1) Willingness to Confront White Privilege, 2) Anticipated Costs of Addressing White Privilege, and 3) White Privilege Awareness. The White Privilege Remorse subscale was not used in this study because the questions within it were aimed towards only White individuals (Pinterits et al., 2009). As race was not an eligibility factor in this study, this subscale would not have been applicable to some of the participants. The WPAS questions from the pretest and posttest can be seen in **Table 3**. The WPAS was completed through an online survey on the Blackboard platform by participants before and after completing the four modules. Pinterits et al. (2009) created and tested the WPAS throughout three studies. The factors and scale were developed in Study 1 (n = 250) (Pinterits et al., 2009. Study 2 (n = 251) found 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 through 30-minute, semi-structured, interviews to further explore participants' perceptions of the program and its impact. The researcher conducted the interviews through the online Zoom platform for 8 participants. These qualitative questions are located in **Appendix C**.

Data Analysis

The researcher utilized 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 where the participants select responses on a 6-point Likert-type scale ranging from 1 (*strongly* disagree) to 6 (*strongly* agree) that best correlate with their thoughts (Pinterits et al., 2009). The 22 items from the WPAS in the pretest and the identical items in the protest were matched for each participant. In order to analyze the changes between the pretest and posttest questions, a paired sample t-test compared the means of the two different data sets. A paired sample t-test was used in this study because of its effectiveness when finding differences between two variables of the same subject (Paired T-test., n.d.). To accurately assess the data in the paired sample t-test, the responses were changed in the codebook 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 and an accurate analysis 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 3**. After analyzing the individual questions, the researcher performed a paired sample t-test on the average rating scores of the pretests and posttests. The results can be seen in **Table 4**. Additionally, paired sample t-tests were used to examine the changes among groups of participants who associate with different political parties (presented in **Table 5**) and groups that range in previous experience with courses related to privilege, diversity, or inclusion.

The qualitative interviews were transcribed by the researcher before analysis. The researcher read the transcripts and used the Grounded Theory technique to identify initial themes, select core themes, and then find subthemes and similarities among them (Chun Tie et al., 2019). Additionally, the researcher coded using highlighters on the pdf transcript, taking notes throughout the process. By keeping an audit trail, the researcher increased the rigor of the qualitative findings. Documentation of the data collection and coding process was maintained. These processes aided the researcher in exploring the individualized experiences of participants.

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Findings

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Quantitative Findings

As seen in **Table 4**, there was an overall significant and positive change between the pretests and posttests. Additionally, there were significant differences within nine questions seen in **Table 3**. These positive significant changes appeared in questions regarding the desire to, curious how to, and action taken to dismantle White privilege and the social structures that promote it. The significant changes also emerged in questions examining participants' feelings towards exploring Whiteness and accepting responsibility to change White privilege. When paired sample t-tests were performed on groups of participants associated with different political parties in **Table 5**, there were positive changes among all groups. However, the only significant positive change appeared among participants associated with the democratic party. Additionally,

the paired sample t-tests used to explore changes among participants who have or have not taken a course/s related to privilege, diversity, or inclusion in **Table 6**, found significant positive changes among both groups. However, there was a greater change among the group of participants who has previously taken one of these courses.

Table 2. *Participant Demographics*

Variable	Frequency	%
Age		
18-20	11	28.9
21-25	11	28.9
26-35	6	15.8
36-45	5	13.2
46-55	3	7.9
56-65	2	5.3
Gender Identity		
Male	6	15.8
Female	31	81.6
N/A*	1	2.6
Year in School		
Freshman	3	7.9
Sophomore	3	7.9
Junior	8	21.1
Senior	10	26.3
Graduate School	7	18.4
PhD Program	5	13.2
N/A*	2	5.3
Race/Ethnic Background		
African American/Black	2	5.3
White/non-Hispanic	27	71.1
Asian	2	5.3
Hispanic	1	2.6
Two or More Ethnicities**	5	13.2
N/A*	1	2.6
Political Party		
Democratic	17	44.7
Republican	5	13.2
Independent	9	23.7
Other	7	18.4
Taken Related Course/s		
Yes	23	60.5
No	15	39.5

*Students responded with N/A as answer to demographic question in survey
**Includes the following responses: Hispanic and American Indian, White and Middle Eastern non-Arab, White and Hungarian Native, Hispanic and White, American Indian and White

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

	Score				
	Pre	Post	*t*	*Sig.*	*df*
I intend to work toward dismantling White Privilege.	4.00 (1.013)	4.53 (.603)	-3.313	.002*	37
I want to begin the process of eliminating White Privilege.	4.11 (.863)	4.50 (.647)	-3.081	.004*	37
I take action to dismantle White Privilege.	3.19 (.938)	3.73 (.962)***	-3.235	.003*	36
I have not done anything about White Privilege.**	3.39 (1.128)	3.74 (.978)	-1.966	.057	37
I plan to work to change our unfair social structure that promotes White Privilege.	3.87 (1.166)	4.45 (.645)	-3.656	.001*	37
I'm glad to explore White Privilege.	3.84 (1.242)	4.53 (.762)	-3.422	.002*	37
I accept responsibility to change White Privilege.	4.18 (.955)	4.45 (.921)	-2.135	.039*	37
I look forward to creating a more racially equitable society.	4.71 (.611)	4.71 (.515)	.000	1.000	37
I take action against White Privilege with people I know.	3.55 (.978)	3.76 (.883)	-1.243	.222	37
I am eager to find out more about letting go of White Privilege.	4.24 (.998)	4.29 (.956)	-.404	.689	37
I don't care to explore how individuals supposedly have unearned benefits from being white.**	4.45 (.795)	4.76 (.490)	-2.229	.032*	37
I am curious about how to communicate effectively to break down White Privilege.	4.42 (.793)	4.63 (.589)	-2.086	.044*	37
I am anxious about stirring up bad feelings by exposing the advantages that White people have.**	2.68 (1.526)	3.03 (1.585)	-1.348	.186	37
I worry about what giving up some White Privileges might mean for me.**	3.82 (1.205)	3.92 (1.323)	-.520	.606	37
If I were to speak up against White Privilege, I would fear losing my friends.**	3.68 (1.491)	3.58 (1.388)	.467	.644	37
I am worried that taking action against White Privilege will hurt my relationship with White people.**	3.53 (1.538)	3.55 (1.554)	-.108	.914	37
If I address White Privilege, I might alienate my family.**	3.29 (1.769)	3.21 (1.647)	.357	.723	37
I am anxious about the personal work I must do within myself to eliminate White Privilege.**	3.21 (1.473)	3.08 (1.715)	.4	.647	37
Everyone has equal opportunity, so this so-called White Privilege is really white-bashing.**	4.58 (.976)	4.82 (.692)	-2.476	.018*	37
White people have it easier than people of color.	4.16 (1.346)	4.13 (1.545)	.095	.925	37
Our social structure system promotes White Privilege.	4.58 (.858)	4.61 (1.001)	-.190	.850	37
Plenty of people of color are more privileged than White people.**	4.13 (1.018)	4.37 (.913)	-1.781	.083	37

Note. Standard Deviations appear in parentheses.
* p < .05
** recoded questions
***1 participant failed to answer this question

Table 4. *Pre-posttest White Privilege Attitude Scale Average Rating Score Results*

	Score			
	Mean	N	*t*	*Sig.*	*df*
PreTest	3.89 (.525)	38			
PostTest	4.11 (.457)	38			
PreTest - PostTest			-3.231	.003*	37

Note. Standard Deviations appear in parentheses
* p < .05

Table 5. *Pre-posttest Political Party Associations Average Rating Score Results*

	Score				
	Mean	N	*t*	*Sig.*	*df*
Democratic					
PreTest	3.89 (.495)	17			
PostTest	4.19 (.377)	17			
PreTest - PostTest			-3.351	.004*	16
Republican					
PreTest	3.55 (.684)	5			
PostTest	3.72 (.572)	5			
PreTest - PostTest			-0.780	.479	4
Independent					
PreTest	4.03 (.434)	9			
PostTest	4.15 (.460)	9			
PreTest - PostTest			-0.776	.460	8
Other					
PreTest	3.98 (.590)	7			
PostTest	4.13 (.463)	7			
PreTest - PostTest			-1.005	.354	6

Note. Standard Deviations appear in parentheses
* p < .05

Table 6. *Pre-posttest Privilege, Diversity, or Inclusion Courses Average Rating Score Results*

	Score				
	Mean	N	*t*	*Sig.*	*df*
Have taken a course/s related to privilege, diversity, or inclusion					
PreTest	3.98 (.514)	23			
PostTest	4.16 (.487)	23			
PreTest - PostTest			-2.365	.027*	22
Have not taken a course/s related to privilege, diversity, or inclusion					
PreTest	3.76 (.533)	15			
PostTest	4.02 (.437)	15			
PreTest - PostTest			-2.155	.049*	14

Note. Standard Deviations appear in parentheses
* p < .05

Qualitative Findings

Multiple themes emerged from the eight qualitative interviews conducted following the

program implementation. The themes will be presented that came from the interview questions:

(1) impact of program on participants, (2) participants' feelings during program, (3) participants'

changed perceptions regarding privilege, (4) strengths of program, and (5) participants'

responses and anti-racist action following program. Common themes within these sections were

then found.

Impact of Program on Participants

      Theme 1: New language. Understanding the concepts related to privilege begins with

knowing definitions and examples of these terms (Delano-Oriaran & Parks, 2015). According to

interviews, this program conceptualized the terms and made them seem more concrete for

participants to grasp. Many participants (n = 5) felt that the relatable language utilized in this

program made the concepts less abstract. Additionally, they explained that the provision of real-

life examples and prompts encouraging them to relate their own lives to the concepts made it

more personal and easier to understand. This is presented in Participant 6's statement regarding

the "Daily Effects of White Privilege" Activity:

> There was one point where it had us do an inventory and it was a list of White privileges, asking 'do you experience this, yes or no?' And by applying it to myself, it was, it made it so much easier to think about and to understand because it felt more tangible. And so I think to me, that was the part that was most beneficial.

This program further provided participants with the verbiage to have conversations with

others about White privilege and related terms. Many participants (n = 4) expressed that by

having the language to discuss privilege, they now feel more confident in initiating and

responding to discussions regarding these topics. The newfound ability and importance of

knowing how to converse about privilege is displayed in Participant 4's statement:

> I definitely feel like now I have the language and the courage to respond… I think it helped me kind of, again, come up with the language and the understanding, a better understanding, of the privilege I have… I think that knowing how to acknowledge it and to respond is huge. Rather than just feeling like, 'Oh, this is bad. I don't know what to do'… I just feel like I have the language to be able to have a conversation about it, right? Whereas I don't know that I did before or that I was willing to learn that language. So I think for me, a big piece of it has been being able to open up that discussion.

Theme 2: New knowledge. Many participants (n = 8) reflected on their increase in knowledge regarding privilege, oppression, and racism. This program led to a greater understanding of the topics, especially White privilege and its role in racism. Participants were able to use this expansion of knowledge to reflect on their prior perceptions of the concepts. Those (n = 4) who held previous negative outlooks on White privilege were able to see it from a different and less defensive perspective. Participant 6 explained this change:

> It increased my understanding of what White privilege is because I had a different understanding. I felt like it was a slap in the face to white people. And now I realize, no, it's not. It's, it's about being aware and trying to bring everybody up to, to where we are. It's just, it's a term that had a different meaning to me.

Additionally, Participant 8 described her learning experience during the modules. She stated, "it really just allowed me to learn more… I learned more on how to advocate for a change in the situation of racism or other things of that nature".

Some participants (n = 6) were further surprised that they had not learned about topics such as the history related to racism in prior courses or had learned inaccurate stories. An increase of awareness surrounding the racist history of the United States shocked many participants because they felt like they should have known more prior to this program. While some had simply not known details about certain historical events, others did not know anything about those events. This was a common theme when participants described the impact of the *Shadow of Hate* documentary in Module One. Regarding her lack of knowledge prior watching the documentary, Participant 5 stated:

> I know how oppression works in theory. I know a lot of the laws that are in place, stem from our racist past and stem from slavery and Jim Crow laws, but I didn't know some of the events that were discussed… especially like the massacres. I didn't know about those. I knew that they had happened in general, but I didn't know the specifics.

Participant 4 also explained her reaction to watching the documentary:

I didn't know that information. I felt like it just seemed, it just seemed so important and I don't know why I didn't know some of those things… It really just made me think a lot about like what I don't know about history, and how what I do know is inaccurate. You know, I grew up in Oklahoma and I wasn't taught, I don't think I was really taught the real story. So it was definitely impactful for me.

Theme 3: Self-reflection. Throughout the modules, the presentations, videos, activities, and questions are designed to influence self-reflection among participants. Learning about the topics of privilege, oppression, and racism are important first steps. However, to work towards anti-racist action and dismantling of privilege, reflection is also necessary (Lovell, 2015). This program gave participants a space to reflect on their own perspectives and identities related to privilege. Many (n = 5) reflected on how their racial identity impacts their perception of and response to privilege. This is depicted in Participant 4's brief statement, "I think it's just, again, as a white female in America, I think it made me take a really hard, fast look at myself and my actions."

Many participants (n = 7) recognized that as they proceeded through the reflection questions in the modules, their understanding of privilege improved. This further evidences the impact of reflection on participant's comprehension of privilege. Another common theme was the initial resistance or dread that accompanied the areas of self-reflection. When explaining how the reflective pieces within the modules made her feel, Participant 6 explained:

I didn't expect to have to do it. Not in a bad way, I just realized that I was going to have to really pull myself into it… If you read my reflections and follow, you know, through time, my reflections kind of started out where my mind was. And then I feel like my reflections were expressing my misunderstandings and my improved understanding towards the end. So, I'm glad that we, we did it.

Participant 2 discussed how her initial reactions to the reflection questions changed as she went through them in her statement:

I honestly, at first, I thought I was going to be really annoyed with it… And then, as someone who, like, also recognizes the benefits of therapy and processing and all that kind of stuff, it's the

things that I don't want to do that are oftentimes really important… Having to sit there and like, make it an assignment. And just think like, 'okay, what am I actually thinking about?' not 'okay, what's this fleeting thought about racism?'… I've got to sit in this and grapple with this and make sense of how humanity exists in the same token that I'm trying to desperately change.

Theme 4: Served as a reminder. For some participants (n = 4), this program served as a reminder for them to continue working on becoming aware of and understanding their privilege. Additionally, it reminded participants to continue reflecting on Whiteness and their role in the perpetuation of privilege. This program also reinforced the knowledge they already had of privilege. Participant 5 explained her perception of the modules:

> I have a lot of friends that have a lot of different backgrounds and experiences, and so I've had a lot of these conversations already. But that being said, it reinforced that in an important way. I knew that I had White privilege, that there were things that I would not have to fear and I wouldn't have to do because of my skin color. And so in participating in this program… I had a very tangible way to reinforce that knowledge.

Participants' Feelings During Program

Theme 1: Discomfort. Discomfort is a common feeling that arises in people when discussing privilege (Knowles et al., 2014). Many participants (n = 4) remarked on how the program made them uncomfortable when they related the topic to their own lives. The discomfort often stemmed from guilt, which correlates with prior research evidencing the increase in guilt when learning about White privilege (Boatright-Horowitz et al., 2012; Case, 2007, Knowles et al., 2014). Participant 3 reflected on her experience with discomfort and guilt while proceeding through the reflection questions in this statement:

> Some of the questions were a little bit tougher than others because I didn't want to come from a place of… like a White person going through this type of program feeling guilt… I did still want to express like how I felt without… saying that these things are my fault or that it's the fault of like my friends, or, you know, things like that. I think it was a little bit of like discomfort. And I think that's part of what the program is all about, is just kind of bringing that to the forefront and learning how to deal with it.

Similarly acknowledging the importance of experiencing discomfort when reflecting on privilege, Participant 4 stated, "I think it would be doing the program a disservice if the reflections made me feel awesome about myself".

Theme 2: Frustration and anger. Other feelings of frustration and anger arose within participants as they completed the modules. Many (n = 3) were frustrated with others within society who are unaware of or deny the existence of privilege. Participants (n = 3) also felt angry when learning about specific instances of racism and the harmful impact of not acknowledging privilege. Participant 2 explained her frustration with others that came about when participating in the modules. She stated, "I'm really frustrated. A little bit of like, how are we not all seeing the same reality? This is so obvious. This is so right here. Why do I have to constantly justify or explain it?" When discussing her reaction to the *Shadow of Hate* documentary, Participant 4 also stated, "So there were several different feelings. Like, I felt I was really angry and upset about it." Additionally, Participant 7 discussed how his response to the documentary and explanations of the racist history in the United States as well:

> When I was watching the videos, they had a very negative impact that people did that to other people. And there was a slight aspect, that was kind of my people doing that to other people… It is horrific… I didn't understand how people could do a lot of that. That was the biggest thing is that I didn't understand how or why they would do that.

Theme 3: Surprising and eye-opening. Many participants (n = 3) had not previously understood the consequences of failing to understand and recognize privilege. Some (n = 4) were further shocked by the issues of oppression and discrimination that had occurred in the past and are still happening in their community. This program influenced participants to see these issues from a different perspective and open their eyes to the injustices around them. Participant 3 discussed her response to learning about oppression, discrimination, and racism:

This program was really eye-opening, just because it kind of described all of these things outwardly, instead of just saying, 'look, this happen,' it's more like, 'why does it happen and when?'… And I think the most the most impactful part for me was the video interviews that were towards the end. I think that was really, really eye-opening because I just didn't think [racism] really did go that far.

Additionally, Participant 6 explained how her perception of racism in her community was widened when watching the videos of the speakers sharing their experiences. She commented, "And to find out that even Northwest Arkansas, which I expect in my mind, I imagined it to be more, more open minded. That [the speaker] ran into those problems and that people are still running into those issues, even today, was shocking, eye-opening, and heartbreaking to me".

Participants' Changed Perceptions Regarding Privilege

Theme 1: Increased awareness and acceptance of privilege. Following the completion of this program, participants (n = 8) were more aware of White privilege and had a greater understanding of the importance of accepting it. Participant 1 explained why she feels it is important to recognize and understand White privilege, "for me, it's important to be able to have a little glimpse into other people's view of the world, to be able to understand them better from my point. And to be able to humble myself is very important as well". Many participants (n = 4) felt that they were able to accept the existence of White privilege after the program aided them in becoming less defensive towards the term. When asked if this program increased her awareness and acceptance of White privilege, Participant 4 replied "absolutely, and I'll say in a non-threatening way".

Theme 2: Perception of concepts regarding privilege and whiteness. Many participants (n = 8) experienced a change in perception of White privilege through this program. By providing them with a new lens to view it in a more understanding way, participants were able to fully accept the correlation between privilege and racism. Prior to the program, some

participants (n = 3) viewed privilege as "a slap in the face to white people" or "white bashing".
To others (n = 3), the concept of White privilege was previously "not blatantly obvious" to them.
This program brought the concepts to their attention and led them to critically think about their
prior opinions on the topic. Many participants (n = 6) already knew there were issues with
privilege and oppression. However, they failed to fully comprehend it and see their role in its
perpetuation. When discussing the impact of reflecting on her own experiences with privilege,
Participant 5 explained:

> [The reflective assignments] definitely gave me a very clear example of [racism]. It was not as
> abstract a concept after some of those. Like there was one that was talking about getting pulled
> over by the police or something like that. And I knew like logically that this was a problem, but it
> wasn't until I sat down and thought about my experiences with the police, that I realized how
> different that is.

    Theme 3: Unexpected change. While some participants (n = 3) knew they did not know
a lot about privilege going into this program, others (n = 5) thought that they knew everything
about it. Those who thought they would not learn much from the program, ended up learning
much more than expected about privilege and related topics. Additionally, the program was more
complex than many expected. As mentioned before, many did not want to complete the reflective
activities, but afterwards realized the benefits of them. Participant 6 explained her unexpected
increase in understanding in this statement:

> I went in thinking that I knew everything and came out thinking, 'oh man, I learned so much'.
> I'm really glad I did it… I was born in Little Rock and lived in the South until I was 16, and I
> lived in that area until like '73. So we're talking about through civil rights and everything. And
> then I moved away and I spent most of my life in California, which is very open minded and
> accepting and all that stuff. I was. So, I went into the study thinking that I was already open
> minded. I moved back to Arkansas when I was 62, and I've lived here for two and a half years.
> And I, when I watched some of the videos and paid attention, I realized that even though I
> thought I was open minded… and I always knew I was privileged. I knew that, totally accepted it.
> But I, whenever I heard white privilege, it kind of made my hackles go up.

Strengths of Program:

Theme 1: Content. The multi-method approach utilizing videos, presentations, activities, and reflective questions greatly increased participants' awareness and understanding of privilege. Every participant interviewed (n = 8) discussed how the speakers sharing their personal experiences were the most impactful. When participants apply the concepts to their own lives, they are able to empathize with and be more open minded about the issues. Participant 3 explained this further in her statement:

> I really think that those videos, the three or four interviews were really, really strong. And I think that like, I guess like real life application and real peoples' stories were so impactful… I've heard stories [about racism], but hearing that from, you know, somebody who couldn't lie about that was insane.

The other videos teaching on concepts related to privilege were also very helpful in increasing participants' understanding. Additionally, the reflective and interactive aspects of the program led participants (n = 8) to process the information and opened their eyes to these issues. When asked about strengths of the program, Participant 1 stated:

> I think the whole thing is strong. I think the more that we can get out there to talk about privilege and prejudice and get people really reflecting, I think will make our campus stronger, a better community. And just having these modules available is fantastic.

The content is comprehensive and straightforward. This helped participants engage more with the topics and create new meanings for them. Many participants (n = 8) commented on how meaningful it was for them to go through the information and provide their own insight as they proceeded through the modules.

Theme 2: Format. The self-paced format allowed participants to complete the modules on their own time. The Blackboard platform, where the modules were housed, was easy to use and available to all University of Arkansas students. Participant 4 explained her perceived benefits of the modules' structure:

The module base was a strength, like the sequential module format and how you had to finish one thing before the next thing would open up. So I mean, I'm a structure person and a planner so that all really spoke to me, but I just was, and I'm still blown away at just how well it was done.

The open-ended format of the reflective questions further benefited the participants and encouraged engagement. It allowed a space for them to process on their own and influenced deeper reflection.

Participants' Responses and Anti-Racist Action Following Program

Theme 1: Responses and Conversations. One goal of this program was to teach participants about how to respond to instances of oppression or discrimination in the future. During the interviews, many participants (n = 8) reflected on conversations related to these topics that they have had or they expect to have. Participants explained how they are now able to be more straightforward with their conversations, using the verbiage they have learned in this program. Others (n = 3) are able to be more open minded and listen when people share experiences of racism or discrimination. Some participants (n = 6) shared specific examples of instances where they used what they learned in the program to respond or converse with someone about privilege and racism. Participant 5 shared how she would explain privilege to others:

> I guess the first thing I would say is that, if you are in a position of privilege, it's not going to be immediately obvious to you that you have that privilege… You possess the ability to not have these problems because of this thing, to not have to go through these things and not have these thoughts. And so it's not going to be immediately obvious to you. And that doesn't mean that there's anything bad about you or wrong about the way that you're doing things. But you should do your best to start to become aware of the fact that you, as a White person, don't have to be afraid to go walking down your street because of your skin color. You don't have to be afraid to go to drive to the store and get pulled over because your tail lights out because of your skin color and you don't have to have a talk with your children about how they have to behave around police officers or certain people to prevent them from getting shot because of their skin color. And so it is one of those things. It's a negative which makes it really hard to see at first. But if you put in the effort, it is so worth it because you're able to be aware of and use that to help other people and to also make sure that you're keeping yourself in check.

Many participants (n = 3) mentioned how people generally respond with denial or misunderstanding when privilege is brought up. Their "hackles may go up" when this topic is discussed. When this occurs, participants (n = 3) talked about when it is possible to continue the conversation and when it just has to end because of the other individual's response. When explaining a time where the conversation was not able to proceed, Participant 2 stated:

> I was an RA and another RA on staff of mine, we're having this conversation. I was like, 'how do we just fundamentally see the world so differently?' I was just confused. And I said, 'well, you're white'. And his first response to that was, 'well, I grew up poor and I had to grow up eating hot dogs'. And what I heard from that conversation and what I, what I feel and what I know to be true from that conversation is that when I said 'life has been hard for someone else', what he responded with is 'life has been hard for me'. And in that moment, there was no progress that was made there. But the takeaway from that, if I can go on that long tangent, is that I tell folks, 'your life has absolutely been hard. Your life has been hard because you grew up in low socioeconomic status. Your life is really hard because your mom was an addict, like, your life is hard for so many reasons. Your life is not hard because of the color of your skin. It's not hard because of the genitalia you were assigned at birth. Your life is not harder because of the religion that you believe'… That seems to validate people enough so that they understand. I think what people fear is that their pain is not going to be believed, and that's a really real fear.

Theme 2: Actions afterwards. This program influenced many participants (n = 7) to become involved in anti-racist action in their community or on the University of Arkansas campus. These involved joining meetings and organizations, signing up for more trainings, reading more books, and taking different courses related to diversity and privilege. Other participants (n = 5) focused on the work they could do within their friends, families, or colleagues, like initiating conversations or responding to racist statements. Additionally, participants (n = 4) mentioned the heightened awareness that they now possess that will continue to influence them to take anti-racist action.

Discussion

Significance of Findings

The quantitative findings indicate that the Modules on Privilege had an overall significant positive effect on the participants. This demonstrates that the program was successful in increasing participants' awareness and understanding of privilege and its role in the perpetuation of racism. This noticeable change further shows that participants gained a new perspective on privilege, oppression, and racism. Knowles et al. (2014) explained that once individuals are aware of and understand White privilege, they work to dismantle and reduce privilege. Participants' new understanding and perception of White privilege that resulted from this program pushes them towards the desire to deconstruct White privilege in their own lives.

The significant changes among certain questions detail the areas of the program that were most impactful to participants. Conveyed through these results are an increase in participants' desire to eliminate White privilege and intent in working towards dismantling privilege and the social structures that promote it. It shows that through this program, participants gained motivation to continue exploring White privilege and working towards a society that better understands its impact. This increased desire, intent, and determination towards deconstructing privilege and social structures was also a result of the previous study (Browning, 2021). The item "I take action to dismantle White privilege" also had a significant change, revealing that by completing the modules, participants felt that they were actively taking steps towards deconstructing privilege. After the completion of the modules, Participants' curiosity of how they can effectively break down privilege through communication grew. Furthermore, this analysis provided evidence that this program helped participants understand the definition of White privilege. Delano-Oriaran & Parks (2015) found that simply knowing the definition of

White privilege is the first step in fully comprehending the term and raising awareness of action that is necessary in eliminating it.

The analysis of changes among participants who associate with different political parties correlate with the prior research. The results show that individuals who identify as democrats experienced the only significant change. Although not statistically significant, participants identifying as republican, independent, or other experienced a positive change. Republican participants presented with the least amount of change out of the participants who identified as independent and other. Brad et al. (2019) found that many people with conservative ideals tend to respond to the topic of White privilege with more resistance than those with more liberal mindsets. This is depicted with this analysis because of the greater change among democratic than republican participants. The positive change that still existed among republican participants showed that if taught in a beneficial way, any perspective on privilege, disregarding prior opinions, can improve.

Exploring the differences between those who have and have not taken courses on privilege or diversity provided evidence that a change in perception can still occur in individuals who have not had prior experience in those courses. The significant positive changes among both groups show that although prior knowledge is helpful when learning about privilege, if the program creates a safe and non-defensive environment, prior knowledge is not necessary. Correlating with these results, prior research has found that if an individual learns about privilege in a space where they do not feel ashamed or uneducated, they are more willing to comprehend and reflect on the concept (Delano-Oriaran & Parks, 2015).

Qualitative findings present a detailed analysis of how participants perceived the program. Like the prior study by Browning (2021), this program provided participants with

language and knowledge that will help them further work to dismantle privilege with conversations, actions, and new perspectives. It created space for them to feel uncomfortable and frustrated, but also allowed for processing these emotions and changing them into understanding and acceptance of privilege. Browning (2021) also found that participants in that study were able to understand privilege better once they worked past their guilt and discomfort. Once individuals feel safe to express their thoughts and emotions, they are more likely to listen and learn about a topic like privilege (Delano-Oriaran & Parks, 2015). Many participants began this program thinking that they knew a lot already or that it would be easy to quickly complete. However, those participants ended up learning a lot about themselves through the complex program. This unexpected increase in understanding and awareness was also discussed by participants after completing the previous study (Browning, 2021). Lastly, this program influenced participants to further their understanding of White privilege and their work to decrease it. The goal of this program was to provide a foundation or "jumping off point" for future anti-racism action. The accomplishment of this goal is evident through these findings.

In the previous study, Browning (2021) examined the impact of the program among 23 participants and found that over half experienced a positive change and increase in awareness and understanding of privilege. The implementation of the program through online modules within this study resulted in a greater and more significant change than the previous research. In the current implementation, there were also more significant changes among pretest and posttest questions. This could provide evidence for the benefits of implementing the program through self-paced online modules.

Implications

Providing universities and other organizations with effective methods of teaching privilege will aid in breaking down the social structures that perpetuate privilege and oppression. Within universities, this program can be implemented in classrooms, among faculty, and with other student groups. The easily adaptable and user-friendly online format makes it simple for universities to implement. The benefits of this program among students are presented in the data collected from this study. The outline of this program can also be used to form other methods of teaching privilege. Furthermore, this program can be utilized in the social work field to educate social workers, clients, and colleagues. The findings from this study can additionally contribute to research on effective techniques in teaching and dismantling privilege to use within the social work field. Additionally, research supporting education related to privilege and racism could be helpful if policies arise in opposition. While many federal policies encourage teaching about diversity, many in Arkansas do not. In May 2021, the Arkansas governor approved a law that limits how race and sex are discussed in trainings for state employees (Associated Press, 2021). By utilizing this research and similar studies, politicians can work to decrease detrimental laws like this and implement anti-racist education among the state.

Limitations

This study utilized convenience sampling and although recruitment occurred throughout an entire university, a limited number of students participated (n = 38). Although these participants were more diverse in race, gender identity, age, and opinions than the previous research (Browning, 2021), they all began the study with at least some intention of dismantling White privilege. Research is needed to find the effectiveness of this program on individuals who have no intention of trying to understand or become aware of privilege. Additionally, the lack of

generalizability is a limitation, as this study has only been implemented at one southern university. It is necessary for the program and study to be replicated at other universities. Browning (2021) emphasized the importance of discussion when learning about privilege and the online format does not permit that to occur. The discussion board within the modules is helpful, but does not provide the same impact as in-person conversation.

Conclusion

The denial and misunderstanding of White privilege plays a key role in the perpetuation of racism on individual and systemic levels. This study researched a program that sought to increase students' awareness and understanding of privilege and consequently result in anti-racist action on the University of Arkansas campus. Attempting to fill gaps in the literature regarding similar studies, this program used a multi-method online approach to educate students at a southern university. Completion of the Modules on Privilege resulted in an overall significant positive change among participants, indicating an increase in understanding of privilege, motivation towards anti-racist action, and new perspectives regarding privilege, oppression, and racism. These findings further demonstrated that the online approach was more effective in increasing awareness and understanding of privilege than the previous study on the program (Browning, 2021). This research can be further implemented at universities, within organizations, and in the social work field. Additionally, the findings support the need for additional research with a larger sample size and participants with more diverse opinions on privilege.

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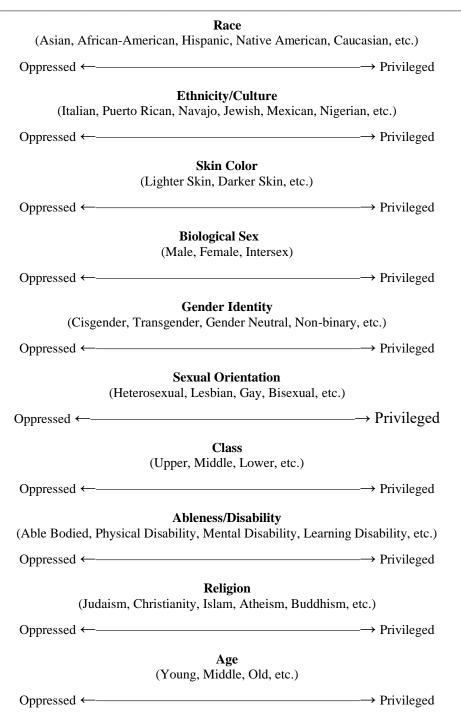
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Appendices

Appendix A

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

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

UNIVERSITY OF ARKANSAS

To:	Morgan Renee Browning BELL 4188
From:	Douglas J Adams, Chair IRB Expedited Review
Date:	10/02/2020
Action:	**Exemption Granted**
Action Date:	10/02/2020
Protocol #:	2005267101
Study Title:	A Multi-Method Approach to Increasing the Recognition and Knowledge of White Privilege Among College Students: A Mixed Methods Research Study

The above-referenced protocol has been determined to be exempt.

If you wish to make any modifications in the approved protocol that may affect the level of risk to your participants, you must seek approval prior to implementing those changes. All modifications must provide sufficient detail to assess the impact of the change.

If you have any questions or need any assistance from the IRB, please contact the IRB Coordinator at 109 MLKG Building, 5-2208, or irb@uark.edu.

cc: Kim Stauss, Investigator

Appendix C

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?