

INSTRUCTOR'S GUIDE

"Dolly Chugh applies the power of a growth mindset to work on equity and inclusion at a time when it is much needed. *The Person You Mean to Be* is essential reading."

—CAROL DWECK, bestselling author of *Mindset: The New Psychology of Success*

How Good People Fight Bias

The Person

You

Mean to Be

Dolly Chugh

FOREWORD BY LASZLO BOCK



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NOTE TO INSTRUCTORS

The purpose of this discussion guide is to provide instructors and facilitators with additional opportunities for students and participants to understand and explore what it means to be the people they mean to be.

This guide can be used in classrooms, study groups, or book clubs. Instructors can choose to use the provided materials for some or all chapters. The guide contains the following features:

1. **Chapter Summaries.** These summaries review the main concepts and examples from each chapter. They can be used before or after reading to preview or review the concepts and examples. Readers interested in original sources are encouraged to refer to the book's endnotes.
2. **Discussion Questions.** Each chapter is accompanied by discussion questions designed to explore and reflect on main ideas and examples. The questions can be used to facilitate group discussions or can be answered independently.
3. **Activities.** Each chapter includes several activities that provide opportunities for students or participants to deepen their understanding of how they can be the people they mean to be.
4. **Expanded Activities.** Several expanded activities are included at the beginning and end of this guide. These activities encourage creative thinking and reflection on the concepts from the book and encourage readers to examine their beliefs, biases, and mindsets.

ABOUT THIS GUIDE'S AUTHOR

Rachael (Hudak) Zafer is an educator, writer, facilitator, and organizational consultant. She is the author of discussion guides for several other books, including *Just Mercy: A Story of Justice and Redemption* by Bryan Stevenson, *Between the World and Me* by Ta-Nehisi Coates, and *Evicted: Poverty and Profit in the American City* by Matthew Desmond. Rachael has led hundreds of creative and educational workshops in prisons and jails in Michigan, Illinois, and New York, was the founding director of the NYU Prison Education Program, and has worked on anti-violence initiatives throughout the United States. Rachael holds an Executive MPA from New York University and a BA in English Language and Literature from the University of Michigan. She lives in Brooklyn, New York.

BEFORE YOU BEGIN

Consider asking students or group participants to complete this expanded activity before they read the book. This reflection may help them to get the most out of their reading and assist in their exploration of how they can be the people they mean to be.

EXPANDED ACTIVITY

Think of an interaction you experienced with another person when you were trying to be a good person but your actions were perceived to be less than good. Consider the following questions:

1. Did you experience feelings of shame or guilt? What is the difference between these emotions?
2. What was your initial reaction to the other person's response? Did you feel reactionary or defensive? Did you respond? Why or why not?
3. How is the other person different than you? Did differences in your identities impact how you interacted with each other? How did your own privilege impact the situation?
4. What were your intentions in this interaction? How were these intentions perceived by the other person? How would you respond if you were to experience the same interaction today?

After you finish reading the book, revisit your responses. How has your thinking on being the person you mean to be changed as a result of reading this book?

PREFACE

SUMMARY

The author writes about her experience participating in her first protest, a Black Lives Matter die-in at Toys “R” Us where she was a strong supporter of the protest and the protesters. Despite her larger beliefs in American values of equality, equity, diversity, and inclusion, she felt out of place and wondered if there were other ways in which she could contribute to this important work. She wondered if there was work for people like her who do not like controversy.

Being a believer requires us to accept truths found in scholarly studies, research, and firsthand reports. It requires us to believe that issues of bias are serious issues in America today. This book is for people who want to understand that different realities exist in the United States, and for those who want to be builders who work towards creating a different reality.

Although we are living in a time of unprecedented integration, the United States has deep divides in beliefs. For example, one 2011 study revealed that the majority of white respondents felt that anti-white bias was more prevalent than anti-black bias. Another poll revealed that only 37% of Americans believe that minorities are not treated fairly. Today we admire Dr. Martin Luther King Jr. and Muhammad Ali. But history tells us that this has not always been the case. In 1963, 2/3 of white Americans felt that Dr. King pushed too hard and too fast for change. And in 1967, Muhammad Ali was considered to be “the most hated man in America.”

Today, more and more people are learning about and addressing issues of injustice and inequity, partly because of our changing demographics. 70% of Americans interact with people of a different race in their social circles. This number jumps to 90% among people under 30. 77% of Americans know someone who is openly gay, compared to only 42% less than 25 years ago. American workplaces are less gender-segregated and definitions of gender are evolving. But while we are more diverse, we are still divided. We need to learn how to fight bias.

Generating heat and light is a helpful metaphor for understanding how to get involved in the world. Generating heat can be direct, controversial, and intense. Generating light can be subtler, and can happen in smaller, more cautious ways. History shows that both are needed in the fight against bias; light and heat are necessary partners. For some of us, generating light is an entry point into the work of being the people we mean to be. Tempered radicals are insiders in organizations who do not present as rebels but are catalysts for change. They challenge the status quo in small, cautious ways. The sum of their daily efforts can lead to real change.

DISCUSSION QUESTIONS

1. How is being a builder different than being solely a believer? Why is it important to be both?
2. What is the difference between generating heat and generating light? Are you more likely to use heat or light in a challenging situation? Explain your reasoning.
3. How did you react when you learned about Americans’ reactions in the 1960s to Dr. Martin Luther King Jr. and Muhammad Ali? Were you surprised by this information? Why or why not?

INTRODUCTION: GOOD-ISH PEOPLE

SUMMARY

When we directly or indirectly experience negative events outside of work (such as family deaths or illnesses or national tragedies), it can be complex and difficult to openly share our grief with others. Following the shooting at the Pulse nightclub in Orlando, Florida, Rachel Hurnyak, a member of the LGBTQ community, prepared for hidden grief in the workplace. She feared she would need to set aside her grief in order to accommodate her colleagues' emotions. She was concerned that she would need to provide validation and affirmation to others, rather than considering her own needs.

Identity claiming is how we see ourselves and how we want to be seen by others. Identity granting is how others see and acknowledge our various identities. We all claim multiple identities, and we have an intense desire for those identities to be seen. Our craving for affirmation becomes more intense when we are unsure of whether an important identity has been granted by others. We seek affirmations for our good intentions, which can also be referred to as "cookies." This cookie craving intensifies when we are under self-threat. This series of actions sometimes causes us to be less than the good people we mean to be.

Our moral identity is a measure of whether we care about being seen as good people, not whether we actually are good people. We often cling to an illusion of being a perfectly ethical and unbiased person and that it is possible to be a good person all of the time. Bounded ethicality challenges this way of thinking and talking. The binary notion that we are either all good all of the time or all bad all of the time is both misleading and scientifically inaccurate.

Professor Sarah Weeks was embarrassed that she had no idea how to pronounce Gita Varadarajan's name. She was concerned that she would offend her student and so she chose not to say her name. Gita later wrote a story in which teachers and students would not say a student's name, and later explained that this inaction stemmed from arrogance. Sarah initially experienced self-threat, and realized that Gita had not granted her affirmations or the desired identity she claimed. Sarah decided to ask Gita to teach her the correct pronunciation of her name. This action moved her from believer to builder, and helped her to understand what takes place when white-sounding names are treated as the norm and all others are treated as variants. This small action also improved Sarah and Gita's relationship and was a gateway to richer collaborations with each other.

Organizational facilitator and consultant Lorri Perkins felt challenged during sessions with a diversity consultant. She was faced with self-threat and was tempted to shut down and tune out. She reached out to the author to discuss issues of race and systemic bias. Although Lorri initially felt uncomfortable accepting that she has privilege as a white woman, she continued to educate herself and listen to others. Research tells us that small steps like these are critical to larger progress. Lorri's actions to understand and acknowledge her own privilege allow her to prompt people with similar backgrounds to consider their own privilege.

As you read this book, you can expect to experience certain emotional reactions. Allow yourself to feel discomfort and to experience feelings of guilt. Try to balance the impulse to judge with an invitation to reflect. Pay attention to your own reactions. Practice the tools in the book in your own mind and heart so that you will be better able to use them out in the world.

DISCUSSION QUESTIONS

1. What is hidden grief? Have you ever experienced this type of grief at school or in the workplace? What would have made it safe to share your feelings of grief with others?
2. What is the difference between identity claiming and identity granting? Why is it important to us to have our identities to be granted by others?
3. What does it mean to seek cookies for our actions or intentions? Why do feelings of self-threat increase this cookie craving?
4. What was your reaction to the story about Sarah Weeks and Gita Varadarajan? Do you relate more to Sarah's experience or to Gita's? Explain your reasoning.
5. What was your reaction to reading about Lorri Perkins's experience with the diversity consultant? How did Lorri take actions to understand her own privilege?

ACTIVITIES

1. Make a list of several identities that you claim. Now make note of which identities are often granted by others. How do you feel when one of your important identities was not granted by others?
2. What privileges do you hold? Do you feel uncomfortable acknowledging this privilege? How can your privilege impact how you engage with others who are similar to and different than you? Write 2-3 paragraphs responding to these questions.

PART I: BUILDERS ACTIVATE A GROWTH MINDSET

CHAPTER 1: STUMBLING UPWARD

CHAPTER SUMMARY

We are all stumbling upward as we try to be better people. Each of us has a mindset, a belief about our capacity to learn and improve in any particular area. If you have a fixed mindset about issues of diversity and inclusion, you may feel pressure to have all the right answers all the time and never make mistakes. A growth mindset allows us to be a work-in-progress and to learn from our mistakes. When we view ourselves as works-in-progress, we are more likely to hold ourselves accountable for our actions and to apologize when we cause harm. Activating a growth mindset also allows us to confront unconscious and systemic biases.

Believers have fixed mindsets. When we are in a fixed mindset, we are more likely to insist that we are right and withdraw effort if we feel challenged by others. Builders activate a growth mindset and are willing to acknowledge that they carry unconscious biases and are more likely to consider how our biases are impacted by cultural, legal, and structural systems. When they feel uncomfortable, builders have an opportunity to listen with intention. Activating a growth mindset helps us learn why others are angry and prevents us from being defensive or dismissive.

Bounded ethicality is the psychology of “good-ish people” who are sometimes good and sometimes not, which research shows is true for all of us. We can be good people who are trying to be better rather than people who believe they are always good. We all have blind spots. With issues like bias, it is more likely that our mindset will be fixed. But if we believe we have blind spots, we can employ a growth mindset. Good-ish people own and learn from their mistakes, which is a higher standard to strive for than the unrealistic mythology of a good person who makes no mistakes.

Hollywood is an example of an industry where women and people of color are underrepresented and narrowly portrayed. *Project Greenlight* was a contest led by executive Perrin Chiles and his colleagues who saw an opportunity for change. His team made attempts to represent more groups by accounting for systemic issues and changing their submissions and outreach practices, with mixed success. He describes their efforts and mistakes as “stumbling upward.”

If you are part of an underrepresented group, you are more likely to look for clues of representation. Research shows that people will perceive a group as more diverse if they tend toward a more hierarchical view of the world and are motivated to protect their own group. Members of minority groups will perceive more diversity if their own group is represented.

Psychological safety is important for growth mindsets. Studies show that managers have the most influence on a person's psychological safety. Managers and leaders can foster psychological safety by acknowledging the limits of their current knowledge and seeing failures as opportunities for learning. When a team's psychological safety is high, growth mindsets and performance will flourish.

Everyone stumbles. Be on the alert for the fixed mindset voice. When you activate a growth mindset voice, you are more likely to apologize and seek understanding about mistakes you have made. This will get easier with practice.

DISCUSSION QUESTIONS

1. Now that you have a deeper understanding of how our beliefs impact how we learn and improve, would you describe yourself as having a fixed mindset or a growth mindset regarding issues of diversity and inclusion? Share an example of a moment when you have utilized a fixed mindset and a moment when you have utilized a growth mindset in this area. Contrast this with a different arena in which you consistently activate a fixed or growth mindset (e.g. math, public speaking, art). Do you notice any similarities between the moments where you utilized a growth mindset?
2. Do you think of yourself as a work-in-progress? Why or why not? How do you typically react when you learn that you have made a mistake?
3. What was the original intention of *Project Greenlight*? How did the insider system of Hollywood replicate itself in the *Project Greenlight* competitions?
4. Think of a time that you attended an event. What factors did you consider before deciding to attend? Did you look for clues that you would be represented? Was the event diverse? Why or why not?
5. Think of a time when you were a member of a team and stopped yourself from asking questions. What factors contributed to your individual psychological safety? Now think of a time you were a member of a team when you were less likely to hold back. Why did you participate in a different way?
6. Remember a situation when you had difficulty admitting that you were wrong. What do you think the outcome would have been if you said, "That was not my intention. Would you be willing to tell me what I did wrong?" How can being afraid of being wrong prevent us from learning from our mistakes?

ACTIVITIES

1. Bounded ethicality can help us understand that we are not always perfectly good people all of the time. Think of three times that you were trying to be a good person and succeeded. Now think of three times that your actions were not so good, either intentionally or not. Would you describe yourself as a good person or as a "good-ish" person? Why?
2. Make a list of the past 10 movies you've watched. How many of these films included characters who are black? And how many black characters in all? How many films include Asian-American or Asian characters? How many in all? How many speaking characters are female? How did their roles differ from the male characters? Who is represented in these films and who is not? How do your own choices about the films you watch compare to the numbers shared in the book? How do you feel as you reflect on this?

CHAPTER 2: ONE OF THE "GOOD GUYS"

CHAPTER SUMMARY

We all have explicit (conscious or visible) and implicit (unconscious or hidden) biases. Research tells us that most of us have implicit attitudes that are different from the beliefs we consciously hold, especially as they relate to socially charged topics such as race and gender. Many of our implicit biases are reflected in our culture, in laws, in history, and in organizations and institutions.

Studies have shown that the unconscious mind is doing the lion's share of our mental work. Our behavior is likely to be impacted by our implicit biases when we are under time pressure or stress. Implicit bias research has shown that our

unconscious biases can leak into microaggressions (subtle or unintentional acts of discrimination) and our behavior, such as where we choose to sit, who we make eye contact with, and our nonverbal behavior towards others.

When we are under great time pressure or stress our implicit biases seem more likely to emerge. Implicit bias sometimes leads to actions that impact diversity and how inclusive we are, whether at work or in a social setting. Studies have shown that diversity in organizations is proven to have a greater impact on innovation, creativity, employee retention, recruiting success, information processing, and bottom-line results. Understanding our own implicit biases can have an impact on the diversity in the groups and organizations that we are a part of.

The author shared one example of her own implicit biases leaking into her thoughts and actions. As a mentor to a first-generation immigrant who is Hispanic and female, the author had unconsciously considered her to be a great future nurse rather than a future doctor. The author was surprised by this knowledge, just as many of us are when our implicit biases become visible.

Rick Klau, an executive working in Silicon Valley, was also surprised when he confronted his unconscious biases. He believed himself to be a “good guy” creating equal opportunities for women and for underrepresented minorities, and did not think he needed unconscious bias training. He learned about the automatic, mental shortcuts that the human mind takes in order to process information, and how these shortcuts can impact implicit biases. When Rick examined his network, he found that only 20% of people on his contact list were women, only 20% of his re-tweets amplified women’s voices, and he had participated in many panels that comprised only of men. After this realization, Rick began to make intentional choices about how to include and advocate for women.

The Implicit Association Test (IAT) looks at the automatic, mental shortcuts that the mind takes to process information. It measures what your brain associates with what when you are on autopilot. 70-75% of people in the United States who take the test show implicit racial bias favoring whites. IAT scores can be used as a starting point to examine how implicit bias might manifest itself at school, at work, and in the world.

DISCUSSION QUESTIONS

1. Why did Rick Klau believe that he did not need unconscious bias training? If you were asked to attend an unconscious bias or diversity training, what would be your initial reaction? Now that you have learned more about unconscious bias, would you be more or less willing to attend? Explain your reasoning.
2. How are implicit biases reflected in our culture, in laws, in history, and in our organizations and institutions? Think of 2-3 examples for each.
3. Why are our implicit biases more likely to emerge when we feel time pressure or when we are under stress? Can you think of a time that your unconscious biases impacted your actions? How did you feel before you acted? How did you feel after taking action?
4. Were you surprised to learn that 70-75% of people in the United States who take the Implicit Association Test show implicit racial bias? How do you think you would score on this test? Explain your reasoning.
5. Rick Klau was surprised by how his implicit biases might be affecting his network and his actions on social media and at events. What actions did he take in response to learning more about his implicit biases? How did he share his learning with others?

ACTIVITIES

1. Take the Implicit Association Test (IAT) at implicit.harvard.edu. Feel free to go in through the anonymous “guest” option rather than registering yourself. Choose an IAT that relates to a cause close to your heart. Explain why you chose this IAT. Take the same IAT one or two days later. Did your results change?

2. Assume that both of your IAT results are correct. What did you learn about your own unconscious biases? Where might these biases show up in your life? Consider your personal network, your behavior on social media, and your consumption of books, movies, TV shows, and podcasts. Consider how you interact with others at work, school or home, in a crowded place, and at a meeting or event. Where do you see your unconscious biases potentially leaking into your actions?

CHAPTER 3: IF YOU ARE NOT PART OF THE PROBLEM, YOU CANNOT BE PART OF THE SOLUTION

CHAPTER SUMMARY

The metaphor of headwinds and tailwinds can help to explain the invisibility of systemic differences. Headwinds are the challenges, big or small, visible or invisible, that make life harder for some but not all people. Tailwinds are the forces that propel you forward that are easily unnoticed or forgotten. Because headwinds and tailwinds are often invisible, it can lead us to vilify people who are facing headwinds.

We often confuse equality and equity. Equality means that we treat everyone the same, regardless of the headwinds and tailwinds affecting their lives. Equity means that we consider the headwinds that others face and take them into account in order to provide them with the same access and opportunities that others receive.

We often think about bias through an individual perspective and forget that there is a system at work. In order to truly understand bias, we must consider biases at the systemic level, the individual level, and the internalized level.

Everyone does not experience cultural, legal, and institutional systems equally. These systems are impacted by privilege. One example of this is the American criminal justice system. Your interactions with the criminal justice system will likely be more favorable based on whether you are wealthy or not and whether you are white or not. Systems can perpetuate group advantage on a small, family scale or a large, societal scale.

The narrative of “pulling yourself up by the bootstraps” does not consider the role of headwinds and tailwinds. Systems can be tailwinds for some, and headwinds for others. The composite character of Colleen shows us how tailwinds can accumulate over time and how they can impact multi-generational prosperity, with a direct impact on Colleen’s present situation.

Colleen grew up believing in the bootstraps narrative. After taking a close look at her family’s history, she learned that the GI Bill acted as tailwinds and helped her family move into the middle class. The GI Bill made college education and home ownership more accessible to her family and many other white families. The GI Bill made it more likely for white veterans to attend college, own their own homes, and pass on these benefits to their children. If, however, Colleen and her family were black, they likely would have faced discrimination in accessing GI Bill benefits and even if they could, discrimination in finding housing, receiving loans, and being admitted to college. The challenges which Colleen’s family overcame were significant but given the systemic forces at work, the challenges would have been even more significant had they been black.

DISCUSSION QUESTIONS

1. What is the difference between headwinds and tailwinds? Think of 2-3 examples of headwinds and tailwinds that have impacted your and your family’s life.
2. Think of a time that you heard someone say they had “pulled themselves up by their bootstraps.” What was your reaction to this story? Knowing what you do now about the bootstraps narrative, how would you respond in the same situation?

3. Many people do not know about the differences in how the GI Bill affected white and black veterans. Did you? Why or why not? How did the GI Bill create tailwinds for some veterans and their families, while creating headwinds for others?
4. Why did Colleen choose to learn more about her family history and the headwinds that impacted her life? How does her story relate to your own family history?
5. Historiography is the study of how we study history, and can teach us about whose viewpoints are presented and omitted from what we know today. Why do so many history textbooks omit many of the headwinds that black people experienced in the United States? How can this contribute to the idea of the United States as a meritocracy? What are the challenges in learning and teaching history?
6. How did practices like greenlining and redlining have an effect on suburbs in the United States today? How did these practices shape community demographics? Has your own community been impacted by segregation or discrimination? If yes, how?
7. The author uses the case study to illustrate racial privilege. What other forms of privilege exist in the society in which you grew up or currently live?

ACTIVITIES

1. Read “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh” (available at: <http://www.racialequitytools.org/resourcefiles/mcintosh.pdf>). How do you relate to McIntosh’s list of “daily effects of white privilege”? What does McIntosh mean when she writes that facing her own white privilege means she must “give up the myth of meritocracy”?
2. Now that you know more about headwinds and tailwinds and how they can impact generational wealth, read “The Asset Value of Whiteness” (available at: <https://www.demos.org/publication/asset-value-whiteness-understanding-racial-wealth-gap>). What did you learn about the racial wealth gap in the United States? Were you surprised by any of the information in this report? Do you believe it is important to understand the racial wealth gap? Why or why not?
3. The author shares the comparison between “white me” and “black me” as a useful example of how we can understand white privilege, systemic racial bias, and the disadvantages of headwinds. Consider how your own life would be different as “white me” and “black me.” What did you learn from this exercise? Share your reflections with a partner.
4. What is the history of the neighborhood and community in which you grew up in? Were there formalized or de facto restrictions on who could live in the town? How does that show up in the present demographics of the neighborhood and community? How about the neighborhood and community in which you live now? Is this information easy or hard to find? Why?

PART II: BUILDERS SEE AND USE THEIR ORDINARY PRIVILEGE

CHAPTER 4: KNOWING IT WHEN YOU DON'T SEE IT

CHAPTER SUMMARY

Growing up in the suburbs of Detroit, Joe Lentine had no substantive interactions with nonwhite people. When he got older, Joe made an intentional choice to take a trip that would expose him to people and experiences that would stretch his views about the world. He was surprised by the biases he noticed. Joe began to reflect on his early experiences and how they impacted his perceptions about race. Research shows that when a person has privilege in one identity and disadvantage in another, the experiences from the disadvantaged identity are likely to impact how privilege is seen and understood and how others are seen. When Joe came out as gay, he began to feel uncomfortable with derogatory comments and actions about others with disadvantaged identities. He began to intervene and stand up for others. Joe went from noticing bias to taking action.

Visual attention research tells us that we see what we expect to see. We often make mistakes because of our biases and assumptions. Bounded awareness is our tendency to not see, seek, or use readily available and relevant information. Confirmation bias is our natural reflex to pay attention to information that supports our point of view. At the same time, we ignore or do not notice information that contradicts our point of view. We are determined (often unconsciously) to find evidence to confirm our own point of view.

Seeing only what we want to see affects our understanding of the world. When we have power over resources or outcomes, we focus more on ourselves and are less likely to see the perspectives of others. For example, the more power and money we have, the more likely we are to believe that the poor and powerless do not deserve power and money.

Believing in diversity and inclusion does not mean that we are building diverse and inclusive groups. Our biases still impact the problems we wish to solve. When we only notice what we look for, we create an echo chamber. Media and social media also contribute to these echo chambers. We are also less likely to have encounters that challenge our unconscious biases and systemic privilege. This leads to the creation of demographic and bias echo chambers. These echo chambers cause us to miss out on contact with people who are different from us.

Intersectionality takes into account the multiple identities that every person carries, including identities that are marginalized. When a law, policy, or way of thinking assumes that a person only has one identity, it is failing to be intersectional. When we assume that everyone in a group has the same experience and receives the same treatment, we dismiss other perspectives that do not match the dominant perspective.

Felicia Fulks was a member of the Facebook group, Pantsuit Nation. She noticed that when women of color shared their personal experiences, white women were often accusing them of being divisive. Felicia created a private online group to foster awareness and promote an understanding of intersectionality. The group encouraged white members to listen and hold back from sharing their views and experiences. This created opportunities for members to counteract the confirmation biases they held.

As builders, we need to train our eyes and seek perspectives from people different from us. We need to ask questions outside of our echo chambers.

DISCUSSION QUESTIONS

1. How did Joe Lentine's actions at work change after he came out as gay? How did having one disadvantaged identity allow him to see and understand the disadvantages that others faced? Think of a time in your own life when your own identity helped you to understand another person's experience.
2. Now that you have a deeper understanding of confirmation bias, think of a time that you sought out information to confirm your own point of view. What information did you pay attention to? What information did you ignore, either consciously or unconsciously? How did paying attention to some but not all information impact the outcome?
3. Social psychologists defines power as having any control over any resources or outcomes. How does this compare to your own understanding of power? What types of power do you have in your life?
4. Think of a time that you were confronted about your confirmation bias during a conversation with another person. Did you experience self-threat? Were you eager to apologize or seek affirmation? Did you share your own views and experiences? If yes, how?
5. Why is it important to seek perspectives from people different than us? What factors may make seeking these perspectives difficult? What actions can we take to intentionally broaden our own perspectives?

ACTIVITIES

1. Now that we have learned about how our visual attention impacts our actions, ask a friend or family member who has not read this book to watch the following selective attention test: <http://www.theinvisiblegorilla.com/videos.html>. What was the outcome? How can this type of test be used to help us understand how we process information?
2. Answer the following question from the Public Religion Research Institute's American Values Survey: "Looking back over the last six months, who are the people with whom you discussed matters important to you?" Create a list of five to seven people from your own life. Next indicate the race or ethnicity for each person on the list. What did you notice? Share your responses with a partner.

CHAPTER 5: THE POWER OF ORDINARY PRIVILEGE

CHAPTER SUMMARY

All of us have multiple parts to our identity, including our race, gender, sexual orientation, physical and mental abilities, socioeconomic class, native language, and religion. In the United States, being able-bodied, straight, white, upwardly mobile, Christian, and English-speaking are the identities which represent the norm of what is desirable. People with other identities are frequently reminded of their difference from the norm. Our intersectional identities create unique forms of headwinds and tailwinds for each of us. The ways in which we differ from the norm are usually where the tailwinds are and the ways in which we mesh with the norm is usually where the headwinds are.

Ordinary privilege is the part of our identity that we think least about, because it fits with the norm. Thus, our ordinary privilege is invisible to us and we don't have to think about it. Ordinary privilege does not make us stand out or feel special, but it usually brings us some influence not easily given to those who lack the same privilege. We each have an opportunity to use our own ordinary privilege to go from believer to builder. Research shows that ordinary privilege grants us influence in the world. Because of our ordinary privilege, for better or for worse, our voices are heard differ-

ently than voices from marginalized groups. Our ordinary privilege can be a secret weapon for good within organizations and on social media.

Entrepreneurs Brian Fitzpatrick and Zach Kaplan are the creators of the ORD Camp event. After they received feedback from an event participant, they became more aware of how their own networks of mostly white men had impacted who attended the invitation-only event (and who did not). They made a choice to see and understand their ordinary privilege and then made changes that impacted attendance and participation at future events.

Most of us do not get involved in issues that do not affect us directly. We often do not feel like it is our place to do something. It often feels risky to take action. But while the risks may feel great, the people we wish to support face much greater risks on a daily basis. We should avoid letting our own insecurities act as a barrier to getting involved.

The work of diversity and inclusion has to include people facing headwinds and people with tailwinds. But we cannot rely on the same people, especially people facing headwinds, to always lead us. We can choose to invite others to use their ordinary privilege. We can also educate ourselves and encourage others to do the same. As we learn what we may not want to know, we may want to stop learning. If we opt for more awareness, we can choose to be builders.

DISCUSSION QUESTIONS

1. How did Brian Fitzpatrick and Zach Kaplan redirect the headwinds and tailwinds impacting attendance and participation at their ORD Camp event? How did they look beyond their own homogenous networks? How did they manage challenges that arose at later events? What impact did the creation of an event code of conduct have?
2. The author shared an example of understanding her own ordinary privilege when she stayed in a wheelchair-accessible hotel room. Think of a time that you became aware of your own ordinary privilege. Were you surprised by this experience? Did it affect how you thought about people who had ordinary privilege that was different from your own?
3. What ordinary privilege do you have? How does this ordinary privilege create positive benefits in your life? How can you use this ordinary privilege for good?
4. Why do most of us choose not to get involved in issues that do not affect us directly? What is one issue that does not affect you personally that you would like to learn more about? If you were to get more involved, what risks might you face? How can you overcome these risks in order to get involved?
5. Why is it necessary to include people facing both headwinds and tailwinds when we are doing the work of diversity and inclusion? Why is it important to educate ourselves when doing this work? Do you think it is the responsibility of people propelled by tailwinds to understand the impact of headwinds on others? Why or why not?

ACTIVITIES

1. Complete the sentence "I am. . ." with as many descriptors as you can in sixty seconds. Take a look at your list and write 3-4 sentences about how you described your own identity. Share your responses with a partner.
2. We know that our own ordinary privilege can impact others and that we can take small steps to educate ourselves in order to better use our own privilege for good. Choose one topic that you would like to learn more about. Read 2-3 articles about that topic. Write 2 paragraphs about what you have learned. How can you share this information with others?

PART III: BUILDERS OPT FOR WILLFUL AWARENESS

CHAPTER 6: KEEP YOUR EYES OPEN, ANYWAY

CHAPTER SUMMARY

As spouses, Kyle and Kevin Ferreira van Leer often discuss socially charged issues with each other. When they were dating, Kevin sometimes challenged Kyle's white view of the world, which led Kyle to reflect on his upbringing and deepen his understanding of his own white privilege. They chose to bring the topic of race to the dinner table with Kyle's mother, bestselling author Jodi Picoult, when Jodi was preparing to write a book about race. Kyle and Kevin were nervous that Jodi would perpetuate an individually-based understanding of race and neglect to cover the headwinds and tailwinds perspective. Kevin invited Jodi to attend an anti-racism workshop with him and she readily accepted. Once there, Jodi felt challenged by what she heard from the people of color in attendance. Still, she chose to practice willful awareness. Jodi could have chosen to look away, but she chose to look anyway.

There are several natural stages of racial identity development. The majority of white people in the United States are in the first stage, which is characterized by a lack of awareness of race, a color-blind approach ("I don't see color") and/or a strong belief that America is a meritocracy. As people enter into awareness about race and their own privilege, it is common to turn away from people in different identity stages or with different racial identities.

In general, we often willfully ignore negative information about things that we care about. For example, we often do not seek out troublesome information about the products we consume. We all have a natural reflex to reduce pain and self-threat. Willful ignorance will cause us to be stuck in the same mindset. Willful awareness can lead us to redefine our identities and seek understanding.

Acknowledging our mistakes can focus our attention on an action or insight that we may not have previously noticed. Activating a growth mindset can help us learn more about ourselves and about others. When we normalize mistakes, we can foster a growth mindset in ourselves and in the people around us which will lead to fewer mistakes. This can nudge people away from an either/or mindset. Practicing willful awareness can prepare us for taking action.

DISCUSSION QUESTIONS

1. How did Kevin and Kyle's different life experiences affect their unique views of the world, particularly on the topic of race? How did they discuss race and other socially charged issues together? Why were they nervous about how Jodi would write about race in her next book? What actions did they take to address their concerns?
2. How did Jodi feel while attending the anti-racism workshop? How did this impact how she thought about race and identity afterwards?
3. What did you learn from this chapter about your own racial identity? How has your racial identity impacted how you interact with people with different racial identities?
4. Why are we less likely to seek out information about the things we care about? How can willful ignorance cause us to stay stuck in the same mindset?
5. Think of someone you admire or care about who is good at acknowledging his or her mistakes. How does this person address mistakes? Has this had any impact on how you feel about your own mistakes? Why or why not?

ACTIVITIES

1. Acknowledging our mistakes can be a powerful way to foster a growth mindset. Make a list of mistakes you have made over the past year. Write 2-3 paragraphs about how you have or have not learned from these mistakes. Which mistakes on the list would you consider to be “good mistakes”? Explain your reasoning.
2. Make a list of 3-4 products that you consume and love (such as sneakers, your phone, clothing, or snack foods). Do you know anything about the production about these items? Choose one product and research how it is made. What did you learn? Does this information impact how you feel about the product?
3. Reverse mentoring, in which younger people mentor their bosses, parents or grandparents, can be useful for discussing dynamic social issues. Ask a younger person in your life to tell you their views on current events, and what is normal or popular in their peer group. What did you learn from this experience? Is there an older person in your life who may be open to reverse mentoring from you? If yes, try it out! Remember that we do not need to accept other perspectives as truths. This experience can contribute to a mindset of willful awareness.

CHAPTER 7: LOOK OUT FOR THESE FOUR “GOOD” INTENTIONS

CHAPTER SUMMARY

When we see someone's experience as being different from our own, we sometimes otherize the person. We are less likely to respect the individual differences in experiences and perspectives. Even well-intended allies are prone to otherizing people. Stereotypes steer our thinking. When we bring a growth mindset along with any feelings of ignorance and nervousness we may hold, we are able to learn more about others.

There are four modes of behavior that can prevent believers from becoming builders and contribute to otherizing: savior, sympathy, tolerance, and typecasting:

- In savior mode, we are motivated by the “warm glow” feeling of helping others rather than being motivated by a genuine desire to help others. We can instead redirect our attention to the people or issues we care about.
- In sympathy mode, we feel sorry for someone but focus on our own feelings. We miss out on an opportunity to understand what the other person is feeling. Our behavior will improve if we practice empathy and center our attention on what others are feeling.
- In tolerance mode, we do not acknowledge other people's humanness and the beauty of our differences. We view these differences as things to be tolerated rather than appreciated and understood. Seeking to understand the headwinds and tailwinds that impact others can help us understand their experiences.
- In typecasting mode, our positive and negative stereotypes impact our opinions and actions. We can instead make efforts to see people as individuals.

Having a belief that it is possible to not see color (also called color-blindness) is a way of employing tolerance. This belief assumes that other people have the same experiences as us regardless of their skin color. For many of us, our practice of tolerance towards people different from us began when we asked our parent(s) about difference and their response indicated that difference is bad or that it is not acceptable to ask about difference. Color-blindness and other forms of tolerance ignore headwinds and tailwinds. This causes us to ignore the reality that we do not all have the same experiences and the same conversations.

Eye-tracking studies show that white people often avoid looking at people of color in order to avoid noticing race. This is an extreme example of otherizing. Our positive and negative stereotypes interfere with our ability to see people as individuals. Creating connections with people different from us can help us to humanize others. Asking questions and

follow-up questions can signal our intentions to understand the other person's thoughts, validate their perspective, and care for the other person.

The author shared an example of teaching incarcerated students. Although she began with good intentions, she was surprised to discover that she shared as many things in common with her incarcerated students as she shared with her MBA students. This revealed to her how a lifetime of explicit and implicit biases about incarcerated men had led her to otherize them.

Having a fixed mindset can be overwhelming. If we adopt a mindset of getting better, rather than of being good or bad, we will be less afraid of doing something wrong. If we believe we are works-in-progress, it will be easier to accept the fact that we will sometimes do the wrong thing and use that as an opportunity for learning.

DISCUSSION QUESTIONS

1. What does it mean to otherize someone? How do our own positive and negative stereotypes impact how we treat other people? What actions can we take to prevent otherizing people?
2. We now understand more about the four modes of behavior (savior, sympathy, tolerance, and typecasting). Think of a time when you or someone you know demonstrated behavior from each of the four modes.
3. Many of our ideas about tolerance and colorblindness were formed when we were children. Think of a time in your childhood when you asked a trusted adult about someone who was different than you. How did the adult respond? How has this impacted your behavior today?
4. How can creating connections with people different from us help us understand other perspectives? What mistakes might we make when we seek out these connections? Why is it important to ask questions and listen carefully when in conversation with someone who holds a different perspective?
5. How can feeling nervous or ignorant about a topic impact the way we communicate with others? What actions can we take to adopt a mindset of getting better rather than thinking of ourselves as being bad?

ACTIVITIES

1. Now that you have learned more about identity development, explore the work of the TransYouth Project: <http://depts.washington.edu/scdlab/research/transyouth-project-gender-development/>. Did you learn anything about the development of gender identity? How does this relate to your own experience of understanding your gender identity?
2. Despite our best intentions, we are all likely to otherize people who are different from us. Think of a group that you do not know much about. For example, the author shares her experiences meeting a transgender person and teaching incarcerated students. How might your lack of understanding lead you to otherize them in a social situation? What are three steps you can take to educate yourself?

PART IV: BUILDERS ENGAGE

CHAPTER 8: BE INCLUSIVE

CHAPTER SUMMARY

Diversity and inclusion are not the same thing. Think of diversity as a gateway, such as college admissions or a hiring process. These gateways are about diversity and numbers, happen occasionally, are more formal, and impact who gets let in to an organization or group. Inclusion is more like a pathway, impacting what happens before and after formal decisions are made. Pathways are more informal and are the moments that may contribute to long-term outcomes.

The author shared her experiences as a PhD student studying with Max Bazerman, a well-known business school professor who made many efforts to be inclusive as a mentor. His frequent acts to create pathways for his students had significant impact on many of his mentees' (including the author's) careers. Some of the pathways he created led his students—many of whom were female—to experience greater visibility, enhanced job opportunities, and a persistent sense of belonging. Additionally, his respectful professionalism was consistent in all interactions.

The author and her colleagues (both of whom were also mentored by Bazerman) conducted a research experiment to look at how identity impacted pathways. The research team sent emails from (fictional) prospective PhD candidates with names perceived to be white, black, Hispanic, Indian, or Chinese to faculty at 259 American universities. Study results revealed that the students' identities impacted whether or not they received a response. Professors were more responsive to white males in almost every discipline, and bias was most severe at private universities. In this case, the students' identities had an effect on what pathways they were able to access.

All of us can take steps to be more inclusive. Understanding where the pathways are can help us take actions to be more inclusive as people and organizations. Common pathways exist in the way we structure and facilitate meetings, our listening practices, and how we share credit with others.

Meeting patterns can replicate the headwinds and tailwinds of an organization and society unless we are intentional about their design. Just as systemic patterns in society can be invisible, they also exist in meetings. Start by noticing and asking questions of people who are saying very little. Notice how expressions of anger and frustration are treated. Assign seats with a particular purpose in mind or sit next to a person you don't usually sit with. These actions have the potential to redirect headwinds and tailwinds.

Listening is one practice that is critical to inclusion. Being a better listener helps us notice whose voices are being ignored or silenced. Once we are more aware of who is being excluded, we can make efforts to amplify voices that are often excluded in an attempt to be more inclusive.

Many of us overclaim credit without realizing we are doing so. We also unfortunately tend to undercredit people from groups facing bias. These actions can lead to a pattern of exclusion. For those of us who tend to be more included, our confirmation bias will lead us to believe that everyone else is also feeling included. We will not see or hear the examples of exclusion unless we look for them. Keep an eye out for exclusive patterns and share credit with others when credit is due.

DISCUSSION QUESTIONS

1. What is the difference between gateways and pathways? Think of a few examples of both gateways and pathways that have positively impacted your own life.
2. How can we take steps to be more inclusive in our lives? How can understanding where the pathways exist help us to be even more inclusive?
3. How do meetings replicate the headwinds and tailwinds that exist in an organization or society? What actions can be taken to change a meeting's design? Are these steps any different than those needed for running more effective meetings, generally? How can these have a long-term impact on inclusion in a group or organization?
4. Why is being a good listener critical to inclusion? Do you consider yourself to be a good listener? Why or why not? What steps can you take to improve your own listening skills?
5. Why is it important to share credit with others? Why are people from underrepresented groups more at risk of being undercredited? How does this contribute to a pattern of exclusion?

ACTIVITIES

1. We know that listening is necessary for us to be inclusive of people different from us. Pair up with a partner or a trusted friend. Share your thoughts on an issue that is important to you for 3 minutes while the other person listens to you in silence. Trade places and this time, act as the listener, listening silently while the other person shares for 3 minutes. Was it difficult to not comment or ask questions while the other person was speaking? What did you learn from this exercise?
2. Choose a meeting or event to attend. When you arrive, take a minute to recognize where you would usually sit that would feel comfortable to you. Sit in a seat that you wouldn't normally sit in (such as the opposite side of the room or next to a person you wouldn't normally sit next to). How did it feel to sit in a different place? Did it impact how you felt about the event? Did where you sat have an impact on your participation? Why or why not?

CHAPTER 9: STEER THE CONVERSATION

CHAPTER SUMMARY

All of us are always forming narratives about how the world works. We carry our beliefs about headwinds and tailwinds, often in subtle, unnoticeable ways, and these impact our own narratives. We can do more than we realize to steer conversations and to make others aware of the narratives in their minds. The author shares an example of how Lin-Manuel Miranda and Thomas Kail made creative decisions in the design of the award-winning Broadway musical, *Hamilton* to shape the narrative. Kail and Miranda chose to use a color-conscious casting process, and made design choices in choreography and in costume design that illuminated how visible and invisible narratives exist in our daily lives. They created art for us to consume and talk about.

We are all telling and consuming stories about how the world works. In particular, we do this through the media, parenting, in our social circles, on social media, and in the workplace.

Media narratives act as windows, offering a look into the lives of people who are very different from us, and as mirrors, reflecting back our own humanity. We steer the conversation every time we consume media. Media by and about underrepresented people is less likely to get financed if we exclusively or mostly consume media that overrepresents one group. We can multiply the impact our consumption has by engaging with media by and about people from underrepresented groups, promoting it in its early stages, and funding it when we are able.

Parents have a major impact on the narratives that children hear when they are young, which can impact their growth and their interactions with the world. Parents can consider what they are and are not discussing with their children. Parents can steer the conversation by sharing positive images from different groups and by pointing out imbalances and asking children to look for patterns (such as characters in movies and in books). As parents move from believers to builders, they can model a mindset for their children.

There are often stark differences in narratives among different demographics. When we steer the conversation in our own social circles, we can nudge others to understand and use their ordinary privilege in new ways. The author provides an example of leadership coach Jeana Marinelli recognizing her ordinary privilege, and creating a group to steer the conversation among a group of her white, Christian, female friends.

Social media narratives can easily trap us in an echo chamber. We can choose to drop into someone else's echo chamber to expand our own narratives. Exploring beyond our own personal networks is and easy to do, and can expand the narratives that exist in our minds.

Language in the workplace also carries narratives. Key decisions and activities are often impacted by our unconscious biases because of how systems and structures are set up within an organization. Being intentional about creating role models, crafting groups, shaping norms, and increasing transparency can have an impact on how workplace narratives are shaped. We can also ask polite questions when someone is using a narrative that does not reflect headwinds and tailwinds. This requires others to reflect on their narratives and either explain them or make adjustments. This can also create an opportunity for conversation.

DISCUSSION QUESTIONS

1. What choices did Lin-Manuel Miranda and Thomas Kail make in the show *Hamilton* that went against Broadway norms? How did they illuminate the visible and invisible narratives that exist in our daily lives? How did this create a larger discussion among audience members?
2. How do media narratives act as windows and as mirrors? How does consuming media impact how you steer the conversation? Why does it matter when and how we consume media created by people from underrepresented groups?
3. How do parents impact the narratives that their children hear when they are young? What narratives did your own parent(s) or trusted adult share with you? How did this impact what patterns and imbalances you noticed? Explain your reasoning.
4. How do our social networks impact our own narratives? How can we steer the conversation within our own social circles? Think of a way that you can nudge others in your own network to understand and use their ordinary privilege.
5. How are unconscious biases reflected in the workplace? What actions can be taken to impact how workplace narratives are shaped? How does language reflect the narratives held by a workplace?

ACTIVITIES

1. Make a list of the last five books you read. Make note of each author's identities. What do you notice? Do the authors all share something in common with your own identities? How can reading a book by an author who has a different identity than you broaden your own perspective? Make a list of five books you would like to read by authors who have identities that are different from your own.

2. How can social media create echo chambers? The author highlights Black Twitter—an online community of black users on the Twitter social network. Google who to follow on Black Twitter or another social media community that is different from those you usually follow and make a list of five users. Read several posts from each user. What are they writing about? What types of content do they re-tweet? How is this content similar to or different than the content you typically see on social media? Do you feel the urge to comment, correct, or argue? Reflect on the value of listening without interjecting.

CHAPTER 10: EDUCATE AND OCCASIONALLY CONFRONT OTHERS

CHAPTER SUMMARY

We are often confronted by incidents of bias displayed by others that catch us by surprise and we need to make flash decisions in the moment about what to do. The following framework can help us decide how to respond:

- WHO should you engage with and who to avoid?
- WHY are you engaging (to change behavior or to change social norms)?
- HOW are you engaging in order to make your growth mindset visible to others?
- WHERE AND WHEN do you engage (on the spot or later in public or private)?
- WHAT can you say? Is it best to share stories or facts?

When we encounter biased behavior from someone we care about, many of us feel that the situation can be very stressful. As builders, we want to engage. But we don't always know how. Furthermore, we are less likely to help a person in need when others are present. This is called the bystander effect. These are the moments when allies are most needed but are also the hardest to find.

Social norms are the unspoken rules that influence what will cause us to earn the approval or disapproval of others, and can be a useful way to address biased behavior in other. Changing the norms can sometimes lead to a change in behavior. When another person says or does something biased, signaling that the behavior is not okay may sometimes be enough to change the person's behavior. When more people are present, this action towards changing social norms can be even more powerful. We do not have to change or influence people one at a time. Changing norms can often be more efficient.

A modified 20/60/20 rule can offer us guidance on which opportunities to act on and which to pass on. People in a group with high internal and external motivations are the most receptive to growth and can be referred to as the "easy 20." People in a group that lacks internal and external motivation to control prejudice can be called the "stuck 20." This group often shows signs of not being open to growth. The key to interacting with this group is to state your perspective calmly and then to disengage and not escalate the situation. The "middle 60" groups is comprised of the people who we are least likely to notice. This group is characterized by passivity and silence, but people in this group are also the most likely to be influenced by social norms.

When interacting with the easy 20, you can educate others by using facts or stories. With the middle 60, you can educate a person or the observers around the person. Humor and stories tend to be the most effective means of communication. When interacting with the stuck 20, educate observers and engage with the individual only to the extent that you feel observers may still be listening. Individuals in the stuck 20 will likely be closed off to both facts and stories.

The author shared several examples of applying the 20/60/20 rule when educating and confronting others. Consultant David Johnson (not his real name) made a conscious choice to encourage and engage in a conversation with his manager about headwinds and tailwinds, and was prepared to engage his boss about missed opportunities. Mental health

advocate and author Bassey Ikpi advocates for gay rights within her social network, and understands that it is not a marginalized group's job to teach a privileged group about the issues that impact them. Business school student Jessie Spellman noticed an opportunity to use her ordinary privilege when interacting with a close, personal friend and she paid attention to her delivery and made an effort affirm her friend.

Our willingness to be a visible work-in-progress will help others to also see themselves as works-in-progress, rather than as solely good or bad people. Opportunities to educate others will become more obvious as we continue to practice speaking up.

DISCUSSION QUESTIONS

1. Why is it important to not speak for other people? How can you speak about what you have learned without centering yourself in the conversation and making the moment about you? When is it important to step back? What is the difference between not centering yourself and being a bystander?
2. What are social norms? How can a polite comment or question lead to a change in another person's behavior? How can this action be amplified when more people are present?
3. How can the 20/60/20 rule be helpful in confronting other people's biases? When is it helpful to share facts in your response? When is it helpful to share stories? How would you interact with someone who is in the "stuck 20" group?
4. How can being open about being a work-in-progress "good-ish" person, rather than as a solely good or bad person, impact the people around us? What does being a work-in-progress look like to you?
5. How can we prepare ourselves for moments when we feel surprised by other people's biases and have to respond quickly?
6. Does your personality lend itself more towards light or heat type approaches towards dealing with biased behavior in others? What are the implications of this tendency towards how you respond?

ACTIVITIES

1. Think of a social issue that you care about that people sometimes strongly agree or disagree with. Make a list of five people who you think may disagree with you. Consider what group each person would be in easy 20, stuck 20, or middle 60. How can you discuss the issue with the people who are in the easy 20 and middle 60 groups? How might you speak with the person(s) in the stuck 20 group? Explain your reasoning.
2. Make a list of social norms that are accepted by your friends, family members, and the people you generally interact with. How do these norms impact your behavior? Are there any norms that you do not fully agree with? If yes, how might you act to change them?

CHAPTER 11: SHOW MEANINGFUL SUPPORT

CHAPTER SUMMARY

Interactions with people from a group that is different from us, also called intergroup contact, can help to reduce our prejudices. The author shared an example of the relationship that grew between Rabbi Eric Solomon and members of his synagogue and Imam Mohammed Baianonie and members of the Muslim community. After a local tragedy, Imam Baianonie reached out to Rabbi Solomon for assistance in coordinating the outpouring of condolences to the

community. The way in which Rabbi Solomon had shown meaningful support over time became important during a time of crisis.

One of the hardest parts of showing support to others is sitting with someone else's pain, especially when there is nothing we can do to make it better. Showing support does not begin with having a solution. In order to truly be supportive, we can examine our questions and the true intentions behind our questions. It's okay to not know what to say. Try to let go of your need for affirmation and attention. Understand that silence is often heard as a lack of support. Offer specific help and verbalize your intention to be supportive.

As a young college student, Joseph McNeil was one of four black students—often referred to as the Greensboro Four—who led the 1960 Woolworth's lunch counter sit-ins during the civil rights movement. Joe and the other students were careful not to make the protest about them and redirected individual affirmations and recognition towards the larger movement. While these protests were nonviolent, there was more heat than light, and the sit-ins were often confrontational and disruptive. This can be a good reminder to show support for everyone doing the work of social change, including those who bring the heat.

Joe McNeil continues to develop his growth mindset, and visibly continues to learn about issues that impact underrepresented groups. For example, while appearing as a guest speaker in the author's class, Joe was asked by a student to share his views on gay rights. He admitted that this was an area where he was learning more. In subsequent talks, Joe brought up the topic of gay rights, demonstrating his commitment to growth in this area. As Joe shared, "the stuff of being a good person is hard." If a civil rights giant like Joe can embrace the responsibilities of being a good-ish person and continue to grow over a lifetime, we can do the same.

All of us can opt for willful awareness, understand and use our ordinary privilege, and we all can have a growth mindset. The work of being a builder can sometimes be exhausting. We can try to understand and support those that bring the heat and do our share by creating light.

DISCUSSION QUESTIONS

1. What is intergroup contact? How can this kind of contact help to reduce our prejudices? Do you have interactions with members of groups that are different than you? If not, what actions can you take to have more meaningful interactions?
2. How did Rabbi Solomon provide meaningful support to the Muslim community? How did creating meaningful relationships prior to a local tragedy pave the way for this kind of support?
3. How did Ben show support to Rachel without asking for affirmation? How did he approach her as both a believer and a builder?
4. How can you show support to someone who is in pain? Why is it more important to say something than to be silent? How do you prefer to be supported when you are experiencing pain?
5. How did Joe McNeil respond to being questioned about his views on gay rights? How did his actions show that he was both a builder and supportive of other builders?

ACTIVITIES

1. Think of a time that you did not know how to express support to a loved one, colleague or an acquaintance who was in pain. Why was it difficult to offer support at that time? If the same incident was occurring in present day, how might you act differently? Now that you know how important it is to share your intentions of support, write 2-3 paragraphs about what you would say to this person and how you would offer them support.

2. Civil rights protestor Joe McNeil offered the following reflection on the lunch counter sit-ins: "I would have been more verbal with the silent observers. I would try harder to explain to them why we needed them. You could always make a very good case for not doing anything. I would have given them the opportunity to be better human beings, too." Write 2-3 paragraphs reflecting on what you have learned from Joe McNeil's experience.

EXPANDED ACTIVITIES

1. Select one of the following section epigraphs from the text. Write 3-4 paragraphs reflecting on what this quote means to you. Consider how the quote relates to your life and the person you mean to be. Include specific examples from your individual experiences.
 - Part I: "I embrace the label of bad feminist because I am human. I am messy. I'm not trying to be an example. I am not trying to be perfect. I am not trying to say I have all the answers. I am not trying to say I'm right. I am just trying—trying to support what I believe in, trying to do some good in this world, trying to make some noise with my writing while also being myself." —Roxane Gay, *Bad Feminist*
 - Part II: "It's not that I'm blind. Sometimes, I'm just not paying attention." —Justin Simien, *Dear White People*
 - Part III: "One of the simplest paths to deep change is for the less powerful to speak as much as they listen, and for the more powerful to listen as much as they speak." —Gloria Steinem, *My Life on the Road*
 - Part IV: "I know you didn't do it, and I didn't do it either, but I am responsible for it because I am a man and a citizen of this country and you are responsible for it, too, for the very same reason." —James Baldwin, "Words of a Native Son"
2. Create a timeline of your life from birth until present day. Mark the important moments in your life (such as when and where you went to school, your first job, or a significant opportunity you received) on the timeline. Place a star next to all of the moments that were impacted by privilege, either privilege that you held or that your family or loved ones held. Choose one moment and write 2-3 paragraphs about how privilege impacted this moment in your life. How might this experience have been different if you did not hold the same kind or amount of privilege?
3. Draw a picture of yourself. Label the picture with the various identities that you hold, both visible and invisible. If unsure of how to get started, look up [The Gender Unicorn](#) or [The Genderbread Person](#). How do you express your various identities in the world? How can this depiction of your individual identities influence how you assume or acknowledge the multiple identities that other people hold?
4. Based on what you have read in the book and your own experiences, are you a person who is drawn to heat or to light? Choose a trusted friend or loved one who you believe would have the opposite answer. Ask for permission to interview them about their beliefs and how they approach challenging situations. What did you learn from this conversation? How can you use what you have learned from the other person in future interactions that you will face?
5. Now that you have read the book and understand more about conscious and unconscious bias, choose one area of bias that you hold in your own life. What social and structural factors may have influenced this bias? Can you think of any individual experiences you had that led you to develop this bias? Make a list of three things you can do to educate yourself and learn more about the group or issue impacted by the bias you previously held.

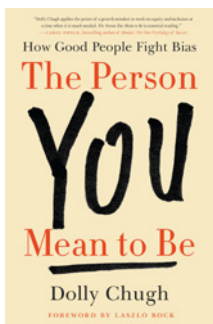
ABOUT THE AUTHOR



Photo by Brett Topel

Dr. [Dolly Chugh](#) is a Harvard educated, award-winning social psychologist at the NYU Stern School of Business, where she is an expert in the unconscious biases and unethical behavior of ordinary, good people. In her real life, she is trying just as hard as everyone else to be the person she means to be.

To invite Dr. Chugh to speak on your campus, please contact the [HarperCollins Speakers Bureau](#).



[The Person You Mean to Be:](#)

How Good People Fight Bias

by Dolly Chugh

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