Building Collective Emotional Resilience for Antiracism in Museums

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Museums are increasingly recognizing the need to confront racial inequities, but efforts to promote antiracism can be emotionally painful, leading to burnout and limiting the potential for change. This dissertation addressed this challenge, drawing on improvement science and transformational mixed-methods research to both investigate the emotionality of antiracism in museums and work to change it in ways that foster staff wellness and organizational progress towards racial justice. The project was grounded in the theory of emotional labor as a feature of racialized organizations and worked to test a theory of practical improvement rooted in perspectives of institutionalization, positing that developing new, more equitable norms and routines of emotional labor around antiracism could increase motivation for and progress towards antiracism in museums. To test this premise, I iteratively developed and refined a two-part workshop series that I led with groups of professionals from three museums across the United States. During the workshops, groups assessed the racial equity of their work; developed an antiracist action plan for improvement; reflected on the emotional labor of developing and implementing the action plan with their colleagues; and engaged in participatory focus group activities during which the groups articulated desired changes to their emotional norms and developed routines that could institutionalize the new norms in their practice. Results from observation, artifacts from the workshop activities, and surveys instantiated the potency of emotional labor for racism, particularly among Black and Brown women and demonstrated that

teams can take active steps towards developing new norms and routines that could enhance collective emotional resilience for antiracism.

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1.0 Naming & Framing the Problem of Practice

1.1 Broader Problem Area

Racial injustice is harming and killing Black and Brown people on a daily basis, and museums are part of the problem. Hosting over 850 million annual visitors in the U.S., museums are one of the most prominent sites of out-of-school learning, but numerous studies have shown that museums are unwelcoming or even harmful environments for People of Color (Ash & Lombana, 2013; Dawson, 2014; Feinstein, 2017; Philip & Azevedo, 2017). Museums also contribute to widening opportunity gaps by serving disproportionately white visitors (American Alliance of Museums, 2020; Collaboration of Ongoing Visitor Experience Studies [COVES], 2019). There are lasting impacts of this inequitable distribution of museum opportunities. For example, two-thirds of high school achievement gaps can be traced to disparities in access to out-of-school learning opportunities like museums (Alexander et al., 2007). In sum, it is time for museums to commit to transformational antiracism.

Many museums have recognized the urgent need for diversifying their audiences and providing more equitable learning experiences. In fact, 90% of museum professionals in a recent landscape study indicated that diversity, equity, accessibility, and inclusion were essential or relatively high priority (Garibay & Olson, 2020). Yet, the same study identified an intention-to-action gap: museum professionals value diversity, equity, accessibility, and inclusion but fail to make enough change to disrupt inequities.

There are many factors that contribute to museums' insufficient change, but this project addresses the challenge that workplace conversations about race and racism can feel

uncomfortable; but if we struggle to even talk about these issues, how can we meaningfully pursue antiracism? Valdez and colleagues (2020) highlight the emotions of equity work as one of the greatest barriers to change, as illustrated through the words of one of their interviewees:

> I would say the most challenging part of [change efforts that center equity] deals directly with the human aspect of it. And I'll be explicit...when we start talking about feelings around race and feelings around the potential of students, based upon their ethnicity or their poverty, or lack thereof, it starts to get very emotional. (p. 14)

Although there are numerous efforts to build the museum field's capacity for diversity, equity, accessibility, and inclusion (DEAI), there has been minimal attention to affective factors. Instead, existing efforts tend to focus on policy and institutional knowledge. For example, the *Understanding and Catalyzing Equity-Oriented Change in Museums and Science Centers* project (DRL-1516255) investigated the extent to which institutions that hosted an exhibition about race made policy changes related to racial equity. Other projects (i.e., iPAGE and the Cultural Competence Learning Institute) have built professionals' knowledge and skills related to diversity, equity, accessibility, and inclusion. While these approaches are necessary pieces of the complex puzzle of transforming museums, evidence from affective science suggests that supplementing them with attention to emotion could be valuable. Emotions are intertwined with many essential aspects of advancing racial justice such as morality, decision-making, motivation, and social interaction (Immordino-Yang, 2015; Lerner et al., 2015; Van Kleef, 2016). Furthermore, organizational scholars have found that equity work is often connected to intense emotional labor, which can lead to isolation, burnout, diminished work performance, and poor health outcomes (Anderson, 2020; Grandey & Gabriel, 2015; Liera, 2020).

While emotional labor can have negative consequences, emotions are also tools of liberation. Dominant professional culture in the United States has tended to privilege emotional stoicism. For instance, in his theory of racialized organizations, Ray (2019) highlights emotional norms as oppressive forces of racialization that limit human agency and strip People of Color of their humanity. The other side of this, of course, is that disrupting those norms is an opportunity to humanize and grant agency. Van Wijnendaele (2011) describes emotion as an act of resistance that can serve to subvert oppression. As the Communities for Just Schools (2020) write, we can see "joy as a liberatory practice" (p. 9).

1.1.1 Key Constructs

This project leverages that liberatory power of emotion with the goal of fostering collective emotional resilience for antiracism. An active, disruptive effort, antiracism is "a framework for ending racism that goes beyond tolerating and celebrating racial diversity and addresses racism as a system of unequal institutional power between Whites and Peoples of Color" (Sensoy & DiAngelo, 2017, p. 221). The goals of addressing systemic power imbalances demand systemic interventions, hence my project's focus on organizations rather than on individuals. Much of my prior work has taken an intersectional approach to considering multiple intersections of power and oppression. An intentional focus on antiracism in this project was a decision based on a desire to have a manageable scope, an observation from my own work that race–often more so than other features of inequity–tends to elicit particularly strong emotions, and the contextual climate of racial awareness at the time I was working on this dissertation. Antiracism is vital for museums now and always. And, antiracism is inherently an intersectional endeavor; one cannot fully work towards

ending racism without also addressing related aspects of disability justice, gender justice, economic justice, health justice, environmental justice, and more.

The focus on collective emotional resilience moves towards strengthening organizations' capacities to productively leverage emotions to advance antiracism in ways that maintain and nurture their wellbeing (as shorthand, I sometimes referred to collective emotional resilience for antiracism as "emotional wellness," particularly with my participants). This concept of collective emotional resilience for antiracism draws on models of racial healing (DeWolf & Geddes, 2019; Singh, 2019) and collective healing from colonization (Alvarez & Farinde-Wu, 2022; Desai, 2016), emphasizing the need to address emotional trauma as intertwined with racism as well and build a new, healthy future. Collective emotional resilience for antiracism also pulls from theories of collective resilience within the context of people coming together to address disasters. As Drury (2012) writes, "People in a crowd tend to come together, both psychologically and behaviourally, simply by virtue of sharing a 'common fate' in relation to the emergency or disaster" (pp. 1-2). Within the lens of critical race theory, racism and the injustice associated with it are the "emergency or disaster" that is harmful to all people of all races and we share a "common fate" as society; yet, we can advance antiracism through the interest conversion of building new structures that are grounded in equity (Milner, 2008). Finally, emotional resilience implies dynamism, embracing a range of negative emotions–which are natural results of racial injustice and can be powerful motivators of change–and positive emotions–which are liberatory outlets of freedom and racial progress. To support collective emotional resilience for antiracism, this project draws on Ray's (2019) theory of racialized organizations and the theory of emotional labor (Hochschild, 1983), to take an organizational approach to advancing antiracist practice in museums.

Methodologically, this project infuses improvement science and transformative research to simultaneously advance change and learn from it. As Hinnant-Crawford (2020) describes, "improvement science is a systematic approach to continuous improvement in complex organizations" (p. 1). In essence, it is a way to test and scale change. Transformative research provides a philosophical perspective that research can be a tool for advancing such change, and offers a framework to use research for social justice (e.g., Camacho, 2020; Mertens, 2007, 2010). By bringing these two approaches together, this project centers equity and justice, committed to change-making, and generates knowledge that can incite future improvement. Although improvement science and transformative research are deeply intertwined in my project, this document primarily follows the improvement science approach, detailing the intended change and describing my plans to evaluate its effectiveness. Other dissemination products will focus on the transformative research process.

1.2 Organizational System

A central tenet of both improvement science and transformative research is that projects must have a deep understanding of the organizational and cultural contexts where the work takes place. One tool for organizing multiple contextual factors that contribute to a problem of practice is the Ishikawa Diagram (Ishikawa, 1990). My Ishikawa Diagram (see Figure 1) draws on scholarly literature, empathy interviews (see more details in the next section), and document review to outline the ways personal, interpersonal, organizational, and structural factors play into my problem of practice. I will refer to these factors throughout this text, with the following section discussing the organizational factors. As the diagram shows, I contend that museums that

focus on sharing science content may face particular pressures around emotional labor due to a longstanding tendency for the United States' scientific community to consider emotion non-objective and opposed to scientific practice (the neuroscientific revolution has largely debunked this myth but its cultural legacy is persistent in science-focused organizations). Because of this, when conceptualizing organizations for this project, I focus on science museums and children's museums in the United States that share science content. Specifically, because the National Science Foundation is a primary driver of research in the informal learning field, my project works with museums that have received National Science Foundation funding.

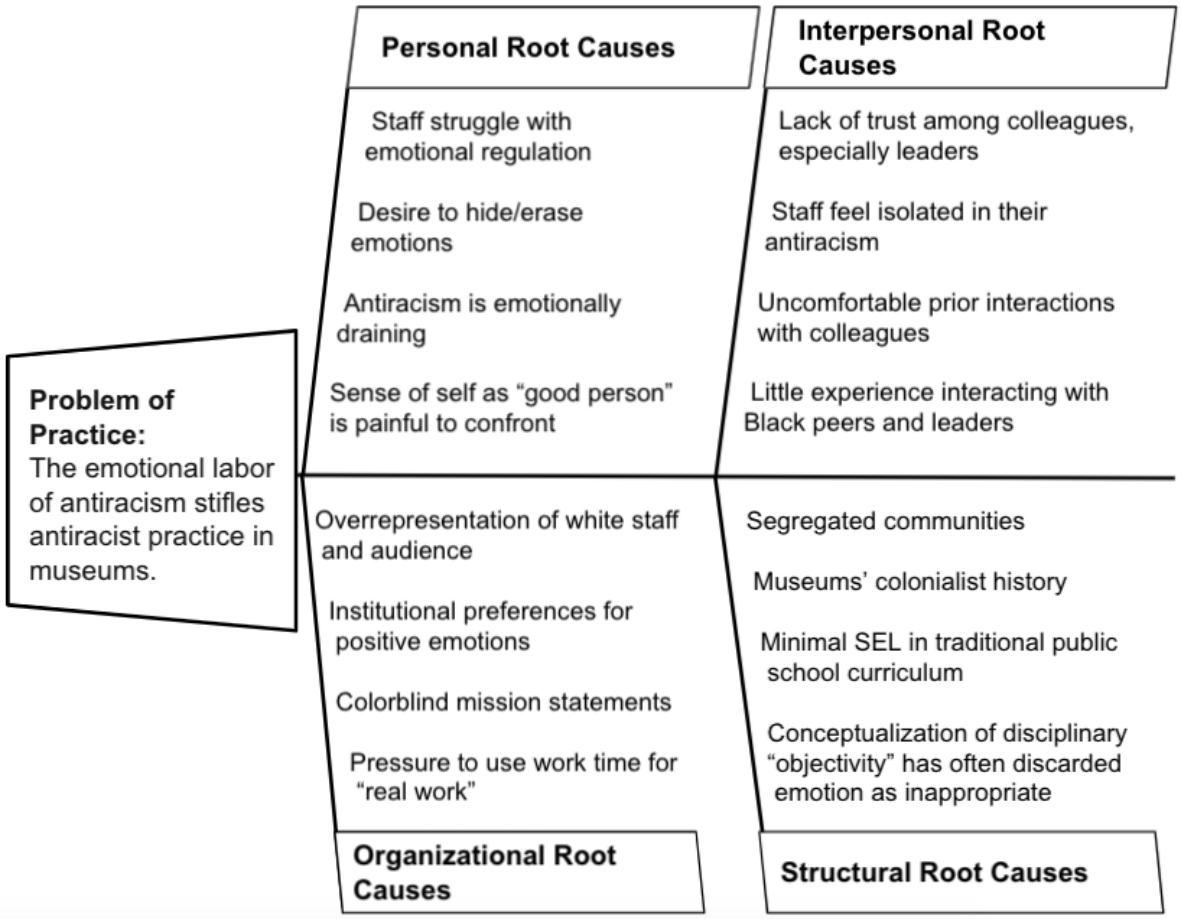


Figure 1. Ishikawa Diagram Illustrating Root Causes of the Problem of Practice

Museums have tremendous reach. There are more than 35,000 museums in the U.S., and more people visit museums each year than professional sports venues (American Alliance of Museums, 2020.; Bullard, 2014). There are many types of museums, with the most common being history museums, followed by other types such as art museums, science museums, children's museums, natural history museums, and zoos, aquaria, and botanical gardens (Bullard, 2014). Museums employ between one and 200 staff and range in budget from having no income to bringing in more than $50M annually (American Alliance of Museums, n.d.; Frehill et al., 2018; Stein, 2018). As Bullard (2014) claims, "Museums reach communities everywhere" (p. 1).

In terms of racial justice, museums have a troubled history that continues to the present day. Although museums trace a wide range of lineages and many have diverged from their roots, the traditional concept of a museum is a product of Western colonialism, focused on displaying objects that were often appropriated through violent and oppressive means (Bryant et al., 2017). Many children's and science museums emphasize hands-on interactives more than artifacts, but white supremacy is entrenched in these experiences, as well; numerous studies show that museum design privileges white European, able-bodied, male perspectives that make nondominant audiences feel unwelcome (Ash & Lombana, 2013; Dawson, 2014; Feinstein, 2017; Philip & Azevedo, 2017). Some have gone so far as to call museums "white sanctuaries" that serve to reinforce white dominance (Embrick et al., 2019).

As a result of these and other historical and structural factors, visitation data shows that museums continue to serve an inordinately white audience. A report of visitor demographics from 21 museums across the country found that only 5% of visitors were Black or African-American and 8% were Hispanic or Latinx, while these groups make up 13% and 19% of the U.S. population, respectively (COVES, 2019; US Census Bureau, 2019). If these patterns held across all museum

visitors in the United States in a year, museums would be failing to serve more than 161 million people who are Black, African American, or Hispanic (or serving 161 more white people than they would if they served a visitorship that reflected the population).

When conducting this project, I am positioned both as an insider and an outsider to the museum field. Having worked in a museum for over six years, I am embedded in my museum's culture and I am fortunate to have been involved in numerous networks of museums that span across the country. However, as noted above, the museum field is highly varied, so people who work in different types and sizes of museums may find that my experiences are very different. There are perceived power dynamics between large and small museums, for instance, and as a representative of a large museum, I may face resistance in my work. As a researcher and evaluator, my job is also very different from many museum employees who take on roles from curation to exhibit maintenance to front-line education and more. Furthermore, I am leading this project not as a museum employee but as a student from the University of Pittsburgh. Museums have varied relationships with universities, ranging from universities running museums to sites that feel in competition with universities. For example, there is a perception among some science museums that university faculty are increasingly securing research funding about museums that used to go directly to museums.

My personal identities and values also influenced this project. I experience a network of privilege and oppression through my intersecting racialized, gendered, ability-based, economic, and other identities. Perhaps most notably for this project, as a white scholar-practitioner writing a dissertation that will ultimately hold my name as sole author, I constantly struggle with the tension that I am centering my whiteness in a project about antiracism. On the one hand, I embrace the perspective that it is the oppressors—not the oppressed—who should bear the burden of

dismantling racist structures. On the other, doing so can reinforce problematic white savior narratives. I also recognize that I am constantly benefitting from white privilege and earning my doctorate only adds to my resume of what Ray (2019) describes as white credentials that reproduce inequity. Thus, while this work actively seeks to promote justice, it simultaneously reinforces inequity in other ways. My positionality means I cannot erase these tensions, but I am committed to maximizing the upside as much as I can, working to learn from, involve, and amplify the perspectives of People of Color in all stages of the framing, planning, and implementation of this project.

1.3 Understanding Stakeholders

In addition to examining the context for a project, improvement science and transformative research emphasize the need to learn about, involve, and build empathetic relationships with participants and stakeholders in the planning stages of a project. To begin this preparation, I have drawn on several improvement science tools. The first tool is the empathy interview. Emanating from design thinking and ethnographic research, empathy interviews are an exploratory interviewing approach to understand stakeholders' experiences and emotions around a problem of practice (Hinnant-Crawford, 2020). I conducted three rounds of empathy interviews, speaking with fourteen stakeholders in total. The first round asked museum employees (n = 5) to describe a time when they confronted racism in the workplace and to talk through the emotions that arose in that situation. One emergent finding from these interviews was a sense of differentiation among three stakeholder groups with important power dynamics that were relevant to my problem of practice: non-leadership museum staff, leadership, and funders. Building on this, my

second round (n = 4) focused on museum leaders and funders who are advocates for diversity, equity, accessibility, and inclusion; these conversations addressed emotions that had arisen across numerous antiracist efforts. Finally, the third round (n = 5) presented a draft of my Ishikawa diagram (see Figure 1, above) and asked participants to suggest changes that would better reflect their experiences with antiracism. To analyze the data, I used inductive coding to identify emergent themes in the responses (Thomas, 2006). Rather than elevating quantitative frequency as the standard for the most prominent findings as is often common practice, for these empathy interviews I centered contextual information about participants' racial identities and power dynamics and sought insights that provided actionable potential to improve the racialized emotional experience of antiracism in museums. I have used these insights to adapt my Ishikawa diagram and project plan, and key findings are below.

To supplement my empathy interviews, I took the three emergent stakeholder types from my empathy interviews—museum staff, museum leadership, and funders—and conducted a document analysis of artifacts that shared additional background about these groups. Document analysis is a systematic approach to analyzing textual information (Bowen, 2009). For my project, I searched for the keywords "antiracis*" and "anti-racis*" in all museum job postings on the American Alliance of Museums job board and searched previously funded grants from the Institute of Museum and Library Services and the Advancing Informal Science Learning program at the National Science Foundation. Although not as systematic as the above searches, I also collected relevant government policies, funding solicitations, and statistics about museum employee demographics. The following paragraphs share insights from my empathy interviews and document analysis. Although there are other potential stakeholders (for instance, museum

audiences are indirectly impacted by staff's emotional labor), this section focuses on the three categories that my empathy interviewees identified: museum staff, museum leaders, and funders.

1.3.1 Museum Staff

This project is primarily about museum staff and the ways organizations create environments in which museum staff engage in the emotional labor of antiracism. Although I contend that all museum staff have a responsibility for engaging in antiracism, a review of 159 job descriptions on the American Alliance of Museums job board on June 9, 2021 found only two descriptions that mentioned antiracism. Thus, many museums do not formally recognize antiracism as part of employees' jobs. Multiple empathy interviewees noted that they felt they did not have time to do as much antiracism as they wanted to, and that there was pressure to spend work time on other tasks that were seen as "real work." One empathy interviewee felt like her supervisor did not encourage antiracism, and the stress of doing things that the supervisor did not approve of contributed to the emotional labor of the work. Another empathy interviewee spoke about how they engaged in antiracist activities with their colleagues, but they felt the need to schedule these activities outside of working hours because they did not think they could charge their time to their projects in good faith.

Another key distinguishing factor among museum staff is the racial composition of the workforce. People of Color are underrepresented in the museum field, especially in leadership positions (Westermann et al., 2019). This is particularly relevant given that research has shown that People of Color bear a disproportionate amount of emotional labor, especially when working for justice within white organizations (Anderson, 2020; Liera, 2020). In my empathy interviews with museum staff, I found similar results. For example, one white staff person and one Person of

Color described the same event: a meeting of all museum staff where the presenters shared data about racial disparities among museum staff. The white interviewee described the meeting positively, indicating how grateful she was that the museum was addressing these issues. For the Person of Color, the event triggered many negative memories, emotions, and a sense of distrust.

Understanding that staff may not see antiracism as a central part of their jobs and reflecting on the racial composition of the museum field was important to designing my project because it helped me design a culturally-appropriate approach that aimed to build trust and maximize potential impact. In particular, I worked to embed my intervention within existing projects to make it seem less like an extra that is above and beyond what is expected. In selecting sites, I was also attentive to racial identity, hoping to learn with groups that have different levels of racial diversity among their team members. I also worked with my Committee members and advisors to develop facilitation strategies that prioritized the needs and safety of People of Color who already face a disproportionate share of emotional labor and who may not have wished to share openly about their experiences in a racialized organization due to fear of repercussion, discomfort from being in the white gaze, or the pain of reliving harmful memories.

1.3.2 Museum Leaders

In some ways, the distinction between museum staff and museum leadership is diffuse; leaders are often staff (other leaders include Board of Directors members, advisors, etc.). Yet, my empathy interviews uncovered a perception among many non-leadership staff members that the power differential among staff is an important distinction for this project. Numerous interviewees shared an "us versus them" mentality wherein they distrusted their leaders' motives. For example, one interviewee described being in a breakout room with museum leaders and being afraid to share

experiences of racism in the museum. Non-leadership interviewees also felt little ability to pursue racial justice from their positions and critiqued leaders for not doing more. Ironically, two empathy interviews with leaders unearthed a similar sense of frustration at the limits of their change-making agency; wherever one sits in a museum, it seems that one's perceptions of the potential for change are limited. When selecting sites, I chose groups with a range of hierarchical power differentials to further explore how relationships between leadership staff and non-leaders influenced the emotional labor of antiracism.

1.3.3 Funders

Many museums must secure funding for their work. Funding comes in many forms, ranging from government grants to private donations, membership dues, and revenue from ticket sales and other transactions. Because museums rely on funders to stay open, there is a great amount of institutional pressure to conform to funders' wishes. In some cases, there are formal restrictions on some antiracist activities. For instance, although it is no longer in place, Executive Order 13950 limited the ability of organizations that received federal funding to deliver training that addressed topics such as critical race theory. In other cases, there is more subtle discouragement against antiracism such as museums failing to take action out of a fear that they might offend funders. For example, one museum initially chose not to post a Black Lives Matter sign due to a concern that some funders might disapprove, although the museum then changed its position and chose to prioritize the need to support Black visitors.

Fortunately, many funding agencies are now encouraging museums to engage in antiracism and are offering funds for this purpose. For example, the National Science Foundation's new Racial Equity in STEM Education solicitation specifically mentions museums as a site eligible for

funding (National Science Foundation, 2021) and the Institute for Museum and Library Services has funded multiple antiracist museum efforts (Institute for Museum and Library Services, n.d.). Although there seems to be growing interest in funding antiracism, in speaking with a funder, they reported that there was more interest in supporting external-facing antiracism projects (i.e., creating antiracist exhibits or programming for visitors) rather than funding the internal work of organizational change that this project addresses.

1.4 Review of Supporting Knowledge

To further enrich my background understanding of my problem of practice before implementing my intervention, I conducted a literature review of existing scholarship. The literature brings together perspectives of affective science and organizational perspectives, offering valuable signposts that structured my research. The following pages share about these theoretical perspectives in further detail.

1.4.1 Situating the Problem in Theories of Emotional Labor and Racialized Organizations

Emotional labor theory is a useful frame for my project because it robustly connects emotional experience to organizational-level factors that impact behavior and wellbeing. Coined by Hochschild in 1983, emotional labor theory posits that: 1) jobs have (often unwritten) requirements about how employees should express emotion and 2) people exercise emotion regulation to mediate disparities between how they feel naturally and their roles' expectations (Grandey & Gabriel, 2015; Hochschild, 1983). When there is a discrepancy between employees'

role-based expectations and their natural emotions, people can engage in "surface acting" to express an emotion that they do not authentically feel or "deep acting," which involves reappraising their situation to change their subjective feelings to match expectations (Diefendorff & Richard, 2003). There is substantial evidence that surface acting is associated with declining well-being, motivation, and job performance (Hülsheger & Schewe, 2011; Kammeyer-Mueller et al., 2013; Mesmer-Magnus et al., 2012). A summary of this theory, simplified from Grandey and Gabriel's (2015) synthesis, is shown in Figure 2, below.

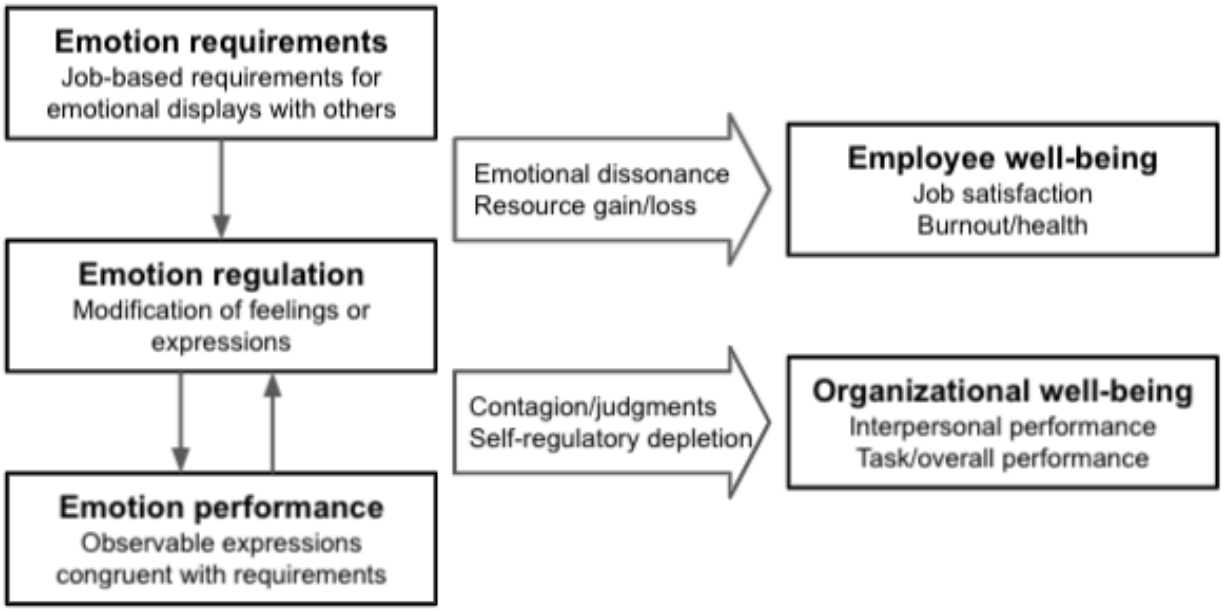


Figure 2. Emotional Labor Theory (Adapted from Grandey and Gabriel [2015])

The theory of emotional labor originated in the context of service roles such as the hospitality, airline, and foodservice industries where emotional labor is typically connected to one-time customer interactions like museum staff might have with visitors (e.g., Jung & Yoon, 2014; Lee et al., 2015; Shani et al., 2014). However, researchers have also applied the theory in other domains to assess interactions between employees, such as ongoing project work (Ashkanasy &

Humphrey, 2011, Gabriel et al., 2019; Ozcelik, 2013). Although researchers have not yet studied emotional labor in the context of museums' antiracism work, there is evidence that diversity efforts—arguably a complementary field—involve aspects of emotional labor. Reich's (2014) study of organizational change in museums found that professionals who worked towards the inclusion of people with disabilities frequently experienced emotional burnout, a finding that aligns with studies of diversity workers in other educational contexts, as well (Ahmed, 2012; Anderson, 2020; Anthym & Tuitt, 2019; Gutentag et al., 2018).

Emotional labor is particularly relevant to antiracism because it often serves to reinforce white supremacy through racialized organizations. In his seminal theory of racialized organizations, Ray (2019) sets out four tenets, or ways that organizations reproduce racial inequality: controlling agency, distributing resources, upholding whiteness as a credential, and decoupling policies and practices. Although emotional labor has ties across all of these tenets, Ray specifically identifies emotional labor as a key mechanism through which organizations limit People of Color's agency: "The ability to act upon the world, to create, to learn, to express emotion—indeed, one's full humanity—is constrained (or enabled) by racialized organizations" (p. 36). Although people of all races can experience emotional labor, its negative consequences disproportionately impact minoritized groups (Porter et al., 2018; Schueths et al., 2013). Both within and beyond workplaces, emotional experiences of racism lead to heightened stress, trauma, and negative health outcomes for People of Color (Helms et al., 2012; Pieterse et al., 2012). Further, minoritized people within organizations are often expected to engage in diversity work on top of their standard duties, incurring additional emotional labor beyond their printed job descriptions (Porter et al., 2018; Wong, 2007).

The theories of emotional labor and racialized organizations influenced my project in two key ways. First, the understanding that emotional labor influences both employee wellbeing and organizational performance served as a cornerstone to my measurement approach and my metric for assessing the merits of my intervention. Second, using racialized organization theory as my critical lens meant my data collection and analysis utilized Ray's (2020) perspective of emotional labor as a factor of racialization, particularly as I examined the ways organizational norms and emotional requirements limit or encourage employees' agency and how this is differentiated along racial lines.

1.4.2 Understanding the Emotions of (Anti)Racism

Traditionally, emotional labor theory focused primarily on measuring the extent to which people engaged in deep and surface acting. Recent scholarship, however, has called for attention to the specific emotions people experience and how those emotions may differ from their jobs' expectations of how they should display emotion (Grandey & Gabriel, 2015). Attending to the specific emotions of antiracism may be important because, as Ahmed (2004) notes, emotions *do things*. Evolutionarily, emotions have helped prepare our bodies to respond with what we (often subconsciously) predict to be the most advantageous behavior based on our environment (Barrett, 2017). Affective experience is associated with physiological changes (i.e., heart rate, respiration, perspiration, and hormones) and researchers have powerfully demonstrated how emotions influence what we pay attention to and how we learn, make decisions, and perceive morality (Birze et al., 2020; Immordino-Yang, 2015; Lerner et al., 2015; Sequeira et al., 2009; Zhang et al., 2017).

In looking at the specific emotional experiences of racism and antiracism, there is extant literature about the ongoing psychological toll of racism on Black people, particularly in elevated

rates of stress, worry, and anxiety (Brondolo et al., 2008; Carter, 2007; Pieterse et al., 2012; Rucker et al., 2009; Soto et al., 2011). Compounding experiences of racism can even manifest in trauma and poor health outcomes (Bryant-Davis & Ocampo, 2005; Helms et al., 2012; Peters, 2006; Spanierman & Poteat, 2005). Less work has described the specific emotions People of Color experience when confronting racism, but those that do highlight anger as the predominant finding (Carter et al., 2013; Magnum, 2010; Swim et al., 2003).

Representing a problematic disparity in research approaches and findings (that my project intends to disrupt), studies about white people's emotional reactions to racism tend to look for–and demonstrate–a wider range of emotions. Drawing on numerous studies, Spanierman and Cabrera (2015) presented a taxonomy of white racialized emotions. *White apathy* is the tendency to feel minimal emotion in response to racism. The authors describe *white fear* as anxiety about appearing racist, fear of People of Color, and concern for disruption of societal stability. *White melancholia* is a longing for an idealized, fictitious past when society was homogenous and race was irrelevant. Spanierman and Cabrera (2015) contend that *white rage* is especially prominent among white men and involves frustration at political correctness, resentment of People of Color, and belief in so-called reverse-racism. The authors define *white guilt and shame* as "remorse, self-reproach, or sense of responsibility for individual or collective wrongdoing with regard to racism" (p. 17) and argue that white guilt is a crucial aspect of racial awareness and antiracism. Finally, *white empathy,* which is connected to antiracism, is understanding the pain and dehumanization that People of Color experience at the hands of racism (Spanierman & Cabrera, 2015). In addition, Spanierman and Cabrera (2015) lay out a theoretical taxonomy of white people's antiracist emotions, which includes autopathy (strong empathy associated with efforts to seek out experiences of marginalization), moral outrage, compassion, and hope. Kordesh et al. (2013)

showed that people who are experienced in antiracist practice express a wider range of emotions about racism than less experienced peers.

A number of studies have examined the behavioral implications of racialized emotions in applied interpersonal contexts. For example, Ashby Plant et al. (2008) assessed Hispanic and white college students' emotions and willingness to interact with someone with a different racial identity and found that negative emotions were associated with a desire to avoid interethnic interactions. For whites, anger was more predictive of avoidance whereas anxiety was a stronger predictor for Hispanic students (Ashby Plant et al., 2008). Iyer and colleagues (Iyer et al., 2003, 2004; Leach et al., 2006) carried out several studies about emotions and support for two types of policies about race: 1) compensatory activities aimed at equitable restitution and 2) noncompensatory activities designed to achieve racial equality. Results showed that sympathy was positively associated with support for both types of policy, whereas guilt was only predictive of compensatory actions. Looking across studies, Leach and colleagues (2002) argue that the collective experience of moral outrage is especially promising for unseating privilege.

This project aims to provide a new racial analysis of emotional labor that can inform both theory and practice. Specifically, the project addresses specific emotions associated with doing antiracism in teams of museum professionals, learning more about specific emotions—rather than simply the level of emotional regulation and labor, as has been common in emotional labor research (see above). On the side of theory, this work responds to the call from emotional labor researchers for more work about specific emotions. For affective scientists, this work could bring together a gap in research approaches for studying Black and white audiences; most existing research with Black audiences has looked for a narrow band of negative emotions and stress outcomes, whereas research with white audiences has taken a broader approach. I hope my

approach allows for a clearer comparison among racial groups that will emphasize similarities and differences in ways that will be compelling for people designing interventions to uplift the emotional wellbeing of professionals who do antiracist work. I also hope the project's design, which sought to capture the full range of emotion, can highlight the liberatory and life-sustaining emotions that can emerge alongside the negative emotions hypothesized through emotional labor theory.

1.4.3 From Theory to Change

In the previous section, I described how emotions *do* things. Now, I turn to the idea that *we can do something* about emotional labor. Although most emotional labor studies have leaned towards basic research, there have been two notable approaches for addressing emotional labor in applied settings. One approach is building employees' emotional intelligence. Salovey and Mayer (1990) first introduced the term emotional intelligence as "the ability to monitor one's own and others' feelings, to discriminate among them, and to use this information to guide one's thinking and action" (p. 189). Since then, there has been an explosion of research and popularization of the term, which has led to loose definitions, weak measurement approaches, and mixed results (Lopes, 2016; Mestre et al., 2016; Nelis et al., 2011). Yet, meta-analyses of theory-driven emotional intelligence studies show positive outcomes in health and job performance (Martins et al., 2010; O'Boyle et al., 2011; Sánchez-Álvarez et al., 2015). One key study demonstrated that emotional intelligence is especially valuable for teams navigating racial differences (Lillis, 2013). While some elements of emotional intelligence are considered stable traits (Barchard et al., 2016), there is evidence that it is possible to teach many skills of emotional intelligence. For example, one coaching effort for educators led to gains in self-awareness, self-management, and relationships

(Patti et al., 2015). My own colleagues and I have found that we can design research protocols that enhance participants' emotional skills (May et al., 2018, 2019; Paneto et al., 2021). Although this is encouraging, an equity lens on this work wonders if an individual-level approach to boosting emotional intelligence might place an extra burden on minoritized people who already face a disproportionate share of the negative consequences of emotional labor. How might assigning responsibility at an organizational level avoid deficit framing of individuals' capabilities and create broader, more durable change?

A second angle for addressing emotional labor in context has been a push to abolish emotional display rules at an organizational level. Grandey and colleagues (2015) use an organizational justice framework to outline the ways emotional labor expectations are unfair and harmful both to staff and organizations, calling for organizations to encourage emotional authenticity. This argument is persuasive in traditional emotional labor contexts where emotional display rules are highly formalized. However, in settings where emotional expectations are more implicit, it might be more difficult to dismantle them. By failing to name and disrupt inequities in cultural expectations about emotions, dominant norms are likely to persist.

Although it has not been widely applied to emotional labor, institutionalization theory offers an opportunity to cement a more just organizational culture of emotional labor for antiracism. In their classic article, Meyer and Rowan (1977) describe institutionalization as "the processes by which social processes, obligations, or actualities come to take on a rulelike status in social thought and action" (p. 341). Korkmaz and Çetinkaya (2018) found that organizational efforts to institutionalize emotional labor expectations can have significant effects. Many variables influence institutionalization, but Anderson and Colyvas (2021) identify a set of factors that are effective at reproducing lasting patterns. Two of these factors are particularly relevant for an

approach that addresses emotional labor: 1) norms, roles, and identities (e.g., museums could change racialized and job-based expectations of emotional expression) and 2) organizational routines (e.g., professional teams could establish repetitive structures such as meeting agendas that could be adapted to support more equitable emotional labor). Anderson and Colyvas (2021) argue that institutionalization is an especially valuable analytical tool for equity efforts that aim to disrupt structures (such as white supremacy) that are held in place by dominant culture and embed new, durable structures that become a part of organizations' normal practices.

My project drew on Anderson and Colyvas' (2021) framework to uncover norms and use routines as mechanisms for change within my intervention. In guiding museum staff to explore norms, we used Ray's (2020) theory of racialized organizations as a framework for reflection that critically examined racial dynamics. Rather than claiming to abolish emotional norms altogether, the project raised awareness of racialization and co-created new norms that moved museums towards racial equity. In terms of developing organizational routines that disrupt inequitable norms of emotional labor, I drew on existing work around emotional intelligence for practical inspiration and adapted the approach so it was better aligned with organizational rather than individual-level considerations.

1.5 Statement of the Problem of Practice

An improvement science approach coalesces insights about a problem space, organizational context, stakeholders, and existing scholarship—such as I have described above—to focus on a single, concise problem of practice. Drawing on these insights, my problem of practice is that *the emotional labor of antiracism stifles antiracist practice in*

museums. As I shared previously, addressing this problem has the potential to enhance staff wellbeing and organizational capacity for antiracism, which is necessary work for the museum field that currently contributes to widening racial disparities. As a museum employee, I am positioned to influence change through a transformative research approach that explores museum professionals' emotional experiences when doing antiracist work and collaborates with museum staff to advance organizational change that supports more equitable norms and routines of emotional labor. The next section transitions from the background for my problem of practice to my plans for improvement.

2.0 Theory of Practical Improvement

The ultimate goal of my improvement science effort is to support antiracist practice in museums in a way that upholds the emotional wellbeing of the people who enact that change. There are many aspects of bolstering antiracist practice and numerous approaches could encourage meaningful change. To focus my work, I melded the theoretical lenses of emotional labor in racialized organizations and the mechanisms of institutionalization. This means that the design of my intervention and the data I collected were structured to reflect the perspectives of these theories, taking on assumptions that organizations structurally enact policies and practices that influence the emotional freedom of people within those organizations and that those policies and practices that institutionalize inequity can also be used to develop more socially just outcomes. My intervention followed an improvement science approach situated in a transformative research paradigm. One implication of this approach is that this project rejected the traditional expectation that research is neutral and researchers are objective observers. Instead, I was an active participant seeking to foster change. The sections below describe my inquiry questions and approach.

2.1 Inquiry Questions

The improvement science approach involves gathering a suite of data that serves numerous purposes. Outcome measures resemble summative evaluation metrics and assess the overall success of the project. In this case, my outcome measures focused on the extent to which the museum teams that participated in my project engaged in antiracist practice and the extent to which

those teams also supported the collective emotional resilience of staff who pursue antiracism. Driver measures investigated the processes that lead to the outcome, helping to identify *how* the project contributes (or not) to its intended results. My project's driver measure focused on the level of staff's emotional labor related to antiracism. Balance measures consider the project's situation within a larger context and explore the ways the project may influence other aspects of the context; this responds to a concern that spending attention in one area may unintentionally cause harm elsewhere. For this, I asked staff to report on the extent to which they felt their involvement in the project was worth the time and effort they put into it. Finally, process measures in an improvement science project resemble formative evaluation data and are designed to provide in-time information about how the intervention can be improved. For my process measures, I anchored my work in the transformative research paradigm's criterion that inquiry questions orient towards equity and social justice; after each session I systematically assessed how the project could be improved to better support equity. Table 1, below, lists my inquiry questions and hypotheses, including questions related to my two outcome measures and my driver, balance, and process measures.

Table 1. Inquiry Questions and Hypotheses

Category	Inquiry questions (IQ)	Hypotheses
Outcome	IQ1. To what extent do participating sites engage in antiracist practice?	All participating sites will develop and implement antiracist action plans; all participants will report that they have contributed to implementing these action plans on a post-survey.
Outcome	IQ2. To what extent do participating sites support collective emotional resilience for staff who engage in antiracism?	All participating sites will develop and implement one or more routines of collective emotional resilience for antiracism; all participants will report low levels of burnout for antiracism on their post-survey.
Driver	IQ3. In what ways do participants' experiences of emotional labor of antiracism change during the project?	Pre- and post-surveys of project participants will provide evidence of a decrease in unhealthy emotional labor; qualitative data will characterize nuance in emotional experience
Balance	IQ4. To what extent do staff feel their involvement in the project is worth the effort?	Staff will report that the benefits of the change are worth the effort they allocate to it.
Process	IQ5. In all stages of measurement and implementation, in what ways could the activities be improved to advance equity?	Regular reflection on project activities will identify ways to disrupt unjust power structures, center minoritized interests, and collaborate more deeply with participants.

2.2 Driver Diagram

In an improvement science approach, one's theory of practical improvement provides cohesion for the project's inquiry questions, providing a hypothesized logic for the overall project. As Hinnant-Crawford (2020) describes, a theory of practical improvement is "a localized theory that explains the why and how of a particular intervention considering the system that is producing the problem, the knowledge of those who will implement the intervention, and general theories and empirical research on the problem (p. 117). Unlike traditional research, improvement science

is not primarily interested in building generalizable theory; instead it seeks to inform contextually situated improvements to practice. Thus, while a theory of practical improvement draws on empirical research, it also elevates the local knowledge of the project's context and stakeholders. It is not meant to be comprehensive of all potential approaches for enacting the intended improvement but rather summarizes the approach that the project plans to take. Figure 3 visualizes my theory of practical improvement in a driver diagram, depicting my overall intended outcomes (called an "aim"), driving factors that would influence the achievement of that aim, and change ideas that I hypothesized would contribute to those driving factors. My overall aim was: *By spring 2022, at least three teams of museum professionals will develop and implement antiracist action plans and adopt new approaches for supporting their teams' collective emotional resilience for antiracism.*

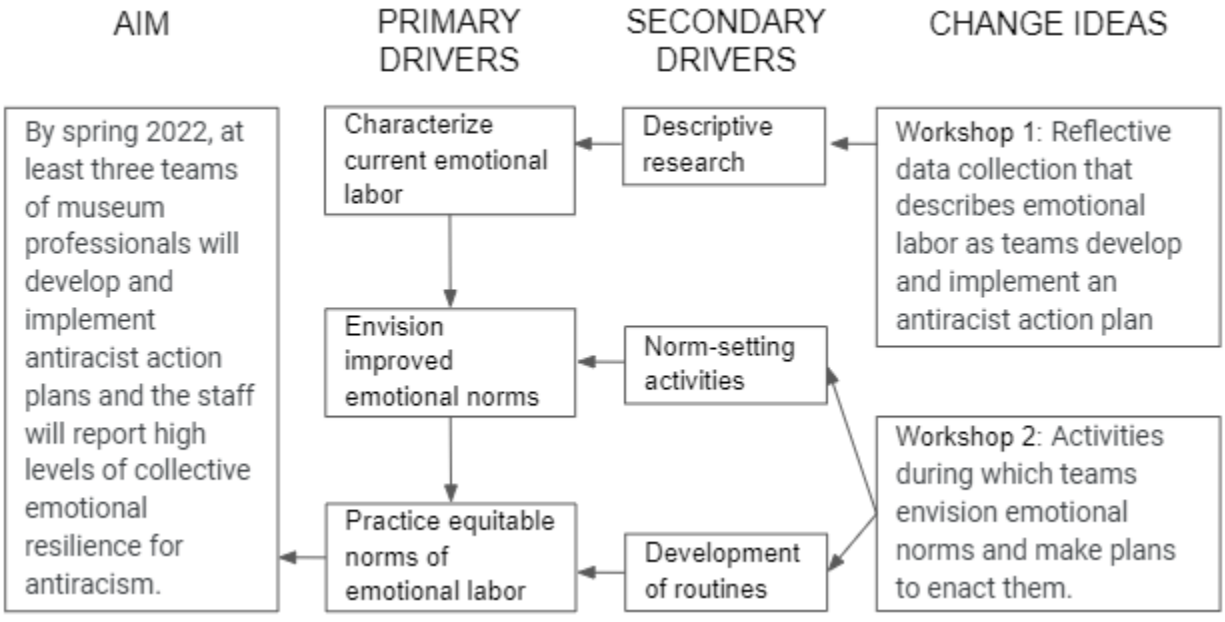


Figure 3. Driver Diagram

Next on the driver diagram is a list of primary drivers, which are key domains that contribute to the aim (NYC Department of Education, 2018). There are many factors that could

contribute to my aim, but my primary drivers involved three sequential steps related to emotional labor. First, I contended that we must uncover existing norms of emotional labor around antiracism to identify particular areas that are ripe for equity-minded change, with attention on the ways these norms are racialized and reproduce racialization and other forms of inequity. Second, we needed to re-envision new, equitable norms of emotional labor. Third, we worked towards the institutionalization of those new norms. Because institutionalization is a process that takes time, the expectation that these new norms would be fully cemented within this project's timeline was not feasible. However, my project was designed to introduce the concepts to the participating teams and to get them to articulate a plan and begin to practice using routines as a way to perpetuate change.

The third column of the diagram lists secondary drivers. These are specific factors that influence the primary drivers and represent areas where I have agency to conduct an intervention (NYC Department of Education, 2018; Perry, 2020). Leveraging my position as a researcher who studies emotion in informal settings, my first secondary driver was data collection that was designed to build knowledge about staff members' experiences of emotional labor. The next two secondary drivers drew on the elements of Anderson and Colyvas' (2021) Modes of Reproduction ("MoRe") Institutional Framework that aligned with emotional labor: norms, routines, and framing. I hypothesized that norm-setting activities would contribute to my second primary driver of developing equitable norms for emotional labor, and that newly developed routines would move towards the institutionalization of the change at a group level.

At the far right of my driver diagram is a list of change ideas that support my drivers and aim. The improvement science approach uses Plan-Do-Study-Act (PDSA) cycles to test and evaluate change. My change idea involved three PDSA cycles grounded in a transformative

research paradigm (e.g., Camacho, 2020; Mertens, 2007, 2010). Essentially, my project interwove research and intervention to simultaneously build knowledge about the emotional labor of antiracism in museums and advance change intended to make that emotional labor healthier and more effective. Each PDSA cycle focused around two workshops and pre- and post-data collection surrounding those workshops. The first workshop involved reflective data collection describing participants' experiences with emotional labor around antiracism in museums. The second workshop responded to the data from cycle one by envisioning more equitable futures where museums' emotional norms support collective emotional resilience and developing routines and framing that could move the participating teams' cultures towards those envisioned norms. I repeated the two-workshop series three times, adapting the approach after each one. Additional details about the overall approach for the PDSA cycles are on the following pages. My findings section provides further detail about how I adapted the model between groups, and final revised activities are in the Appendix.

2.3 Methods

2.3.1 Participants

As noted above, in selecting participants for this project I focused on museums that have received National Science Foundation funding for informal science education. I reached out to five museums that I knew were already doing antiracism work. Out of the five invited museums, three had teams of professionals who chose to participate. One was a children's museum and the other two were science museums. Across the three sites, eighteen people participated in this project. I

had existing working relationships with participants at two of the three museums; at the third museum, I knew another contact who connected me to the group of participants. Geographically, all museums were in cities in the United States. One museum was in the Midwest, one was in the mid-Atlantic, and one was in the northeast. Pre-pandemic attendance ranged from 300,000 at the smallest museum to over 1 million at the largest.

Seven participants identified as People of Color–including three Latinx participants, three Asian or Asian American participants, and one Black and Hispanic participant. Nine participants identified as white. Two participants did not share racial information. Participant ages ranged from 24 to 61, with an average of 31.75 (n = 12). Their tenure at their institutions ranged from 2 months to 20 years, with an average of 6.4 years (n = 13). Three men participated in the project along with 12 women. The other three participants chose not to share their gender identities. Across the groups, the participants held a wide range of roles in museums, including exhibits, education, marketing, finance, research, facilities, and equity-specific roles. Table 2 summarizes this information, comparing the three groups.

Table 2. Participants

	Cycle 1	Cycle 2	Cycle 3
Race	All white	Predominantly Black and Brown	Racially mixed (Asian, Latina, and white)
Gender	Mostly women	Mostly women	All women
Age	39-61, average 48	23-41, average 31	24-55, average 35
Tenure	3-20 years, average 10	3 months-10 years, average 3	2 months-20 years, average 7
Job roles	Exhibits, finance, human resources, and equity-focused	Curriculum development, graphic design, fundraising, research, facilities, administration	Education, equity-focused, marketing

2.3.2 Procedure

The process for each PDSA cycle focused on a two-workshop series, as illustrated in Figure 4, below. Prior to the first workshop, participants completed a pre-survey about their identities, experience with antiracism, and initial descriptions of emotional labor in their institutions. Then,

I structured the first two-hour virtual workshop around participatory focus group methodology, moving through the three stages of problem identification, solution generation, and implementation (Chiu, 2003). For each site, I adapted the approach slightly based on pre-conversations with participants and, for cycles 2 and 3, the results of the prior sessions. This procedure section describes the overall structure of the workshops and the results section further highlights the ways I adjusted the approach for each group.

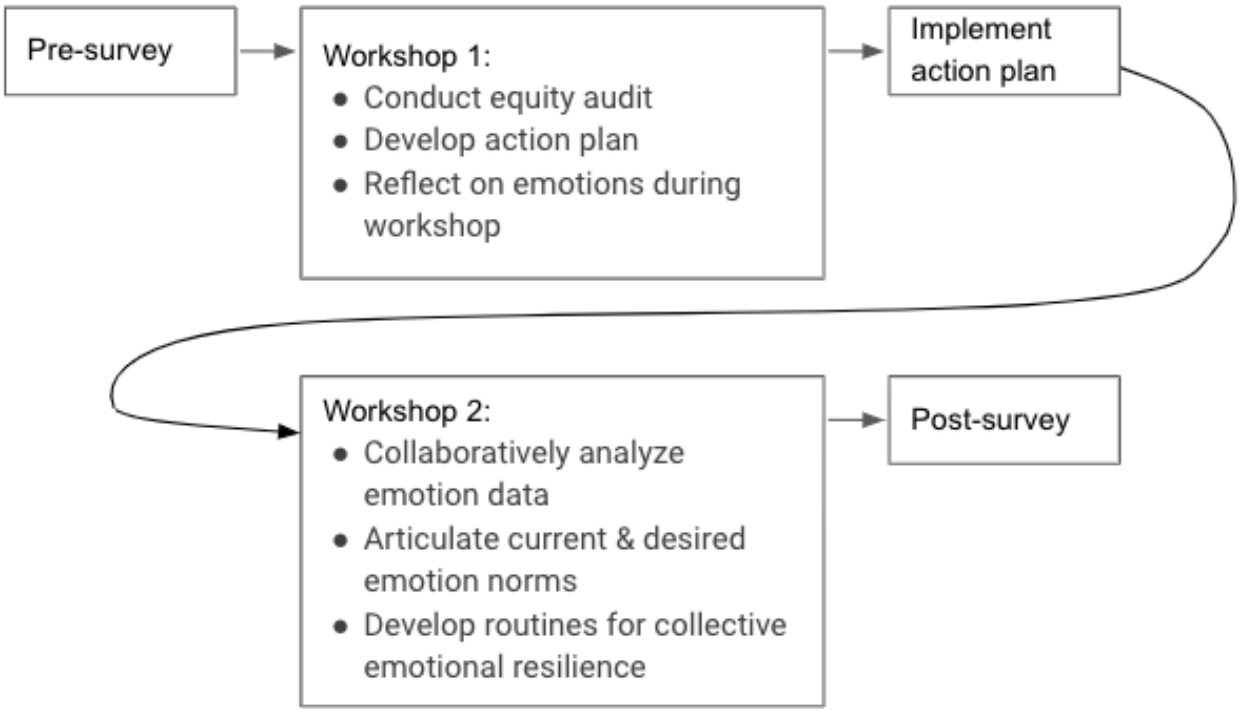


Figure 4. PDSA Cycle Overview

The workshop began with introductions of who is present, an overview of the project, and community agreements for supporting equitable engagement in the project activities. Next, I guided the teams of museum professionals to assess their work and develop an antiracist action plan for improvement in their work with external audiences (visitors, community members, etc.) using an equity question Jamboard (an online whiteboard tool) with a series of questions about different dimensions of equity. I developed this tool as an adaptation of the YESTEM equity

compass, a tool designed for informal learning environments that includes eight different dimensions of equity (YESTEM Project UK Team, 2020). My equity question Jamboard selected a subset of the dimensions from the YESTEM team's tool and adjusted the language to focus on racial justice among museum professionals, whereas the original tool focused on equity broadly and was designed for youth programs. Using the equity question Jamboard to ground the workshop provided a tool that participants can use in contexts beyond this project, and offered an authentic way to raise potentially difficult conversations about how museums can improve their work--difficult conversations that can often elicit strong emotions. Drawing on insights from a conversation with one of the YESTEM project team members about facilitating the tool in online workshops (Spela Godec, personal communication, June 16, 2021), I introduced the dimensions of equity and asked team members to assess where their work falls along the dimensions, documenting their thoughts on a Jamboard shared with their teammates. After rating the dimensions, participants reflected on how they felt as they anticipated discussing the responses with their team-members. Then, after a short break, groups met to talk through the equity question Jamboard responses and used a scaffolded Google Draw canvas to develop an antiracist action plan for improving their work along at least one of the Jamboard dimensions.

Throughout the group discussion and action planning process, several different data collection approaches encouraged participants to reflect on their in situ emotional experiences. First, I embedded experience sampling to prompt participants to reflect on their emotions at random intervals (Ghosh et al., 2019; Rappolt-Schlichtmann et al., 2017). Then, after the equity question Jamboard and action planning, participants reviewed their emotion data and each person developed a storyboard or textual journal entry that described the emotionally salient moments of their experience (May et al., 2022).

Several weeks after the first workshop, participants regrouped for a second two-hour workshop. The focus of the second workshop was on collaboratively making meaning of the groups' emotional labor, sharing a framework for instituting change, and developing a plan that could lead to group-level adjustments that foster collective emotional resilience for staff who engage in antiracism. To begin, groups shared how they had been doing with their antiracist action plan. Then, I shared preliminary descriptive findings about the emotional labor of antiracism and asked the group to engage in collaborative meaning-making about the data using techniques adapted from Brear's (2019) approach for transformative member-checking interviews. This approach shares data back with participants and makes new meaning through a process of dialogic data analysis.

After this discussion I provided a brief introduction to the theories of emotional labor, racialized organizations, and institutionalization, inviting participants to "try on" the theories and discuss how they did or did not resonate with the participants' experiences. The groups then worked on a scaffolded Jamboard that guided a reflection about each group's and organization's emotional norms and how those promote or limit agency and wellness, for whom. The Jamboard then guided participants through the development of an internal-facing portion of their antiracist action plan. First, the Jamboard facilitated teams to envision more equitable emotional norms. Second, the prompts provided structure for the teams to develop one or more routines that could help enhance collective emotional resilience for their group and organization and plan out the ways they will integrate those routines into their ongoing practice. The third part of this action plan asked participants to articulate framing about why it was important to carry out the routine and support their envisioned norm(s). Finally, following the workshop I invited participants to complete a post-survey about their experience.

2.3.3 Advising

As I mentioned previously, I am a white person leading an antiracism effort. I fully believe that white people need to do this work, but by conducting this project as an individual with white privilege, I am centering that whiteness in ways that perpetuates white dominance. I also firmly believe that doing this work well necessitates the involvement of members of the intended audience: museum professionals who engage in antiracism. Although some of these concerns about leading this effort as an individual are inherent features of the structures of doctoral study, I established an advisory group to guide my work throughout the process. The advisory board included three EdD students from the University of Pittsburgh with intimate knowledge of antiracism and improvement science and six museum employees who have been involved in antiracist activities. In selecting advisors, it was a priority for me to identify people with minoritized identities: six of the nine advisors were People of Color, seven were women, three were members of the LGBTQIA community, and three identify as having a disability. Based on the advisors' preferences, I met with them separately or as a group. Some advisors were more involved than others, with some meeting with me just once and others being deeply involved throughout the project. Advisors reviewed drafts of the different sections of this document; worked with me to co-develop and revise workshop activities; reviewed data and provided insight for analysis; and supported me in thinking about project dissemination options, including one co-presenting with me and co-authoring a zine related to this work. I was able to secure grant funding to compensate the advisors' involvement.

2.4 Measures and Analysis

As described above, an improvement science approach encourages the collection of a range of evaluative data that measure outcomes, drivers (factors that contribute to intended outcomes), balance (the ways the intervention may have unintended consequences elsewhere in an organization), and process improvements (similar to formative evaluation data). To meet these needs, I used a concurrent mixed-methods design that involved collecting and analyzing a range of data via pre- and post-surveys; workshop transcripts and field notes; artifacts; and personal reflections. Details of my procedures, measures, and analysis are on the following pages. Figure 5 provides a summary, which I repeated for each of the three cycles.

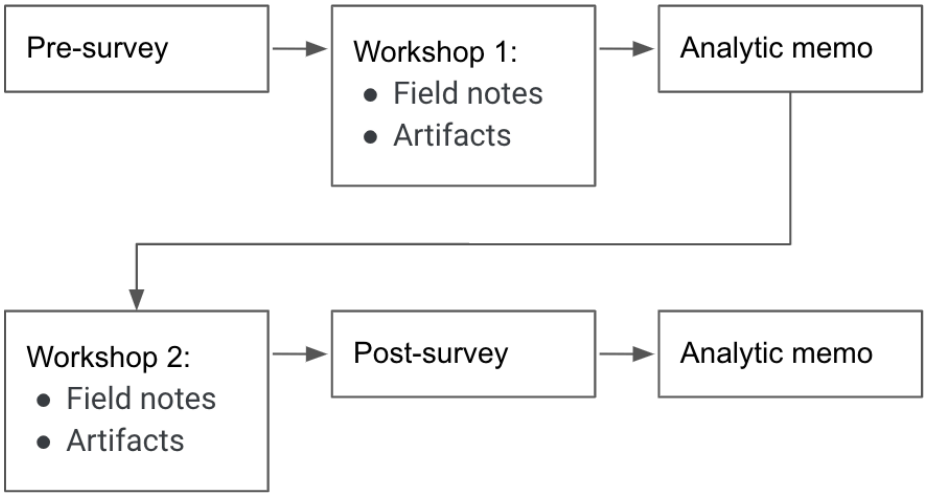


Figure 5. Outline of Improvement Science Data Collection for Each Cycle

2.4.1 Outcome Measures and Analysis

To assess my first two inquiry questions—*to what extent do participating sites engage in antiracist practice? and to what extent do participating sites support collective emotional resilience for staff who engage in antiracism?*—I gathered field notes and artifacts from the workshops as well as pre- and post-surveys. The workshops generated artifacts about each site's action plans related to their external-facing work (in workshop 1) and internal-facing work of supporting collective emotional resilience (in workshop 2). At the beginning of the second workshop, each group shared about their progress, and I transcribed these share-outs as well as any other relevant workshop conversation about engagement in antiracism work. Additionally, a question on the post-survey asked participants to describe how they engaged in antiracist practice over the course of the project; to rate on a 5-point Likert scale how successful they felt their efforts were (1=very unsuccessful; 5=very successful). I analyzed the Likert scale data with descriptive statistics. For the qualitative data, I reviewed all data sources for each group individually and used inductive coding to identify emergent themes across participants and data sources (Thomas, 2006). Then, I wrote a descriptive memo about what that group's action plans consisted of, what they did to pursue that action plan, and the participants' views about how their efforts went.

2.4.2 Driver Measures and Analysis

My third inquiry question was: *In what ways do participants describe the emotional labor of antiracism during the project?* For this, I relied on pre- and post-survey data as well as field notes and artifacts from the workshops. As a measure for emotional labor and resilience, I used the Maslach Burnout Inventory-General Survey (MBI-GS; Schaufeli et al., 1996), which has been

validated with professional audiences, demonstrating good internal consistency and test-retest reliability (Richardsen & Martinussen, 2004; Schutte et al., 2000) as well as Lee and Brotheridge's (1998) Emotional Labor Scale (ELS), which shows strong internal consistency and convergent and discriminant validity with professional audiences. Because improvement science data collection takes place in practical contexts where time is precious, Hinnant-Crawford (2020) recommends using subscales (rather than whole scales) when appropriate. Accordingly, I used only the MBI-GS subscales for emotional exhaustion and professional efficacy (totaling eleven items) due to their relevance for my theory of practical improvement and the intensity, variety, surface acting, and deep acting scales of the ELS. Before using the subscales, I pilot tested each item with museum staff to see whether it made sense to adapt the language for this project; no need to adapt was found. In addition to the validated scales, the survey asked a 5-point Likert scale question (1=strongly disagree; 5=strongly agree) that participants used to rate their agreement with the following statements: "After participating in this project, I am better prepared to manage the emotions that arise when doing antiracism" and "Through this project, my team made change that supports emotional wellness for staff who engage in antiracism."

During the workshops, I prompted participants to describe their experiences with emotional labor through conversation and artifacts including individual journals and shared Jamboard activities. I recorded the workshops and produced transcripts, which I coded inductively to identify emergent themes. To analyze the quantitative data, I generated scale values for each subscale and conducted descriptive statistics for each subscale and Likert scale question.

2.4.3 Balance Measures and Analysis

To assess the intervention's reverberations through its larger contexts, my final inquiry question aimed to understand whether my change supported or detracted from other museum work. I gathered data about this inquiry question via a close-ended post-survey question that asked respondents to rate the extent to which they felt their participation was a good use of time using a 5-point Likert scale (1=strongly disagree; 5=strongly agree). I analyzed quantitative responses with descriptive statistics.

2.4.4 Process Measures and Analysis

To address my inquiry question about how activities could be improved to advance social justice, I gathered a range of embedded and observational data and documented my processes via analytic memoing. During the workshops, I took field notes and gathered artifacts (Jamboards, Google Draw canvases, etc.) that helped describe the proceedings. Additionally, I asked participants to identify areas for improvement at the end of the workshops and in the post-survey. After gathering all data sources for each workshop, I developed an analytic memo. Analytic memos make sense of existing data and generate new, self-reflective data; as Saldaña (2016) says, "Your private and personal written musings before, during, and about the entire enterprise are a question-raising, puzzle-piecing, connection-making, strategy-building, problem-solving, answer-generating, rising-above-the-data heuristic" (p. 44). For each memo, I reviewed my plans and the data I collected and wrote about how the implemented activities aligned with or diverged from my plan, what went well, and how it could be improved. I used the YESTEM (2020) equity compass

to guide my memoing process and identify areas for improvement. To gain outside perspectives, I discussed themes and questions from the memos with my advisors.

3.0 Results

This section shares results from the three cycles of improvement science I went through for this project. As noted above, each cycle involved two workshops with a different group of museum professionals. The results are structured sequentially, sharing about the participants; the ways I adapted the workshop approach for each group; how each site engaged in antiracist practice and developed norms and routines to support collective emotional resilience; a brief description of the group's emotional labor during the project (additional detail upcoming in further dissemination products); participants' sense of how this change effort was balanced within their broader organizational context; and how I assessed and improved the approach through structured reflection about how the work could better center equity and justice. The discussion section that follows these results looks at trends across the three sites and considers implications for future work.

3.1 Cycle 1

3.1.1 Cycle 1: Participants

My first PDSA cycle involved working with a team of five directors. Between the first and second workshops, one of the group members left the museum, so the second workshop had four participants. The directors came from many areas of the museum, including exhibits, human resources, finance, and two equity-centered roles. All five identified as being white. Four identified

as female and one described himself as a cis-gender male. The participants' ages ranged from 39-61 with an average of 48. Their tenure with the museum ranged from 3 to 20 years, with an average of 10 years.

The participants had strong backgrounds in equity work. One described their past efforts to build relationships with "Indigenous community members because we recognized within our programs and attendance as well as within STEM careers Indigenous community members are significantly underrepresented and often times even erased." Another had worked to, "Develop a Vendor Inclusion Program," had re-written the organization's job descriptions with an equity lens, and had contributed to the writing of the museum's "Equity value definition." Other group members had led programming "to help BIPOC youth and young adults to develop their own STEM identities and empower them to use STEM not only as a career path but as a tool for social justice" and had "developed and delivered curriculum for K-12 and higher education educators that examines systems of oppression and how to effect change both personally and professionally."

The cross-departmental group met regularly to pursue a specific focus on advancing antiracism in their management practice and across the museum more broadly. A subgroup of the larger organizational leadership team, this team was tasked with overseeing the strategic direction of the museum's commitments to equity. On their pre-surveys, participants described how their group had "started by trying to identify the "what" that needs to be addressed to create action," established a "monthly agenda item to discuss characteristics of white supremacy culture," and "shared resources about how museum experiences can reflect the communities they serve."

All members of the group began with a well-defined sense of antiracism being an active disruption of racist structures. For example, one shared, " I define antiracism as actively supporting

the dismantling of racist policies, organizational structures and systems of oppression." Another described that antiracism is "actions taken to dismantle the ideas and practices that perpetuate the power-influenced division of people by racial categories. it is also taking action toward equity within and among racialized groups of people." Every group member used the word "active" in their definition, with respect to counteracting racism and/or oppression. On their pre-surveys, all participants agreed or strongly agreed that they regularly engaged in antiracism as part of their work. Three of the five agreed or strongly agreed that their team regularly talked about how to disrupt racism and that their team had one or more goals related to antiracism. Only one person agreed that they had an established way of evaluating antiracist efforts.

3.1.2 Cycle 1: Methods

The implementation of the workshops for cycle 1 followed my original proposed plan. Both sessions were 2-hours on Zoom. The sessions took place about one month apart. Participants filled out pre-surveys before the first workshop. Then, the first workshop involved introductions; an overview of the emotion routine that we used throughout the session (rating your energy and your negativity/positivity, selecting a word that describes how you feel, and reflecting on why you feel that way); a group-based equity question Jamboard designed to identify strengths and areas for growth in the group's antiracist practice; and then the development of an team action plan based on the results of the prior activity. During the equity question Jamboard and action planning, I stopped the group at random intervals to have them document their responses to the emotion routine in a digital journal, and at the end of the session each participant created a storyboard or written journal entry that summarized their emotional experience during the workshop. In between the two sessions, I sent an online survey as a check-in about how the implementation of the action

plan was going. The second workshop began with me sharing the emotion data from participants' pre-surveys and workshop 1 journals and we collaboratively interpreted the findings. Then, we used a Jamboard to work through exercises that articulated organizational emotional norms, envisioned new norms, and developed routines and framing to advance the new norms in their group. Following the workshop, participants completed a post-survey.

3.1.3 Cycle 1: Engaging in Antiracist Practice

Through the workshops, the participants demonstrated engagement in antiracist practice, with the equity question Jamboard providing new language and perspectives for the group's ongoing work. Although the group was already experienced with antiracist practice, they indicated that they appreciated the prompts from the activity. One shared, "I really loved [the questions]. I mean I think they all made me think. It's a good framework." Another person had heard of the YESTEM equity compass (that the activity was based on) but had not used it previously, and found the exposure valuable. They said, "It was something I had known of so I was excited to use it when I heard it." One participant reached out after the session to talk more about how they could use it in their own work. In addition to valuing the equity question Jamboard activity, the team quickly picked up the tool's terminology and used it fluently in their discussion. The group repeatedly mentioned "equity is mainstreamed," "approach" (asset vs deficit framing), and "participatory-working with" in their discussions. In using the tool to assess their work, the team identified the following strengths:

Long-term: The group considered itself to be a permanent establishment and saw this as a sign of lasting commitment to antiracism. Participants described how they had developed lasting

structures like integrating antiracism and equity into their strategic plan, job descriptions, performance reviews, and budgeting process.

Transformed power relations: A main theme of the discussion was around how the group in the workshop was a team of managers, but that they had recently established a broader equity group that was shifting power to non-leadership staff, with an explicit focus on the involvement of Black and Brown staff, who were underrepresented at the leadership level.

Trust across different departments: Although not a dimension of the equity question Jamboard tool, the group emphasized that they thought one of their strengths was that they had developed trusting relationships amongst one another and were able to be vulnerable together. The participants felt it was important that they brought perspectives from all different departments of the museum, and that they were always learning about how their work intersected in their organizational system.

To build on these strengths, during the action planning activity the group identified their primary area of improvement as the equity compass' dimension of "mainstreaming equity" throughout an organization's work. The group developed a two-part plan to address this theme:

Creating a resource hub: In the previous year, there had been a conversation about the group developing a place to share antiracism resources in a shared location where all museum staff would be able to access them. However, the group had never gotten around to doing this and felt this project would be the perfect motivation for getting it done. The idea was that sharing resources would decentralize the group's expertise around equity and antiracism so that people all across the organization would have access to valuable tools.

Developing a concrete plan for broader staff involvement in antiracism: As noted above, the group of managers who participated in the project had recently been involved in setting up a new equity-focused group that spanned across the organizational hierarchy and intentionally centered the involvement of Black and Brown staff members. Although they had identified members for this new group, there were many questions about how the group would function in terms of what its goals were, who would play what roles, and how the group would communicate. Between workshops 1 and 2, the team committed to developing a plan for working out these logistics.

By the time of the second workshop, the group made tangible progress but felt somewhat underwhelmed by their work. They successfully built the resource hub and made it available to staff across the organization through the museum's existing file sharing platform. Although the group intended to continue adding to the resource hub as new resources came up, the initial task of building the resource hub's infrastructure and disseminating it to staff was completed by the second workshop. For the second goal, the team had met and discussed their role with the broader equity group and found that the group wished for the managers to step back from its active mode in defining its procedures, allowing the broader staff group to have more of a say in the group's governance.

While this choice could be seen as an effort to center equity in the process by placing People of Color in more leadership roles and disrupting a false sense of urgency (which is considered to be a feature of white supremacy culture [Okun, 2000]), the group seemed dissatisfied that they had not achieved their goal in that area. On the post-surveys, respondents were split about whether they perceived themselves as "successful," or "neither successful nor unsuccessful" in carrying out their action plan. When asked what would make them more successful, the group

members mentioned accountability, structure, and time. One wrote, "taking smaller more measurable steps and having others to hold us healthily accountable to stick with the work or adjust the work." A second shared, "A framework for setting goals and expectations, regular sharing/gathering feedback from a larger group." A third group member simply indicated, "more time, more focus." A comparison of pre- and post-survey responses showed that respondents did not indicate any change in how much they felt they regularly engaged in antiracism as part of their work. However, there was an indication that the project supported preliminary behaviors that could contribute to antiracism: respondents reported an increase in the frequency with which their group talked about how they could disrupt racism and an increase in their sense that their team had one or more goals related to antiracism, with all respondents agreeing or strongly agreeing at the end of the project.

3.1.4 Cycle 1: Supporting Collective Emotional Resilience for Antiracism

During the second workshop, participants worked through a Jamboard on which they reflected on their emotions while doing antiracist work; considered how they would want their colleagues to feel when doing antiracism; identified emotional norms in their organization; thought about what emotional norms they valued and which they found problematic; and then developed an action plan on which they envisioned new norms, developed routines that could support those norms, and articulated framing that they would use to support the importance of the routines. In thinking about emotional norms in the organization, the group identified a number of norms that they found positive–including norms of expressing joy; showing "anger at issues of racism in and around our workplace;" and demonstrating trust, vulnerability, integrity, and support for colleagues. The group found other norms to be problematic, such as norms of being fearful,

judgmental, insecure, and lonely "from doing "the work" alone." Other norms felt more mixed for the group. For instance, the team described norms that people would be positive about the mission and "Fit in to a One Museum culture - which implies finding the majority norm and following that;" the group recognized that being positively aligned with one another could be valuable but also could lead to a tendency to avoid disrupting the system when it was unjust. The group further described norms of being empathetic, apologetic, and respectful and acting "in a way that wouldn't make someone else in the room/Meet feel uncomfortable." One participant shared that they recognized tensions in the fact that they knew respectability politics tended to privilege whiteness, yet they found respect so deeply rooted in their values that they had trouble rejecting it as a norm. Another added that a norm was: "In meetings: be even keeled, no emotional highs or lows, be focused on "the work."" In other cases the group discussed how much context mattered; sometimes there was a norm of openness and honesty whereas other times, the norm was to be indirect and subtle with feedback or critique.

When the group looked to the future, participants discussed what they would want their colleagues to feel and what new norms they would envision. The group imagined that their colleagues would be able to be themselves and would feel valued, because the group saw this as facilitating productive antiracist practice. Group members shared that they wanted their colleagues to feel "invited to share their honest opinions" and "safe because that allows someone to be their full self." Believing that emotional safety would advance antiracism work, they described that they hoped their colleagues would feel "supported, valued, because that will help us all do our best work" and "heard because it creates a culture of support/trust/collaboration." In contrast, team members shared that they never wanted their colleagues to feel silenced or to feel emotions that stood in the way of making change. They described never wanting colleagues to feel "silenced

because that prevents an important perspective from being shared" and "unsafe/unable to share thoughts because we need a wider range of voices." Again connecting emotions to antiracist progress, group members noted that they did not want their colleagues to feel "guilty because that prevents antiracist work from being done," "apathetic because it will make it harder to make real change/get engagement and input," and "judged because that isn't constructive."

On their action plan, the group developed a three-part plan that was grounded in the group's established values. First, the team focused on enacting a norm of curiosity. Participants felt they could support this norm through a routine of starting a meeting with people sharing questions they are holding about the meeting topic. They felt they could frame the importance of this norm by calling on the group's shared value of learning and "reminding staff that we learn by asking questions." Second, the team envisioned a norm of vulnerable, empathetic candor, which they felt they could embed through "regular check-ins about what is working well, what we need to improve" and which they would frame as being important because it connected to the group's values of collaboration, equity, and learning. The third part of the plan was to look towards a norm of earning and reciprocating trust. For this norm, the group recalled "theatrical, improv-like activities" that they had done in the past and how this had been a way to bring emotion and humor into a group's approach to dealing with difficult topics. The team thought this norm and approach would "reinforce that we don't need to have the same opinions to trust each other" and that it would "lean on our value of collaboration."

3.1.5 Cycle 1: Emotional Labor

Overall, the group had relatively healthy experiences with emotional labor of antiracism both before and after the project, with some slight changes. On the team's pre-surveys, the

respondents shared that their emotional experiences with antiracism were varied, but largely negative. Two described their emotions in fully negative lights; one wrote that when they did antiracism work they felt “inadequate, embarrassed, frustrated, angry, sad” while the other shared, “I feel frustrated that some people don't see the resistance they are putting up by not seeing the realities many people face or the power we have to change practices to create a more inclusive workplace.” One person wrote about their emotions in positive terms, saying, “Generally it feels rewarding to be addressing the issue and trying to shed light on it and make some change.” The other two respondents described having mixed emotions. One noted, “Frustrated, sad, and really tired when dealing with some groups or individuals. A fulfilled and exhilarated sense of accomplishment when dealing with others and witnessing transformational change and progress.” Another shared, “overwhelmed, hesitant, judgmental, indignant, curious, courageous.”

Although the group indicated that they felt a range of emotions, they felt supported to express those emotions in authentic ways, thus minimizing the pressure of emotional labor to suppress their feelings. When asked how, if at all, the organization’s emotional expectations differed from how respondents actually feel, one wrote, “not a large difference,” one said, “I believe we have a culture that supports individuals’ ability to express themselves however they are comfortable” and a third shared, “I’m inherently (work or personal) not one to share many emotions in general.” The fourth person who responded to this question shared a critique of the organization’s pressure to be polite, yet recognized that they, as a white staff person, felt aligned with that expectation:

I think our organization does a good job of inviting voices to give opinions on organizational policies and practices. However, we still practice the white supremacy culture characteristic of fear of open conflict with an emphasis on politeness and individuals "checking"

their anger levels…Being a white person raised in a very small [region] town, it is personally difficult for me to understand why we should lessen the politeness aspect that I learned was a critical part of all conversations---even constructive conversations that dealt with very difficult issues. This was reinforced when I went to law school and became a trained mediator. It was about having difficult but polite and respectful conversations to reach resolutions.

Survey responses about emotional labor followed this trend, with low levels of both surface and deep acting (approaches of changing one's emotions to fit organizational norms) prior to and after the workshops, with no notable trends across the group or changes in scale values more than one point up or down for each individual.

In terms of participants' metacognitive awareness of how their emotional capacities may have changed during the project, there were mixed but fairly neutral opinions. Two of the three respondents agreed they were better able to manage the emotions of antiracism after the project, with the other neither agreeing nor disagreeing. Responding to a question about whether the group made change that supports the collective emotional resilience of staff who engage in antiracism, one person agreed, one person disagreed, and one person neither agreed nor disagreed.

3.1.6 Cycle 1: Balance

Even if the workshops did not result in strong measurable change in the group's emotional labor and strategies for supporting collective emotional resilience for antiracism, all participants reported that the project was a positive overall contribution within the balance of their organizational system. On the post-survey, all respondents agreed that their participation was valuable and all agreed that it was worth their time. Time was also a factor that came up numerous times throughout the sessions, with participants noting things such as, "I mean, setting aside this

time was hard, but we did it." In the end, when sharing suggestions for the future, all survey respondents indicated that they wished the sessions were longer, further suggesting that the project was worth their time even when they were busy.

3.1.7 Cycle 1: Equity-focused Improvement

My final inquiry question focuses on areas for improvement, specifically centering the project's ability to advance equity and social justice. To pursue this question, I gathered input from participants during the sessions and via surveys and also engaged in reflective practice using the equity compass to assess different areas for improvement with an equity lens. The group articulated the following areas for improvement:

There could have been more time, especially for the equity question Jamboard activity: In the session 1 debrief, one person shared that the equity question Jamboard activity was "a little rushed" and a colleague built on this idea, asking for, "more time to read what other people had added and really think about it as a whole." Two survey respondents wished for more time for the project overall, with one noting that the sessions could "take place over [a] longer time period perhaps to have more chance to try implementing learnings."

The emotion action planning felt disconnected from antiracism*:* Two participants agreed that the final activity - developing norms, routines, and frames for emotional resilience - could have felt "more race-conscious" or "more directly tied to emotional wellness around antiracism work." One participant shared that the activity was "pretty interesting" but seemed more about "benefiting everyone" than about doing intentional antiracism work.

The group particularly valued some aspects of the workshops that they recommended keeping. This included:

Positionality introduction*:* At several points during workshop 1, the group mentioned that they appreciated how I opened the session with an extended positionality statement about my relation to antiracism in museums. One person said it made them feel "really supported, excited to embark on this because of your introduction."

The emotion routine: One group member appreciated the emotion routine in workshop 1, describing, "I thought it was really helpful way of framing the emotion...broke it down really, really well for me to process the process and pull out more quickly than I think I would have without that framing." Two participants found it interesting to see their emotion routine data over time, sharing, "the emotion part, it's been interesting already watching the ups and downs ups and downs" and "oh, wow, that was deeply impactful to see those stickies [of emotion data] aggregated."

Sharing theory: One participant described how they valued learning about Ray's (2019) theory of racialized organizations during the second workshop. They shared, "The slide with the race theory stuff was great. It so succinctly captured, like, things. It hit all the bases of the things we struggle with…[it made me feel] grounded in our culture, it reminded me of things that have happened." A survey respondent similarly noted, "I appreciated the different tools and theory you brought to this issue. Especially thinking about your areas of focus in workshop 2 - emotional work as antiracist action and communality in the work."

Beyond the participants' perspectives of what to improve or keep, I used the equity compass to guide my own reflective practice about how the project could better enhance equity and justice. Overall, the exercise of using the equity compass really highlighted the limits of what I could accomplish in a setting that consisted of a white researcher (me) leading a workshop of people who all identified as being white. For instance, the equity compass' fourth dimension of

"participatory working-with" highlighted the fact that being in these workshops was based on positional power (me as the person leading the workshop and all participants for being members of an all-leadership group) that was potently tied to whiteness. Even though I intentionally worked to address the researcher-subject power dynamic through collaborative analysis of the emotion data, these workshops did little to "transform power relations" (compass dimension 1) of that whiteness that put us there in the first place or to "redistribute resources" (dimension 3) past the stronghold of white supremacy. It felt challenging to recognize and value People of Color (dimension 5) when none were in the virtual room. Several compass dimensions reinforced what some of the participants raised about the final activity feeling like it lost the thread of antiracism: that activity fell short of "prioritizing minoritized communities" (dimension 2) and "mainstreaming equity" (dimension 6) throughout all the activities. Similarly, the feedback about wanting more time to apply the action planning highlighted the project's weaknesses in supporting "long-term" (dimension 7) outcomes, even though that was the project's intent. The final compass dimension–"community/society orientation," felt like a stronger aspect of the project, where the group meaningfully participated with one another and worked to advance collective work.

Ultimately, the exercise of reviewing the first museum's workshops with the equity question Jamboard and hearing participants' feedback led me to rethink the plans for the second improvement science cycle. I revised my slide decks and did a near-complete rewrite of the scripts I used to facilitate the workshops for the second and third museums. One focus of these revisions was to update the way I introduced the project overall and each activity, with a particular focus on the final activity, to emphasize how this topic could advance antiracism. I made my language consistently more explicit and called out racial dynamics more often. I added examples that more intentionally confronted racial oppression and that looked to liberation through the humanizing

power of emotion. Another focus of my revision was identifying points where I could share power. For example, whereas my introduction to the theory of racialized organizations and institutionalization had been fairly one-sided the first time I led the workshop, I changed my approach to make this section more conversational, inviting participants to share connections and questions. I also expanded my approach to pre-work with my second group; to prepare for the second set of workshops, I had several conversations with potential participants prior to the session. This enhanced my ability to adapt the workshops to the cultural context.

3.2 Cycle 2

3.2.1 Cycle 2: Participants

For my second PDSA cycle, I worked with a team of professionals from a large science museum. Like the first cycle, the participants were part of a cross-departmental team dedicated to work related to anti-racism; the scope of this team's work fell under the heading of diversity, equity, accessibility, and inclusion (DEAI). Eight people took part in the first session, six of whom were able to return for the second workshop. Participants spanned many areas of the museum, including research, education, graphic design, administration, facilities, and fundraising. They held mid-level and entry level roles.

Whereas the first cycle was racially homogenous (all white), the participants in the second cycle were much more mixed in terms of racial identities. Three of the participants identified as Hispanic or Latinx, one of whom one also identified as Black. Two participants identified as Asian American, and three described themselves as white. Two group members identified as male while

the others described their gender as female or woman. The participants ranged in age from 24-41 with an average age of 31. Group members had worked at the museum between 3 months and 10 years, with an average of 3 years.

Unlike the first group–where all participants had high levels of experience with museum-based antiracism work, the participants in the second cycle were much more mixed in their experience with antiracism. One white group member articulated a definition of antiracism that demonstrated intellectual sophistication with the topic that aligns with current thinking about the structural nature of racism:

Antiracism is the philosophical position that disparities between racial groups result from institutional policies rather than biological/moral differences. Antiracist work involves modifying policies to eliminate disparities between racial groups. Such work is consequentialist in that it focuses on quantifiable social outcomes rather than individual moral character.

In contrast, a group member who identified as Asian and discussed her own life experiences fighting racism during the workshop defined antiracism at more of an individual level, sharing, "Being free from bias and actively speaking out against preconceived notions and stereotypes of marginalized people." Other group members described antiracism in ways that combined personal and structural work, but that shared a sense of active efforts to disrupt racism. Half of the pre-survey respondents agreed or strongly agreed that they regularly engage in antiracism as part of their work at the museum, with the other half disagreeing or neither agreeing nor disagreeing. Participants' self-efficacy for anti-racism varied as well, with half indicating they felt confident in their abilities to do antiracist work and half indicating that they did not. Three people wrote that they were interested or excited as they anticipated the workshop; others mentioned being worried,

anxious, or nervous. One participant, who identified as “Black - Caribbean, Hispanic,” explained, “[I am] questioning my own ability to discuss Antiracism work.”

The group members had all applied and been selected to serve on a committee with the purpose of advancing DEAI across the organization. They organized trainings, supported the development of policies, led DEAI-related goal-setting processes at an institutional level, and acted as consultants for museum teams who needed help with DEAI topics. While some members of the group seemed proud of the work they were doing, others were more mixed or openly critical. For instance, one person wrote a long list of accomplishments:

[We are] currently editing the Employee Handbook while accessing it for implicit bias. We are also working on Hiring while recognizing and challenging bias. We are also hosting Safe Spaces and Learning spaces for Black History Month, Asian American Pacific Islander Heritage Month, LGBTQ+ Pride Month, LatinX/Hispanic Heritage Month, and Native American Heritage Month.

Another shared things they were doing but noted that the progress was slow and the team did not typically use the term “antiracism:”

We've been (slowly) working to create affinity groups, will be putting out a DEAI resource guide for staff, are working with Indigenous groups to create a land statement, along with learning about the history of DEAI at the institution. Our DEAI vision statement, pending approval, also includes the word "antiracist" in it to hammer home that this is a priority for the institution. There's still a lot of work to do, and I'll say that we haven't used the phrase [“antiracism”] explicitly.

Another group member seemed more critical, sharing, “As a whole we aim towards a goal of “Science for All” and giving all people access to public science learning. But concrete and tangible examples? That’s harder to pinpoint.”

3.2.2 Cycle 2: Methods

The first change in the approach to workshop two, as mentioned above, was that I expanded my process for gathering team input about the workshop in advance. This involved a pre-meeting with an advisor who was part of the group as well as engaging in several email exchanges and gathering pre-survey data earlier so I could review it and make changes based on the input (the pre-survey asked what participants hoped to gain from the project and what would make the workshops effective for their personal learning preferences). The overall structure of the workshops remained the same: both workshops were 2 hours on Zoom, with workshop 1 involving reflection on emotions while the group critiqued its strengths and weaknesses with questions inspired by the equity compass and workshop 2 focusing on collective interpretation of the emotion data and action planning about emotional norms and routines. However, I made several adjustments based on the pre-meeting input and my reflections after the first cycle (as described above):

Enhancing the accessibility of resources: Prior to the first session, group members' suggestions and my knowledge of group composition helped me identify several changes that could help more people participate more fully. These changes included: 1) Reformatting my slides to a template that was more screen-reader friendly, 2) sending the slides to participants ahead of time so they could preview the activities if they wished, and 3) whenever I asked a question verbally, ensuring that I also shared the questions in written form, either on screen or in the chat.

Shortening the equity question Jamboard activity: While the group from the first cycle had valued the equity question Jamboard, they found the activity too rushed and noted that some of the responses felt repetitive. Thus, rather than having the second group consider all eight

elements of the compass, I narrowed it to four questions that felt most relevant to the workshop topic.

***Re-focusing the final activity on racial justice*:** I took three approaches to make the emotion action planning activity more strongly connected to antiracism. First, at the beginning of the session, I added several quotations from Black and Brown scholars and authors who connected emotion to antiracism work (Audre Lorde, Bettina Love, and Cheryl Mattias). I also expanded my introductory statement about why I felt the topics were related. Then, I openly shared with the group that the prior group had found the connection between the activity and racial justice to be weak, and I invited them to help me think about whether my changes were working or how I could make the connection stronger for the final group. During the activity I asked probing questions to have participants consider racial differences in emotional expectations in their organization and to consider how an intervention would vary based on having a perspective of supporting all staff who do antiracism work versus doing antiracism work by supporting the emotional wellness of Black and Brown staff in particular.

Being more conversational in the portion of the second workshop that shared about theory: After the first session with the second group, I learned that the group appreciated using non-academic terminology to talk about antiracism (see more below). For the second session, rather than presenting the theories of racialized organizations and institutionalization in a primarily one-dimensional lecture-esque fashion, I redesigned that portion of the activity to be more conversational, asking questions about how, if at all, participants found the theories resonant (or not) with their work.

3.2.3 Cycle 2: Engaging in Antiracist Practice

During the cycle 2 workshop series, the group demonstrated antiracist practice and used the workshop to develop a shared understanding of how antiracism looked in their group. Whereas the cycle 1 group quickly latched onto the equity question Jamboard tool to ground their work, this second group used the tool and action planning canvas in workshop 1 more loosely, perhaps in part because the language of the tool was less approachable for some group members (see more in the equity improvement section, below). Ultimately, the antiracist practice that the group found most valuable in their work was not an equity question Jamboard dimension per se but moving away from the pressure to produce antiracist products (which they felt they were good at) and to focus on the process of building community with shared purpose.

The equity question Jamboard activity helped the group identify a number of perceived strengths for their ability to engage in antiracism work. These included the team's diversity of lived experiences, the group's passion and dedication to the work, and the sense of safety they had created together. Another strength the group identified was its organization; one person shared, "We're organized! We have set processes and roles written down and in place. There's a firm groundwork laid down now."

In considering areas for improvement, one major theme that came out of the group's conversation about weaknesses on the equity question Jamboard was that the group felt like it had limited agency due to a lack of support from management. One person wrote, "Leadership (predominantly white) decides who/what has legitimacy and seems like they challenge what we bring to the table" and another added, "[the] power [our group has] as a whole is questionable considering the existing power structure that makes the final decisions in the end." In reference to the compass dimension about challenging the status quo, one person wrote, "Antiracism work in

a workplace often works within the status quo because you are first seeking legitimacy within the current structures of power" while a colleague added, "everyone says it's important, but they don't back the necessary involvement of staff to do it." One person felt like this gap between the group members and their colleagues was growing:

The people that really need to be focusing on this are people in director or leadership positions and they aren't…I think that there is almost like a widening divide between, sort of like, us and our peers and the people that want to know what we're doing.

In contrast, one group member felt the communication with management was improving. They shared, hopefully, "I never felt that I could just knock on the door of the President, and speak, whatever I need to say, and this President makes me feel that way."

On their action plan in workshop 1, the group decided that the compass dimension they wanted to focus on improving was "challenging the status quo," and they identified three key aspects of this work:

Valuing Black and Brown People: The group found strong synergy between the equity compass dimensions of "challenging the status quo" and "valuing Black and Brown people." The group rallied around a powerful reflection from one group member who shared that looking at that aspect of the compass "really hit me" because of the organization's current status quo where "a lot of that language is still structured around like oh these poor people." This group member asked how the group could "have more rich and meaningful, like, partnership instead of trying to, like, "white savior" it."

Enhancing communication with leadership: As described above, the group saw one of the main barriers to its work as being a lack of meaningful support from managers. The team found

it important to be “making a direct line” to top leaders and looking for “more visibility in our work.”

Supporting continued team-building: Although the team members thought their ability to trust one another was a strength, they also saw getting to know each other better, building confidence with one another, and setting shared goals to be primary needs that would advance their work.

Ultimately, the group’s action plan focused on the third aspect. The action items the group committed to were: 1) Having a retreat to set goals and build community, 2) scheduling regular gatherings to continue that community building on an ongoing basis after the retreat, and 3) connecting with past committee members as part of the community-building process.

When the group returned for the second session, they were pleased with their progress; they had done their retreat, had scheduled meetings for continued community building, and had connected with past committee members. When I asked how things had gone, the first reaction was, “I feel like we knocked that out of the park.” All participants’ surveys showed similar enthusiasm, with everyone agreeing or strongly agreeing that they had been successful in implementing their plan.

3.2.4 Cycle 2: Supporting Collective Emotional Resilience for Antiracism

The second workshop focused on interrogating existing emotional norms and envisioning new ones. To start, the group discussed how they wanted their colleagues to feel when doing antiracism, identifying: supported, connected, safe, and non-complacent. One person shared, “I think [the word I’m looking for] might be challenged, and it's just unsatisfactory for what I want to say. but it's like, I want people to feel kind of a call to arms, like it's not being complacent.” In

contrast, they hoped their colleagues would never feel apathetic, defensive, panicked, hopeless, burnt out, or like a "train wreck" (a word that a team member had used to describe how they currently feel when doing antiracism work). Thinking about current norms for emotion, the group valued its compassion, acceptability of negative emotions, and open discussion; one wrote that they appreciated the "safety to be open, and to disagree with one another." The group took issue with its current norms around being careful or "on eggshells;" its pressure for perfection and objectivity; and its forced gratitude and toxic positivity. A group member described:

That's especially true when it comes to, like, internal organizational problems. It's like, if there's a problem, we can talk about it. But the expectation is always that you're like, "but it's getting better and here are solutions that we have, so no need to worry." I don't know. There's not really permission to just sort of, like, dwell on the fact that it is a problem and, like, how it feels as a problem.

As the group members worked on their action plan, they identified three emotional norms that they wished to enact: 1) making space for real emotional responses, 2) encouraging diverse emotional styles, and 3) disrupting false urgency. To support the first norm of making space for emotion, the group felt enhanced connection with one another was the most important thing they could do. One person shared:

[We have to] connect with one another and keep that connection alive. It's the only thing that's going to make this work because there's so many, there's going to be so many passions, and so many areas, and so many steps that are going to be taken that you feel that nothing is advancing forward. Remember that there's a decision process between everything and it feels that we are completely, the bottom of the barrel, and it's sad to say, but sometimes it feels that way so gauge your feelings, just work with one another and feel one another and just, just keep that, that emotion,

open to each other because this actually creates, creates belonging between us, and it will spread to everybody eventually.

To build that sense of belonging, the group identified several tiers of routines that made space for emotions in different ways. These included: 1) "explicitly building in time to check-in" within the group's regular meeting agendas, 2) scheduling "optional emotion sharing sessions" after high-stakes meetings, and 3) instituting regular group lunches for social connection.

The second norm, about diverse emotional styles, arose from a recognition that the organization had a preference for spinning things positively. One person wrote about a perceived need to support "leadership skills and styles that aren't just being Type A assertive." Another group member discussed the way leaders model emotional expectations and the need to disrupt the pressure to hide one's true feelings:

[We need to] break down some of those norms. Like [a leader] is not going to say, "I'm exhausted" because [they don't] want that to be a perceived weakness in [their] leadership. And so how do we flip that script right and say, like, actually, if you're modeling healthy emotional behavior, you're gonna have more people in the organization saying like [they're] doing that and I can do it too.

Although this quote highlights the group's expectations for leaders, they talked about the importance of their own group being willing to share openly, as well. While they did not specify details, the group wrote in "model healthy emotional behavior" as the routine to support the norm of encouraging diverse emotional styles.

For the third norm of disrupting false urgency, the group discussed their desire to free themselves from the emotionality that came with unnecessary time pressure. One person said they felt "panic," while another described a sense of feeling unendingly tired, saying, "my feeling is

like a run constantly." Another shared, "so we were just, like, giving ourselves a sense of guilt" when the group did not meet deadlines according to the plan, even when the plan may have been unreasonable in the first place. A group member in fundraising described:

My whole job is creating these false senses of urgency so that people will support the museum. But also I think about that all the time as a manager and how it's been, like, ingrained in me that, like, if you have a task there needs to be a deadline associated with it. If there's no deadline associated with it then that's me, that's failure as a manager…how do I restructure that norm that literally so much of what I do has been sort of based on, and I don't have, I don't know how yet and I think a challenge is like, there are some things that have deadlines and some things that don't. The expectation is like, the things with the deadlines always win. So, like, if we have this project that has to come out in two weeks and also we want to spend time thinking about authentic representations in our, you know, illustrations, but that doesn't have a deadline, we're just not gonna get around to it.

Thinking about this pressure, the team identified a current routine (the museum's official goal-setting process) and developed a plan for addressing false urgency within it. The idea was to rate each goal with a sense of urgency and then to look across the set of goals and discuss as a group whether the overall plan was feasible or, "recognizing that sense of urgency is a feature of white supremacy culture," whether they could exercise resistance by adjusting the goals or perceived urgency–thus reducing their overall sense of burnout and guilt.

In summarizing their norms and routines, the group reflected on several ways of framing the importance of this work. One thing they found particularly compelling was the idea that "you're not alone." Another important theme was that there was a need to do "reality checking with one another" when the work sometimes felt like there is a lot of pressure to put on a mask and not

express “real” emotions. Finally, the group rationalized the importance of attending to emotions by sharing that “this work is exhausting and we are each other’s biggest support.”

3.2.5 Cycle 2: Emotional Labor

Although the cycle 2 group shared a deep connection to the ideas of emotional labor, the project data are mixed about the extent to which participating changed the team’s experience of emotional labor. On the pre-survey, all group members reported low to moderate levels of emotional labor, albeit the levels of emotional labor were higher for group 2 than group 1. Even though scale values were moderate, the group discussed a strong sense of burnout during the sessions, stemming from the fact that their work was perceived as being “on top of” the rest of their. Participants also described the nature of their work as being challenging because it involved leaning into divergent ways of thinking and disrupting the status quo. Describing the workload and the volunteer nature of the group, one member shared:

> This group does do so much work, spends so much time and it's something that I'm excited about, but maybe my teammates aren't necessarily happy about…you know, I have just as much work as most people. And I'm sorry. Because we all have so much work and then on top of that we're doing this.

Another colleague discussed the emotional weight of being in a diverse group, saying:

> We have really different experiences…like lived experiences, different language, literal languages that we use, and things, and I don't think that's a negative, like, I think that's a strength, because like we don't want to all agree with each other, because that's how we don't challenge the status quo. Right. And I think that that's the one thing we agree on, like, the status quo kind of sucks for a lot of people. So it's, it's good to disagree because we

> kind of push forward, and it can be exhausting, because sometimes when we want like a safe space for rest, to then have, like, our safe space also be something that's taking energy that can kind of feel that there's nowhere to go.

In describing the specific emotions they feel when doing antiracism work, half of the staff used negative terms while half listed both negative and positive. For instance, one person wrote that they felt negative feelings of "Angry, frustrated, sad" whereas a colleague indicated mixed experiences of, "Anger and excitement. Angry it has to be addressed, and in so many similar ways. Excited that I get to do it and that there is movement." All of the Black and Brown group members listed anger in their responses, while the one white group member who responded to the survey shared, "I think what I feel is a sense of obligation." During the workshops, there were six main emotional themes that participants expressed. Two were positive, including feeling excited (n=12 mentions) and proud (n=11). The other four were negative, including feeling anxious, worried, or uneasy (n=16), followed by feeling sad or hurt (n=12), tired or exhausted (n=11), and feeling frustrated (n=8). One participant shared about what it was like to feel sad about antiracism work as a person from a minoritized racial group:

> The sad column really hits me. I've been reflecting a lot on kind of like, the hurt that can come from it, especially if you're doing the work while being a member of communities that are being harmed anyways. And so, then, having to do that, because of what "professionalism" is or like, how you connect with folks, having to then have to spin your own experiences for somebody else's learning can be, even when you volunteer for it, even when you feel very confident in it, like there is kind of that weariness and that hurt that comes afterwards.

The group had a clear perception that emotional expectations in the organizations were different for Black and Brown staff than for their white colleagues, placing more emotional burden on People of Color. For instance, one white participant posited:

> For Black and Brown colleagues I think there are definitely different expectations around anger and how anger in the workplace is perceived. Like, if I get really angry in a work situation people are like, “Oh, we have to take [me] seriously now, because she's really angry.” And a that's not true for a lot of my colleagues.

A Black, Caribbean, and Hispanic colleague expanded on this sentiment, sharing:

> I also had a scenario where I expressed fresh frustrations with something related to work, and then I was told not to get emotional or not to let my emotions get in the way of progress. Even thinking about it now just makes you really frustrated because I felt really gross after that encounter. But yeah, especially it coming from a very higher up executive.

A Latina group member summed up this expectation potently, sharing about the expectation to be non-emotional at work:

> Okay, well, if I'm showing up as my full self, this is how I show up: this is me. And then they be like, no, no, no, we wanted your labor. We didn't want [your emotions]. Like, we didn't think you'd want rights. We just thought that you would, like, work the whole time.

Ultimately, pre- and post-survey responses showed minimal changes in the overall levels of emotional labor in the group. However, the group tended to feel positive about the impact of the workshops. All respondents agreed that through this project, the team made change that supported emotional wellness for staff who engage in antiracism. At the end of the workshop, one

participant shared that they had been unsure what to expect, and had thought they would find their participation draining, but that instead they were leaving feeling uplifted. They said:

> [We're usually] so organized that we have these agendas and we're very focused on them. So, kind of very rarely do we have an opportunity to just, like, reflect on ourselves and talk and especially about our emotions like you said, almost like we don't have that time really to bring our emotions, incorporate our emotions in what we're talking about. So this was actually really nice. I kind of expected to feel tired afterwards.

3.2.6 Cycle 2: Balance

The data from the second cycle showed that participants found the project overall to be a valuable contribution to their work. All but one of the post-survey respondents strongly agreed that it was valuable for their team to participate in the project, with the final person agreeing. Similarly, all but one participant strongly agreed the project was worth their time, and the last person agreed. One person described, "This was great and gave me time to reflect, which I feel like I often don't have time for. I learned a lot that I feel that I can reapply to other aspects of my life, whether it's work related or personal."

3.2.7 Cycle 2: Equity-focused Improvement

The cycle 2 methods section mentioned several changes I made based on reflections on cycle 1, including expanding the pre-conversations I had to better tailor materials to the group, enhancing accessibility of resources, shortening the Jamboard activity, and refocusing the final activity on racial justice. These changes worked as intended. One participant specifically thanked

me for the enhanced accessibility features. Having fewer Jamboard prompts made the timeline flow well, and there was a strong thread of racial justice throughout the conversation.

Debriefs at the end of each cycle 2 workshop, surveys, and my own analysis of the second cycle using the equity compass highlighted several new opportunities for change:

In-person format: The group recommended that future sessions be held in person if possible because emotion involves full-body cues that are missing on Zoom. Although COVID-19 limited the feasibility of this, I was able to try this for the final session of the third cycle (see more below).

Sharing interpretation: There was a request for me to share findings back with the group, so they could learn more about how their conversations fit into the broader context and what I was noticing about the group. This also connects with the equity compass dimension of extending equity in a long-term fashion. As I write this, I am currently developing a product to share with the group for this purpose.

Vocabulary and facilitation style: The equity question Jamboard activity included unfamiliar and challenging terms that made it harder for some people to participate. In the language of the equity compass, this related to "working with and valuing" People of Color and in particular, the terms of "asset-based" and "deficit-based" approaches. The terms created a power dynamic that stood in the way of truly "working with" the group members and undervalued lived experiences while overvaluing jargon. Based on this feedback in the first session, I changed the Jamboard activity for the third cycle and re-worked my language for the second workshop to be more approachable. I also revised my approach to be more conversational, allowing more opportunities for questions and for people to share what they did–and did not–connect with. This helped me redistribute the resource of time ("redistributing resources" is an equity compass

dimension) so I was holding less of the floor and working more collaboratively. It also elevated the assets of participants' lived experiences (related to the equity compass dimension of taking an asset-based approach).

While this three-part list seems clean and tidy, the following dialogue illustrates the weight of my missteps. While discussing the equity question Jamboard activity during the first workshop, an Asian participant and a Latina participant were brave enough to share that the language was a barrier to their full participation. My response failed to provide a fully inclusive experience; I continued to use the problematic language in my response and implied that it was ok to not participate fully. I fear that my response further distanced these two group members from the activities:

Participant 1: I felt pressured that I was going to say something wrong, which I know is not the point but it definitely felt somewhat like a school assignment.

Participant 2: Yeah, it's good, big questions that you're asking, but it is a little hard. For me, it's really big language because I'm very unfamiliar with the subject. I have a language barrier, let's start there. My first language is Spanish.

Me: But that's deficit thinking!

Participant 2: And then I add this and this topic that I know very little about that I'm trying to learn so I'm coming into this, this is one of my first meetings of learning the topic. So I'm still, like, new in the community. So for me, I don't know what to write.

Me: Well, first of all, I am grateful that you're here and I'm grateful for you bringing that forth. That is big and bold, to put yourself there so I appreciate you and I see you, and I do not see you as having a barrier or like that's something that you should be apologizing for. It's also totally

fine to participate in a way of reading and not putting sticky notes, like, you don't have to feel that pressure.

In retrospect there are so many ways I wish I had responded differently. The gravity of this encounter is compounded when I consider that neither of these participants returned for the second workshop.

While I continue to reflect on how I caused harm in this situation, I am also glad to say that I felt like I made substantial changes that resulted in a powerful experience that made difficult topics more approachable in the second workshop. Instead of sharing about the theories of emotional labor, racialized organizations, and institutionalization via monologue as I had done for the first group, I made these sections much more conversational and question-based, aligning the pedagogical style more with museums' informal learning styles. It was exciting to notice how the group made many connections between what they were hearing and their own lives and how they picked up the terms in their own conversation as compared to being turned away by the vocabulary as had happened in the previous session. For example, when I first described emotional labor, one participant discussed a book they had read and naturally brought up many of the power dynamics of emotional labor that had taken intentional scaffolding to get to with the first group:

[The book] talked a lot about like how emotional labor is put like disproportionately on like femme and like women in the workforce, and like marginalized groups, and having to do any kind of like code switching or like policing of your language through it…Right like at any point, when having to like pretend to be objective, especially in a nonprofit when you're mission-driven So you're also asked to be passionate about your work.

Another participant chimed in to share a complementary perspective, as well:

I completely agree with what [participant] said, and I would also add, like I find [in] my role, I'm also doing a lot of emotional labor to manage other people's emotions, if that makes sense. Yeah, like my male boss, for example, and making sure that, like he is in a an emotional state that is productive for our work environment. So I think those things go hand-in-hand, managing your own emotions, but also trying to manage up.

Ultimately, pursuing my inquiry question about improvement through a justice-oriented lens threw open the importance of how the design and implementation of a session can minimize the lived expertise of brilliant leaders of antiracist change. In the moment, I felt that my response was awkward and right after the session I was aware that I needed to make the language more approachable, but had I not gone back and reviewed the transcript with the lens of this inquiry question, I would not have recognized just how important this change was.

3.3 Cycle 3

3.3.1 Cycle 3: Participants

For my third PDSA cycle, I worked with five people from a mid-size museum, including two marketing professionals, two educators, and one person who held an equity-focused role (this person only attended the second session). One person identified as Latina, one as Asian, and two as white (one did not respond). All survey respondents identified as female or woman. The group members' ages ranged from 24 to 55, with an average of 35. Three of the participants had worked

for the museum for less than 1 year, one had been there for 1 year, and the other had worked at the museum for 20 years.

Of the three groups I worked with during this project, this third team had the least experience with antiracism in a professional capacity. When asked what they and their teams had done to pursue antiracism on the pre-survey, one person described having participated in a professional development session, but no other respondents described anything they themselves had done. One mentioned that the organization had hired someone for an equity-focused role. Others left the question blank. However, participants had experience with antiracism in their personal lives. Similar to participants from other cycles, cycle 3 participants all used the word "active" in their definitions of antiracism. One person described antiracism as being about disrupting individuals' beliefs about another race: "[antiracism is the] active act of dismantling ingrained beliefs about a race other than your own." The other participants described a balance of personal and structural work, saying things like, "actively working against racism that occurs both systemically and individually" and "actively working to recognize and eliminate racism in yourself and the systems you take part in, such as school, work, community." Of the three cycles, this group had the lowest survey ratings about their levels of experience with antiracism, with an average response of disagreeing that they regularly engage in antiracism, discuss how to disrupt racism, have goals related to antiracism, and have ways of evaluating their antiracist efforts. The marketing professionals tended to have higher ratings in these areas than the education team members.

3.3.2 Cycle 3: Methods

The workshops for the final cycle followed the same overall structure as the first two: two, two-hour sessions with the first workshop focusing on critiquing the participants' practice with a

tool inspired by the YESTEM (2020) equity compass while reflecting on emotions and the second being about interpreting emotion data, exploring emotional norms, and envisioning new ones. Within that overall structure, I incorporated several changes as compared to the prior cycles:

Continued adjustment to the equity question Jamboard activity*:* Based on the feedback about the language on the equity question Jamboard, I further scaled back the number of questions (the first group had eight slides, the second had four, and cycle three had three slides), giving me the chance to spend more time introducing the questions and giving examples. I also adjusted the wording to make it more approachable.

Hybrid format: Scheduling was exceedingly difficult with this group. I had hoped to do both sessions in person, but due to a positive COVID test, the first had to be virtual. The second session was in person.

Shorter timeline: Again due to scheduling, there was less time between the two sessions in this cycle than for the previous groups. Rather than about one month in between, the two sessions for the final cycle were one week apart.

Smaller breakout groups: For the first session, the two educators and the two marketing professionals met in separate breakout rooms to do the equity question Jamboard and action planning conversations. Although this worked alright, I was not able to be present in each group to facilitate the conversation, and in one group's case, the conversation did not follow the intended direction, perhaps due to unclear instructions on my part. For the second session the groups wished to work as one larger group to be able to foster collaboration across the museum, so all participants worked together for the second workshop.

3.3.3 Cycle 3: Engaging in Antiracist Practice

The first workshop provided an opportunity for cycle 3 participants to reflect on their practice with an antiracism lens and develop plans for making improvements. Through the revised equity compass activity, participants tended to be critical of their work, placing three times as many comments on the negative sides of the Jamboard spectra than on the positive sides. Most comments also focused on topics that participants perceived as being out of their control. Participants spoke about being limited in "what we're allowed to do" and wrote about how they were "limited by institutional structure." The most common trend on the Jamboard and in discussion was about underrepresentation of People of Color on staff, leadership, the Board of Directors, contractors, and in marketing (this theme accounted for half of the Jamboard posts). For example, one person described, "Not many of the leadership roles in the museum are filled with people of color. It feels like we're still a long way from seeing more people of color in leadership positions. The lack makes it feel unattainable." One of the positive comments on the Jamboard, which the participant felt demonstrated asset-based views that showed a commitment to valuing and working with Black and Brown people, was, "We have had black and brown guest artists."

Another trend was that the group felt antiracism was rarely discussed. One person wrote, "Antiracism (or race in general) is rarely discussed" and another added, "Antiracism is discussed in a quick, lighthearted way that doesn't reflect the weight of the issues we see." An educator shared:

> [It] has been very difficult with short staffing and I think that, like, we've been kind of pushing things and pushing things in everything. It's kind of like, let's just get it on the floor, like we don't have that much time to interrogate what we're putting on the floor all the time.

For a group that rarely addressed antiracism, participants indicated that even just being in the workshops was a step forward. In addition to the conversations, during the action planning session in the first workshop, the group was able to identify some practical steps they could take with their teams. The marketing group used the action planning template to detail a plan to "do more advertising, event listing, and media outreach to diverse communities." This group made a multi-step plan about setting up meetings with the museum's community engagement team for ideas; working with their broader team to set benchmarks for diversifying content and advertising; assigning specific tasks to each member of their team (including people who did not attend the workshops); developing a timeline beginning with social media and then scaling up to print and digital advertising where they would allocate budget to targeted advertising; and making a routine of having the antiracism of this work set as a regular agenda item in weekly team meetings.

The education team felt more limited in what they had agency to change but they identified strengths in their team's "shared vested interest in incorporating antiracism work into our independent visitor interactions" and their "awareness and reflection on exhibited racism." In developing their action plan, this group felt that something they could commit to was asking their supervisor to schedule intentional time where the team could meet to discuss antiracism and develop programming that met antiracist goals. One educator described:

> A concrete thing that we want to work on is carving out very explicitly in our programming, like, how are we talking about biases that we have, how are we talking about who we're serving, why we want to serve them and, like, what we need to change. To make that as inclusive as possible and as welcoming to all families as possible, because I think that we're all interested in that, and we all see that we're not living up to that right now.

Between the first and second workshops, the marketing team made tangible progress in implementing their plan and felt they had been successful in advancing antiracism. They had met with their team to discuss approaches for diversifying their marketing plan and had met set concrete goals, benchmarks, and timelines for what they would do. The team was optimistic about their progress and their plans to continue with the plan.

The education team neither agreed nor disagreed that they had been successful in implementing their plan. They had not yet been able to have their supervisor schedule a formal meeting, but they indicated that they had been thinking more about antiracism and had been having informal conversations amongst the team about antiracism as it related to racial inequity in the enforcement of the museum's COVID-19 masking policy. One participant described how they had been noticing racial imbalance in their perceived pressure to prioritize visitor satisfaction over staff comfort–a common sentiment among front-facing professionals in many museums:

> Participant: I was definitely thinking about and talking with other people about, like, the people who have issues with masking on the floor, and that a lot of the people who cause problems and maybe feel more entitled in the spaces generally are white visitors. And a lot of the times, they aren't necessarily kicked out and they're given free passes to come back next time to throw around their entitlements some more. And so I don't know if we've actively tried to like, talk to people about an active way of addressing that. But I've definitely been talking to other educators and the security guards about it.
>
> Me: How does it feel when you're having those conversations?

Participant: Pretty frustrating because I feel like it's a pretty obvious one. And a lot of the times when we call for somebody to help out, part of the times, it seems like a customer service interaction and like, we're so sorry, please, please come back again. So, yeah. And yeah, and it's very, a very clear pattern of who's doing that. Who gets, who gets to feel respected in that way? Yeah. And a lot of the time, most of the time, it's our mostly Black security staff that have to address that. Yeah. And they sometimes are then called racist.

3.3.4 Cycle 3: Supporting Collective Emotional Resilience for Antiracism

During the second workshop, the group reflected on their emotions and emotional norms as a group and then set emotional goals and discussed ways of achieving them. In describing how they typically felt when doing antiracism work, the majority of emotions they shared were negative (this amounted to 23 of 37 emotional descriptions). Negative emotions that came up repeatedly included sad, worried, uncomfortable, frustrated, nervous, and dissatisfied. One person wrote, "As a person of color that is underrepresented at my place of work, I feel isolated. It often feels like everyone else in the room is very uncomfortable with the conversation." Positive emotions (making up 14 of the 37 emotion mentions) that were mentioned multiple times included hopeful, curious, and interested. One person spoke about positive and negative emotions cycling back and forth, saying, "I'll feel a little nervous and then I'll feel hopeful and then I go back to feeling dissatisfied and I, like, kind of keep looping through those."

Reflecting on the organization's emotion norms, the group described pressure to be emotionally subdued and "grow a thicker skin." One shared:

So one of the things that has affected me in this organization that I really wish would just go away, is the expectation that people have to grow their skin in that, like, you know, just deal with it…There is a certain way of functioning in the workplace. And it is very unemotional.

This person described perceiving this desire for unemotional behavior as a generational difference, where leadership were older and less emotional (one participant recalled that a leader had said, "we don't emote") while they perceived younger staff to be more emotional but also more pressured to restrict their emotional expression. One person connected this generational difference to race, as well: leaders tended to be older and whiter while younger staff tended to be more racially diverse and more emotional. This person spoke about their own experience as a Latina:

Latin Americans are very passionate about things. And like expressing that like hand movements and the way we talk and that kind of thing. But that's not acceptable, I've been told. And I've experienced that, that kind of like, charisma is not acceptable in certain businesses, and in places and whatever the such, so I really value it. And unfortunately, like, I have suppressed that part of myself.

In addition to this norm of "being tough," group members spoke about the norm to emphasize a customer-service approach that prioritized positive emotions. The group described how leaders praised smiling and laughing and told staff not to shout. There was also a trend of perceiving that they had to uphold a positive image of the organization's antiracism work. One person spoke about how they had been coached not to apologize because that was an admission of

wrongdoing and another shared, “There doesn't seem to be space for addressing feelings of being unsure of how to do parts of the work.”

Considering what the group hoped for the future, first the participants described what they would want their colleagues to feel and not feel. Overall, there was a desire for people to feel uncomfortable enough to be motivated to keep working while still feeling safe and supported. One person shared, “It's good if you're frustrated, and you feel like there's more work to be done…I never want to feel done” while another added, “I would want my colleagues to feel vulnerable and get uncomfortable. And that might not be negative in this context. Because then it's not really trying very hard. But I also would want people to feel supported.” A colleague discussed the importance of having People of Color in particular feel safe and heard, saying, “If people are sharing their own experiences, like obviously anti racist work has the heaviest burden on people who experience racism, so making sure that they're supported and heard.” The group never wanted their colleagues to feel “threatened,” “silenced,” “ignored,” or “unaffected” and they spoke about not wanting minoritized colleagues to “carry the burden.” One person spoke about needing to avoid strong negative emotions of isolation due to their capacity to prevent the work from moving forward:

I think that “ignored” and “isolated,” they’re like in that sector that feel like very, very negative emotions to me when it concerns this work because they kind of feel like, for me at least, like stopping points where I'm like, I can't find anyone who feels this way. I don't know what to do next.

When designing desired emotional norms, group members expanded on their thoughts about how they wanted people to feel by talking about challenging the norms of being unemotional. The group discussed addressing this norm in two ways. The first was a routine of encouraging

emotionality in meetings via the mechanism of shared agreements that were set at the start of meetings. One participant described:

To create space for these, for emotions and validation and understanding that we're all learning about these kinds of things…you help create an environment where people feel free to express whatever emotion it is in a constructive and not destructive manner. And again, that's like one of the things that I had talked about, was creating shared agreements at the beginning of all meetings, so that people would be able to see that this is something that is like, this is real. So we're going to prioritize these agreements so that people understand what is expected…freedom of expression is supported.

Another group member described this type of formal agreement as being valuable because, "We're waiting for permission for us to be told that that's okay."

In addition to these formal agreements in meetings, the group discussed nascent ideas for a routine that would enhance transparency and collaboration among people in different departments who are committed to antiracism work. This stemmed from an appreciation for the conversations that were happening in the workshop and how they fostered a sense of emotional connection. One person shared about how they valued hearing others express concern about the work, saying, "I really value from people like our managers or people who are above us when they're genuinely like upset or concerned about things we bring up." Another person added:

Honestly, like hearing [a manager] talk about your frustration makes me feel a lot better. Because for a long time, it just feels like I'm just talking to my peers about what we're all experiencing together and then hearing, I feel like part of the hierarchical issue is that like, I'm not hearing that much from people in higher positions, that they're also frustrated, and that they're also

feeling disheartened. And they're trying. And so I think that it's just another reason to be more transparent.

Based on this sentiment, the group discussed ways that they could develop a routine of discussing antiracism and the emotions that arise with it. One person described wanting:

Time to debrief and talk as teams or as, like, people who work in the museum, in a larger sense is really important, but also timing, like, on the clock to reflect quietly and do that, you know, while you're at work, rather than like, once you get home thinking about that interactions that you've had. It's important.

The specifics of this routine did not become particularly concrete during the session. There seemed to be several opportunities for time "off the clock" such as regular breakfasts, lunches, or after-work get-togethers. The team seemed less optimistic about being able to find time and support for this work during their paid shifts. Ultimately, this discussion showed an interest and appreciation for attending to the emotions of antiracism, and there were positive ideas about routines that could help move towards a healthier emotional culture, even if the details still needed to be fleshed out.

3.3.5 Cycle 3: Emotional Labor

The experience of emotional labor varied greatly for this group. One Person of Color had extremely high levels of reported emotional labor on their survey, maxing out the scale on all questions. This person shared, "I am usually more vocal if I'm faced with racially charged encounters outside of work. In work, I am more hesitant to express my opinions" and spoke about a fear of feeling like it was not allowed to share emotions in the workplace. They said, "I have a really hard time"

conforming to the organization's emotional standards. One white colleague had particularly low levels of emotional labor on their survey and did not share any examples of emotional labor they had experienced during our conversations. Other participants were somewhere in between, often echoing the fear of repercussion and futility. One said, "We're always kind of in a constant state of like, is this allowed?" while another shared:

[There's a] perception that if you say something wrong, it's going to be used against you or against your group or against your managers. And then to what you have to say, it [seems like it] isn't important, because you've said it so many times. So what's the point? At this point, nothing's changing.

Two participants talked about how the emotional labor of work was negatively influencing their personal lives. For instance, one discussed:

All of the educators are very interested in incorporating antiracism into our daily practice. But it's not very formalized. And I think that just more, I feel like we don't have a lot of time for debriefing and talking about stuff outside of like, ranting on our lunch break. We just need our lunch breaks free of work…I think that that goes into emotional labor, where a lot of it does come into, like, we want to change how the museum functions, but it bleeds into our personal life a lot.

Another participant talked about struggles with feeling aware of racialized emotional stereotypes and not being taken seriously because of those stereotypes:

With Black and Brown people the idea of showing anger or you know, anything that people might see as negative emotion like you try not to because you don't fall into the stereotype of you know, you're the angry Black woman or the angry Black man or you know, whatever the such and

that's, that's definitely something I know that goes through my head. Like if I'm too loud sometimes it's like because you're Latina. Like no, you haven't heard anything. I'm actually quite quiet but it's the stereotypes.

Overall, many members of this group felt strongly, personally affected by the emotional labor that it took to advance antiracism in their workplace. They valued the conversations we had at the workshops to the point that they wanted to continue doing something similar that would expand the space for emotion and connection across departments. Yet, the group seemed to leave with a muted sense of optimism about the future. Survey responses averaged "neither agree nor disagree" about whether participants felt they were better prepared to manage the emotions of antiracism after the workshops and whether their team made change that supports collective emotional resilience for staff who engage in antiracism.

3.3.6 Cycle 3: Balance

In the end, despite the muted optimism about changes to emotional labor, participants found their participation in this work to be a positive intervention within the balance of their broader system. On the post-surveys, all respondents agreed or strongly agreed that their participation was valuable and worth their time. This was positive data in light of the fact that scheduling had been so difficult and the first session had to be rescheduled several times to find an option that worked for the group. After the workshop was over, the group discussed how much they appreciated the time to meet with one another–particularly across teams who did not always spend time with one another–and reflect on their practices and how they could advance antiracism. They shared numerous ideas about how to have follow-up conversations after the project.

3.3.7 Cycle 3: Equity-focused Improvement

As mentioned in the methods section, I made several changes for this third cycle, including having a session in person, shortening the timeline between sessions, continued changes to the wording of the equity question Jamboard, and having smaller groups working in breakout rooms. Having a session in-person was powerful. We gathered around food and were able to chat for some time after the session in ways that strengthened relationships in the museum community. The shortened timeline between the sessions seemed to work fine for one group while the other pair struggled to make tangible progress; however, this group's plan was less tangible to begin with, perhaps due to the self-facilitating format (see more below). The wording of the Jamboard seemed effective; there was one question about the term "deficit" at one point, suggesting that there may be continued room for adaptation, but my changed facilitation style invited the question and held space for open conversation in a way that felt less stigmatizing than when the cycle 2 participants raised their concerns about the terminology being a barrier.

My attempts with smaller groups working in breakout rooms were ineffective. Although I hoped that the materials would self-facilitate the action planning activity in session 1, one group got stuck in feeling like they did not have agency to implement a plan. If I had been there, I might have been able to guide the conversation in an actionable direction that identified areas where they did have the power to make decisions about their practice. Thus, in the second workshop I opted to keep the full group together and this seemed to work better. One participant specifically mentioned that the facilitation was valuable, saying:

I think this is really nice. Because you're sort of asking the questions, I think it's really hard to just like, even if you're thinking it, to just express it in some way, especially because we have nowhere to do that.

In the words of the equity compass, keeping the group together supported more of a "community orientation" through which colleagues from different departments got to know each other in meaningful ways. One person described:

[In the future, I'd like us to be] doing more stuff, like what we're doing here, where, I mean, I kind of like that it's not anonymous here. But I'm getting to know people from other departments and people…getting a direct line to having small [groups], but still feeling like it's a community-minded practice.

Looking across the equity compass, there are almost always ways to improve every dimension, but this cycle felt like it had addressed many of the initial sections of the compass better than previous cycles. By making my approach more conversational, I was able to challenge the status quo of traditional researcher-participant dynamics (dimension 1), redistribute the resource of time away from me holding so much space (dimension 3), and have more of a model of "working with" rather than a one-directional relationship (dimension 4). My continued iteration of the terminology I used shifted towards a more asset-based approach (dimension 5) that reduced barriers and invited more questions about culture and personal experience; this resulted in numerous stories and examples about emotional norms from different perspectives that enriched the conversation. Compared to the first cycle, equity felt more mainstreamed throughout the whole process (dimension 6), including the final activity, during which race came up repeatedly in the conversation.

For this group, it was the final portion of the equity compass–extending equity through long-term work and a community/society orientation (dimensions 7 and 8)–that presented the greatest challenges. A deep sense of siloing and lack of communication across the organization

showed there was still much work to be done. The participants had also identified an ongoing racially unjust situation that seemed unresolved at the end of the session; the group perceived a need to be told by leadership that it was alright to continue, as if this space we had created together had been sanctioned by my dissertation but that they were unsure if they were allowed to speak of these (seemingly illicit) topics again. Yet, the conversation ended with participants discussing how much they wanted this to become more of a long-term effort that spanned across departments; they wanted conversations like these to continue and they found that the integration of routines was a valuable step forward:

I think the routine part of this is one of the most important things, because none of the change that we're talking about when it comes to antiracism, or misogyny, or anything else that has to do with other Asian people is going to get done unless it becomes a routine. Here's the first group that I've had a conversation with about this…the rumors, the expectations of what leadership is going to think…it's a huge barrier for people saying anything. And that's not going to end until people feel safe. And you have to start little by little. So it's creating those routines of small pockets of safety. And then spreading it in the organization.

4.0 Learning and Action

4.1 Summary of PDSA Cycles

My project used an improvement science approach to address the problem of practice that the emotional labor of antiracism stifles antiracist practice in museums. To address this problem, I led a two-part series of workshops with three groups of professionals from different museums to better understand the emotional labor of their antiracist work and to facilitate a process of articulating new norms and routines that could support collective emotional resilience for their teams. I worked with the three museums sequentially, adjusting my approach for each group to improve the process and adapt it to the context of each group.

The first team was an all-white group of directors and managers with deep experience doing equity work in museums. This group found the topic of emotional labor intriguing and were moved (and surprised!) to see that others in their group experienced similar levels of frustration about their antiracism work. Through the workshops, this group developed and implemented an action plan that involved developing a platform for sharing resources about antiracism with their colleagues and they identified ways they could support collective emotional resilience by fostering norms of curiosity, vulnerability, and trust. Ultimately, although this group found the idea of emotional labor compelling and valued the tools and discussions, they did not see emotional labor to be a significant problem within their group and they tended to want to focus on more tangible actions than the reflective aspects of emotion.

The second group was a volunteer committee that addressed antiracism and other related topics. Group members were mostly Black and Brown, with a few white team members. Although

they had significant lived experiences combating racism, some group members were newer to discussing antiracism in the workplace and they taught me about how professional jargon could stand in the way of candid conversation about these topics. In contrast to the first group, numerous participants in this group shared passionate descriptions about how emotional labor drained them of their abilities to be themselves in the workplace. The first workshop supported this group as they planned and later carried out a retreat during which they did team-building and set goals related to antiracism. In the second workshop, the group named emotional norms they wished to enact, which included making space for people to express diverse, authentic emotions (particularly disrupting the existing norm of toxic positivity) and challenging false urgency. Overall, this group was positive about their experience and the emotional outcomes their group experienced during the project.

The third group was a racially mixed team that, compared to the other two groups, had the least experience with antiracism work in a professional setting. Like the second group, most of the participants shared deep personal stories about how emotional labor was a barrier to their engagement with antiracism at work. During the first workshop, participants developed plans to enhance the racial equity of the museum's marketing plan and to start having regular antiracism-focused meetings on the education team. Although the marketing participants were able to make progress with their goals in between the two workshops, the education participants felt that they lacked the agency and support from their managers to institute the change. When developing their emotion action plans, the group considered how to change their organization's problematic norms around "just toughening up" and wished to invite more emotionality into the workplace while fostering cross-team trust. Reflecting on their post-surveys, this group was neutral or subtly optimistic about how much their participation had improved the collective emotional resilience of

their team but they deeply valued the cross-departmental relationships and emotional vulnerability they built through the project and planned to continue meeting together to continue this relationship-building.

4.2 Assessing the Theory of Practical Improvement

Looking back at my original theory of practical improvement, the implementation of my project succeeded in some areas and fell short in others. I initially theorized that: 1) in the first workshop I would conduct descriptive research that would characterize the current emotional labor of the groups I worked with; 2) in the second workshop I would support teams to develop norms and routines; and 3) these norms and routines would support the teams' collective emotional resilience as well as the teams' abilities to advance antiracism in their work. To assess this theory, my inquiry questions considered the outcomes of antiracism work (IQ1) and collective emotional resilience for antiracism (IQ2); interrogated emotional labor as a driver of collective emotional resilience for antiracism(IQ3); investigated the ways my intervention influenced the museums' broader systems (IQ4); and reflected on how my work could better advance equity and social justice (IQ5).

Ultimately, the project supported participants to engage more deeply with antiracism in their practice (IQ1). Although the equity question Jamboard required substantial revision across the three groups, the activity prompted each group to consider their strengths and weaknesses. Then, the action planning canvas guided the teams to build on their areas for growth and commit to new actions that they were almost all able to begin or accomplish during the course of the project. These actions ranged from creating a resource sharing platform to having a goal-setting

retreat to creating an antiracist marketing plan. One consideration is that, for the teams that felt more successful in implementing their plans, they were able to embed their plans within existing routines or transition points: one group had just added new members to its group and the other was about to enter its year-long planning process. Similar future projects may wish to consider this in facilitating the development of action plans or in determining the timing of workshops. Another consideration is that, while each site made progress towards racial equity, some groups' efforts were more or less clearly in line with the definition of antiracism that I shared at the beginning of this document. That definition orients antiracism as "a framework for ending racism that goes beyond tolerating and celebrating racial diversity and addresses racism as a system of unequal institutional power between Whites and Peoples of Color" (Sensoy & DiAngelo, 2017, p. 221). All of the groups addressed unequal institutional power as a systemic factor, but I sit with the question of whether they were all bold enough to say that they were working towards ending racism. In some cases, the work was more of an onramp towards antiracist work than a successful accomplishment of fully antiracist activities. Looking back, I wish I had shared that definition and encouraged groups to incorporate more abolitionist thinking into their action plans.

In addition to supporting antiracist practice, the project was able to work with participants to identify norms and routines that would encourage collective emotional resilience for antiracism (IQ2). In the second workshop, all three groups developed routines they can use to support new, more equitable emotional norms. Most commonly, the suggested routines were related to meeting culture. Some groups discussed the importance of scheduling regular meetings to check-in and reflect on emotions and what was going well or not well. Other conversations focused on ways of starting meetings with shared agreements or time for questions. Another group opted to schedule emotion-focused debrief sessions after high-stakes meetings with museum leadership. The

participants felt these meeting-related routines could contribute to norms of collective emotional resilience for antiracism such as fostering curiosity, inviting vulnerability, making space for a diverse range of authentic emotions, and building relationships amongst team members. Aside from meetings, routines included improvisational activities (to build trust) and rating the urgency of goals (to assess and disrupt false urgency that led to unproductive emotional stress).

Although these ideas seemed promising, my project timeline and approach limited participants' capacities to enact these new norms and routines to fully assess their effectiveness, and participants had muted optimism about the extent to which they felt their articulation of the new norms and routines supported collective emotional resilience (IQ3). On the post-survey, participants were fairly neutral about the extent to which the project had built their capacity to manage the emotions of antiracism and the extent to which their team had made changes to support emotional wellness for staff who engage in antiracism (the average rating for these two questions was a 3.7 and 3.5, respectively, with scores ranging from 2 to 4 on a 5-point scale where 3 was neutral and 5 was strongly agree). In retrospect, I wish I had been able to longitudinally check in with the groups to encourage them to continue, assess, and adapt their routines and learn about their impact over time. Due to my perceived constraints of the doctoral program timeline and IRB approval, I administered the post-surveys within two weeks of the second workshop (looking back, I think I could have pushed on either of these constraints to make the project more impactful). Participants from two of the three groups reported that they were continuing to practice these routines, but the extent of their ongoing implementation was unclear. In my initial hypotheses, I had anticipated that, after the project, all participants would have low levels of emotional burnout. This was true for most participants but unfortunately, not all: three participants had post-survey burnout scale values over 4 on a 5 point scale, with one person maxing out the scale, selecting a 5

for every item. All three of these participants were Black or Brown women. This demonstrates the persisting challenge of emotional labor for antiracism work, particularly among minoritized staff members and it raises the question of how my intervention could have better served these participants. Ultimately, the project supported groups to identify things they could do, but its timeline was designed such that it was unable to see those ideas through to the production of much-needed change.

Looking at the improvement science concept of balance to evaluate the extent to which participating in the intervention influenced other aspects of participants' work lives (IQ4), the data were strong. All participants across the groups agreed or strongly agreed that they valued their participation in the project and that it had been worth their time. Participants described that they had learned valuable information and gained tools and skills that they planned to use in the future. Others reflected on how much they appreciated the time to reflect and build relationships with colleagues.

My final inquiry question (IQ5) prompted me to consider how I could improve my project to advance equity and social justice. As I had hypothesized, I was able to identify areas of improvement for every workshop, even the later ones after I had iterated on the process. Even though I tried to design my project with equity in mind and I was familiar with the YESTEM (2020) equity compass, it was a valuable practice for me to use it in a structured way to critique each workshop. The most poignant example of this was watching the video of me responding to participants' critique of the terminology I was using–and seeing how my response upheld the problematic behavior they were raising. As others (e.g., White et al., 2021) have found when using a similar video reflective practice model, watching yourself with a learning mindset (or in this case, an equity mindset) can be a powerful experience that can inform meaningful change.

4.3 Revising the Theory of Practical Improvement

The findings from my project have led me to revise my initial theoretical positioning, leading me to question some of the grounding logic of emotional labor theory. My findings have helped me to see collective emotional resilience for antiracism as supported by three categories of museum life: 1) emotional norms, 2) museum structure, and 3) museum culture. The paragraphs below outline a framework of examples showing how these factors were prominent in my data.

4.3.1 Emotional Norms

The first emotional norm is about the extent to which emotion is repressed or embraced within an organization. My data showed that people felt a wide range of emotions about antiracism, from burnout and discomfort to pride and a sense of connection. Basing my theory of practical improvement on the logic of emotional labor provided a valuable link between organizational practice and emotion but it ultimately contributed to a deficit perspective of emotion. Emotional labor focuses on minimizing the harm of emotional repression but it fails to uplift the transformative power of emotion as a humanizing and liberating force that sparks change (nothing in emotional labor theory is actively opposed to the idea of emotion as a positive force, but it focuses more on a "don't repress emotion" model than an active "embrace emotion" approach). As Ray (2019) argues, white supremacist structures strip Black and Brown bodies of the capacity to be emotionally whole as a tool to maintain dominance. The data from this project supported this idea, providing examples of how museums engage in tone policing to repress the passions of Black and Brown staff members who speak out against racial injustice, stopping potential action in its tracks. It also lifts up examples of museum staff's positive priorities about the values of being able

to express emotions authentically. If museums are going to change, we need to move beyond emotional labor's implied logic of "do no harm" to more actively embrace the ideas that emotions are valuable because: 1) emotions signal areas where change is needed (e.g., staff discomfort helped to identify areas of racial injustice), 2) emotions motivate change (e.g., participants' passion compelled them to act), and 3) the liberation of emotion for nondominant staff is an achievable act of organizational antiracism (e.g., the routines that participants identified have the potential to meaningfully improve emotional culture for these teams that are engaged in antiracism work).

Additionally, when we think about creating inclusive museums for diverse groups of visitors and employees, we must consider not only how we are supporting more intensity of emotional expression but a wider range of acceptable emotional expression ("emotional diversity"). Across all the sites in my project, participants described that their organizations expected them to express positivity and optimism even in the face of injustice. When museums talk about diversity, it is often a coded word that people use when they are really talking about race. When museums talk about race, they often think primarily about skin color. Yet, true diversity means more than appearance. Emotional diversity also helps us think about the complex intersectionalities of our workforce; participants in this project considered how the expectations of emotions are intertwined in race, gender, ability, age, hierarchy, and more.

4.3.2 Museum Structure

One of the emergent findings from my project was the ways other organizational features that might initially seem disconnected from emotion in fact have a great influence on museums' collective emotional resilience. Two of these are about museums' employment structures: the whiteness of organizational leadership and strict forms of hierarchy that limit the autonomy of

entry level and mid-level staff. The second and third groups that I worked with, which were racially mixed, had tremendous emotional assets (i.e., strong, emotion-sourced motivation) that arose from powerful experiences where racial oppression directly impacted them. These emotional assets allowed them to see areas for improvement that the first group I worked with–despite being highly trained in formal approaches to antiracism–was not emotionally moved to notice due to their lack of lived experience in Black and Brown bodies. This is an example of how museums can benefit from diversifying their staff at all levels, but participants were particularly vocal in emphasizing the importance of needing leaders who find emotional resonance with antiracism due to lived experiences in Black and Brown bodies.

The second structural element that strongly influenced emotions was staff members' level of autonomy: when people did not feel like they had the ability to enact antiracist change, they experienced emotional unwellness. Notably, autonomy was not an inherent feature of hierarchy; at the second site, there were entry level staff who perceived themselves as having autonomy to make antiracist change whereas this sense of agency was absent amongst both entry and mid-level staff at the third site. Thus, the ways job expectations are set and the ways staff are supported organizationally have a sizable impact on their emotions.

4.3.3 Museum Culture

In addition to emotional norms and structural features of museums, two aspects of work culture were prominent drivers of museum teams' collective emotional resilience for antiracism. This included an expectation of urgent production and a tendency towards individualism. Urgency, which Okun (2000) identifies as a feature of white supremacy culture, contributed to unproductive experiences of burnout and pushed antiracism work to the side in favor of "real work" with

deadlines. For the participants in the second group and some of the participants in the third, antiracism was seen as an extra, volunteer task that kept them from completing their primary job tasks. Indeed, participation in this project was voluntary for all participants. Even within antiracism work, one group found that false urgency led the group to do work in a way that caused more harm than good. The frustration that arose from the pressure to rush through important work and give little time to antiracism stood in the way of change.

The second component of work culture that drove staff emotionality was the extent to which staff felt isolated or connected with one another. Organizational trends to assign work to individuals and isolate potential change agents were emotionally harmful. In contrast, participants found emotional rejuvenation and motivation when they could build and maintain collaborative relationships with other antiracist co-conspirators.

4.3.4 Revised Framework

Looking across all these factors–explicitly emotional, structural, and cultural–I encourage museums to shift towards features that contribute to collective emotional resilience for antiracism. Figure 6, below, summarizes a framework based on my findings, which illustrates these shifts and the areas of organizational practice that might contribute to them. The examples in the center column are not intended to be comprehensive; other museums likely have different factors that contribute to collective emotional resilience for antiracism and would have different leverage areas through which they might work towards greater wellness. For example, none of my participants were exhibits professionals and staff with this expertise (and other areas of museum work) might have different angles with which to approach these topics. However, the high-level themes were

consistent across the three sites in my study. They are likely to resonate across many museums and may provide a useful structure for future research or practical work in this area.

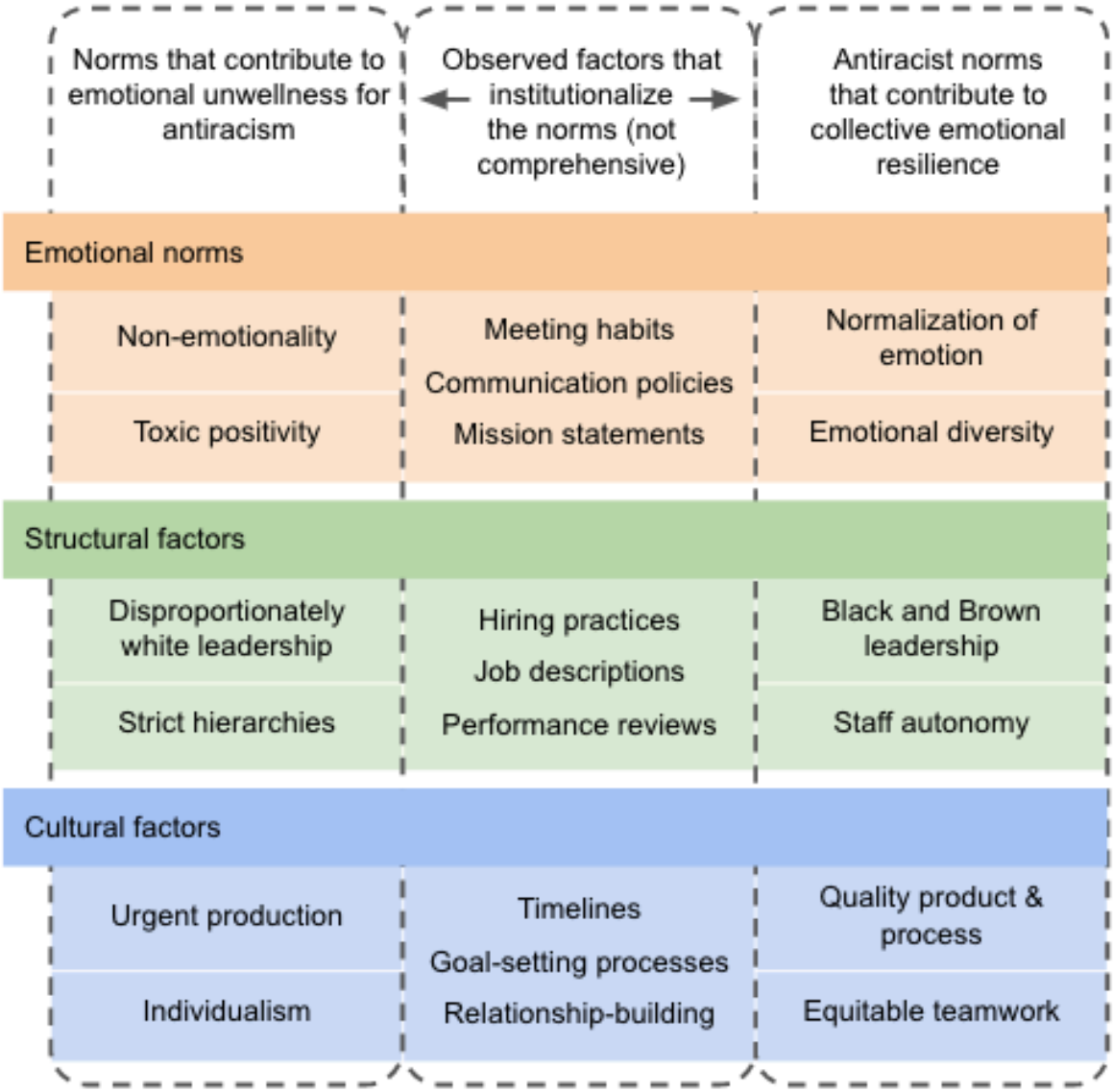


Figure 6. Elements That Contribute to Museums' Collective Emotional Resilience for Antiracism

Within my project's theoretical positioning, these theorized shifts are compatible with institutionalization. The items in the right column could be norms that future efforts could seek to enact, and museums could use routines or other modes of reproduction (Anderson & Colyvas, 2021) within the areas listed in the center column. One of the next major challenges in making

these shifts may lie in ways of equitably bringing emotion to the fore when there is a real history wherein it has been unsafe for minoritized people to express themselves freely. If efforts to embrace emotion in the workplace result in re-centering those who already have the safety to express emotions, we are only worsening the problem. The common example is how white women crying about racial injustice can avert attention to supporting their safety and comfort rather than addressing the oppressive pain of the original injustice (e.g., Accapadi, 2007). Changing the emotional norms of an organization must attend to equity. Conversely, for equity work to thrive, it must attend to emotion.

4.4 I Developed and Refined a Process for Addressing Emotion in Antiracism: Now What?

Improvement science can be used to develop and iteratively refine a product that gets scaled for broader audiences (Hinnant-Crawford, 2020). Perhaps because of my background in culturally responsive approaches, I see this ideal as somewhat problematic. It seems to imply that a tool can be context agnostic, which feels dangerously like catering to the majority, dominant culture. Can a tool fully embrace an equity lens that prioritizes nondominant needs and interests? While I am happy to share what I did, I am uncomfortable with the idea that my approach would be scaled as a ready-to-go model. I think what our field needs more than new tools is guidance about how to create or adapt tools in ways that truly honor and uplift contextual nuance. This guidance could provide guidance about things like how to tailor language for different audiences and when facilitators should step up or step back.

At the same time that I question the appropriateness of a scalable antiracism tool, and with the humility that the impact of my project is smaller than I would have hoped, I have been moved

by the outpouring of interest and support I have received when preliminarily sharing the work. Furthermore, I think my data make a strong case that emotional labor is a real problem that is making museums unhealthy workplaces, especially for Black and Brown women, and if my project can spark future efforts to address that problem, I want that to happen. There has been preliminary interest beyond museums, as well, suggesting that there may be opportunities to expand this work in other informal learning contexts, formal education, or beyond. Although many of the observed elements that institutionalized the norms of collective emotional resilience from the revised framework (see prior section) are specific to museums, many of the norms themselves are likely widely characteristic of organizational behavior that would apply in many settings. Thus, recognizing that specifics of an intervention would need to adjust based on the specific context, for others who wish to build on this work, I see my process as having four essential elements, which include:

Individual reflection: First, participants describe their emotional experience over time while they are engaged in antiracism work. Although there are many ways this could work, individuals should have agency in naming their own experiences. This is consistent with a constructivist view of emotion (i.e., Barrett, 2017) and opposed to objectivist views of emotion, which state that emotion can be judged by observable cues like facial expressions (i.e., Volynets et al., 2020). To address employees' emotional wellness, the perceived experience of emotion is more important whether or not it might align with observable features (and whether or not universality of emotion actually exists, which I believe it does not); this recognizes cultural nuance and nondominant means of emotional expression.

Collaborative interpretation: Second, group members share their data about their emotional experiences and the group interprets the data together. Group members situate the data

in an analysis of broader emotional norms in their organization, considering how people are expected to feel and express their emotions in the workplace when doing antiracism and how those expectations vary based on power distinctions in their organizations such as race, gender, ability, age, and hierarchical position within the organization.

Collective visioning and action planning: Third, groups engage in futuring about how they want people in their organizations to feel and express emotions. Out of this brainstorming, participants envision one or more distinct norms they hope to enact that would support an equitable vision of collective emotional resilience in their organization. Then they develop and implement a routine that they can use to make that norm a regular practice, embedded in their ongoing work. Where my project fell short and others would need to continue is sustaining this routine over time. A simple calling on the ideas of institutionalization (as I did) does not guarantee long-term change.

Accountability to equity: White supremacy is so baked into our systems that even well intentioned efforts to engage in antiracism can reinforce inequity. Participants in my project talked about this in describing how their group had been pressured into doing work they were not proud of because of an imposed sense of false urgency. Thus, I strongly urge anyone doing this work in the future to develop a formal process of assessing how the effort is advancing racial justice. In this project, my reflections with the YESTEM (2020) equity compass and my work with advisors served this function, but other groups might find other approaches that could better serve the same purpose in their organizations.

In terms of how those three things would happen, the Appendix shares the approaches I used but I would encourage others to adapt them as appropriate, based on the context. For me, I considered the first element (individual reflection) to be research-based data collection and the second element (collaborative meaning-making) to be a tool of analysis. Yet, for some groups the

language of research may be triggering or uncomfortable. I encourage fluid language and processes that fit the group.

This process is inherently a collective endeavor. There is evidence that individual-level emotional intelligence work can reduce the burden of emotional labor through the provision of emotion regulation strategies. This can be valuable work, but it can also place additional burden on the people who already have the greatest weight of emotional labor, by requiring those who are suffering to engage in extra work to reduce that suffering. This only worsens inequity. Group-level work can address the structural aspects that instantiate emotional labor to begin with. Although beyond the scope of this project, addressing this topic at an even higher level–such as a whole organization–could be fruitful, especially in unpacking some of the challenges with limited agency that came up among my participants. Furthermore, some participants felt like they had developed a sense of collective emotional resilience for antiracism amongst their small group but felt unsafe with their emotions beyond that trusted small group; the group had become a safe haven in an emotionally damaging organizational context. For others in a similar position, it could be valuable to find ways of maintaining the safety of the small group while expanding its borders into other areas of the organization.

Initially I had hoped that my process could self-facilitate, but my third group showed me that having a facilitator was an important aspect of the process. This served three primary functions: 1) I was able to help a group get "unstuck" by helping them identify numerous areas where they had the power to enact antiracist change when they initially felt like they had none, 2) my presence, as an external voice, provided a sort of protection for participants who otherwise felt like discussing and making plans around antiracism were unwelcome to their supervisors, and 3) it allowed people to focus on the topics at hand more than being distracted by time management

and other logistical factors. Another possibility for facilitation that I wish I had done more effectively in some cases is using facilitation to push groups to think more boldly about what it means to do antiracism, equity, and justice work–ensuring that these terms maintain their radical potential rather than becoming buzzwords for efforts that perpetuate broken systems.

For some groups, these functions may not be needed or there may be other ways of accomplishing them aside from having an external facilitator. Other questions are about *who* should facilitate this type of conversation. I previously spoke about the hypocrisy I felt around centering my whiteness as a facilitator of an antiracism effort. Beyond that, I feel that the best person to facilitate this type of conversion is someone whom participants can trust and connect with and who will push the group to consider and confront power dynamics; seek to recognize harm; and work towards equitable healing.

4.5 Fusing Improvement Science and Transformative Research

This project brought together the approaches of improvement science and transformative research. Much of my early doctoral coursework and texts emphasized how improvement science was not research, saying the two were not compatible (e.g., Perry et al., 2020). Certainly there are limits of what types of research would mesh with the iterative improvement science approach, but I found that the two actually worked well together and that the combination pushed each approach to new, fruitful spaces that merit continued exploration.

By incorporating transformative research into improvement science, I expanded the potential for impact beyond what a typical improvement science project would have. Although this document has focused on the improvement science aspects of the project more than the

descriptive research data I gathered about participants' emotional experiences of antiracism, I am pleased to have a wealth of powerful data about this topic. In addition to participants finding this data impactful when we collaboratively analyzed it in workshop 2, I received overwhelmingly positive reactions when sharing the data with museum practitioners via a conference and a zine that I developed with a colleague (Paneto & Todd, 2022; Todd & Paneto, 2022) as well as when sharing with educators and education researchers at a conference (Todd, 2022). Additionally, I have an upcoming session where I will share it with members of the museum research community. Research holds power in the museum field, and the data I collected can be a tool to advocate for professionals' emotional wellness in the museum field as a necessary feature of equity and justice work. If I had only done improvement science (without the joint elements of transformative research), I likely would not have these data to continue driving this work forward.

Another way transformative research enhanced improvement science was that it helped focus the process more explicitly on social justice. Many improvement science practitioners have called out the importance of equity, but I find that numerous improvement science tools lack attention to equity and social justice in a comprehensive way. More than simply using improvement science to address an equity-relevant topic, my perspective of transformative research led me to take the concept of process measures from improvement science and develop an inquiry question that ensured I would regularly reflect on how I could adapt my research to better support social justice.

Relatedly, improvement science elevated the stakes of transformative research by providing a valuable structure for accountability. For several years, I have tried to align my work with paradigms like transformative research, culturally responsive evaluation, and decolonizing and humanizing approaches that urge researchers to reject the fallacy of neutral objectivity and

actively work to promote equity and social justice. Yet, bringing this expectation to improvement science pushed me farther than I had gone in the past in that it turned the light on me to actually collect data about how my research effort was achieving (or not achieving) its goal.

Improvement science showed me that I was failing. I am proud of many things about my project: I gathered rich information that characterize the emotional labor of antiracism in museums; participants were highly positive that their involvement was valuable for them (probably more so than any research or evaluation study I've done before); and from a transformative research paradigm, I might have reflected positively on the new learning and practical change ideas the participants and I had collaboratively generated. Yet, in terms of what the project was designed to do from an improvement science side–enhance the collective emotional resilience of teams of museum professionals–there was minimal measurable change within the project's timescale. Improvement science more strongly calls out the inadequacy of a null finding in ways I have not felt before when acting primarily as a researcher: the status quo is injustice and by failing to disrupt that injustice, I perpetuate it. At the same time, this concept of failing highlights flaws in my research approach as well as its outcome. Organizational change is a slow-moving process and I now question my original notion that the concept of collective emotional resilience for antiracism can be measured by a scale on a post-survey. I wish I could have learned with these groups over months rather than weeks; I wish we could have built more connections across the sites and the broader field to form a larger network committed to this work; and I wish I had deeper change measures that better reflected the depth of collective emotional resilience for antiracism. These remain opportunities for future work.

Nonetheless, it feels right to me to sit with the failure that improvement science highlights. The claim of failure gives weight to the reality of the problem: museums are creating emotionally

harmful environments for Black and Brown people, particularly women, who care deeply about museums and want to make them better. These staff still dream of a new vision for museums even after generations of museums exploiting and excluding Black and Brown bodies. We need to kindle that flame–and the flame of white co-conspirators–to substantiate that vision. Improvement science gives me confidence in stating that need whereas research paradigms can be more complacent in celebrating new understanding and incremental change.

Looking forward, I hope improvement scientists and transformative researchers will continue to push these edges. I hope that people who use improvement science will consider how they can design their projects to gather data that may be useful beyond only the improvement aim, particularly when the data can become levers for advocacy. I also hope researchers will commit themselves to more than theoretical orientation towards research and evaluation as agents of change, finding ways of measuring the ways their projects support equity or perpetuate inequity. This need not always be improvement science–I felt consistent tension that improvement science was built on quantitative logic that did not feel well aligned with my topic and I struggled with narrow assumptions from dominant culture about what "improvement" means. Yet, for researchers and evaluators to develop new norms of measurable accountability to equity and justice could be a powerful area for growth in the field.

4.6 Research Meets Professional Development

In recent years, there has been a push for research-based professional development, largely coming from efforts to enhance the connections between research and practice (e.g., Pattison et al., 2018;). Yet, my project provided an example of how research alienated Black and Brown

participants who found the academic nature and unfamiliar vocabulary difficult to access. Recognizing the limits of generalizability from this single project, I am left wondering, how does research-based professional development—and research dissemination more broadly—create a whiteness credential that expects participants to engage with material in ways that are aligned with the academy, when the academy is an inherently colonialist institution that is deeply steeped in white supremacy (Biney, 2016; Ray, 2019)? Might this be a particularly potent challenge when the topic of professional development is antiracism? On the other hand, some participants in my study found the frameworks and terminology to be valuable contributions that advanced their antiracist practice. More broadly, museum-based professional learning efforts have found that shared language can aid in the development of communities of practice (Grabman et al., 2019). As someone who both produces research and disseminates it through professional development and other channels, my take-aways from this project about the intersections of research and professional development are:

Professional development should use frameworks and theory but should question the importance of participants using academic terminology. Research-based tools provide valuable logic, organization, and structure for professional development. It is helpful to share the research resources for participants who find these tools meaningful. However, in some cases it may make sense to adapt the research terminology when sharing with practitioners. This is not saying that research should be overly simplified or watered down–that implies a deficit view of participants. Instead, I feel it is the professional development provider's responsibility to honor the local context and, rather than expecting participants to code-switch into the provider's research vocabulary, seeks to translate the research into a mode that is accessible for participants.

Researchers should more deeply involve practitioners in choosing language for dissemination products. While professional development providers have a role in translating research to practice, researchers also have a role. If researchers included participants at the dissemination stage, research products could be more accessible to practitioners to begin with. We need to question the ways research jargon perpetuates white supremacist elitism. Involving non-researchers in the dissemination of research could aid in disrupting this elitism.

Engagement with research during professional development should encourage personal connections and critical thinking. Finally, there can be a tendency to think of research-based professional development as sharing "proven" knowledge that widely applies to many contexts. This narrative could turn away Black and Brown people and others whom research has harmed (e.g., Dixon-Román, 2017). Furthermore, it is a disservice to research to assume that findings are flawless and apply to all contexts. In the emotional spirit of this project, what if instead of wishing to share what we have learned, our goal of research-based professional development was to build trust in research? What if our approach to doing that was to encourage practitioners to *feel* something about the research–to connect it to their lives in meaningful ways even if that means finding ways the research does not align with their experiences or values? We know that research has its own antiracism work to do; how can we see dissemination and professional development as tools that help us challenge our biases and push our work forward in new ways?

4.7 Parting Thoughts

Early on in the project, I worried it was too intellectually niche and would not be of practical importance. After the first cycle (the all-white group of managers), I wrote a note in my

analytic memo about how I thought my problem of practice might not actually be a problem. Then, in cycles 2 and 3 when I worked with Black and Brown staff and people in non-management positions, it became clear that the problem is potent. Even beyond the project, the importance of emotions has been receiving attention as a core aspect of equity work in museums and beyond. In a dissemination session with the YESTEM project, a group of informal education professionals from around the country identified "embracing humanity" (including emotion) as a top priority and Haupt and colleagues (2022) used emotional labor as a primary theoretical perspective for their research on equity-minded organizational change. The problem is real.

Then, when I analyzed the results of my project, I worried that it was not a topic for which interventions could make a difference. It felt overwhelming–like my attempt to find a bite-size piece of the puzzle was no less daunting than trying to dismantle all of white supremacy. The groups had identified opportunities for change but the timescale was too short to know whether or not those changes were making a lasting difference. Yet, I recently sat down with my team for an equity audit with our organization's facilitator of cultural change. First, they asked us what our accomplishments were, and my colleague immediately piped up and shared about how we had built a community where we prioritize our relationships, support each other as whole people, and can be ourselves: a space where we could be emotionally well. In the past year, I have had the honor of building an incredible team. We represent diversity of race, gender, sexuality, age, religion, ability, class, and more. Our existence clashes with organizational norms. Our work–which is explicitly focused on equity and justice–clashes even more. I have worked to put the ideals of my dissertation into our daily interactions and now I think my colleagues know my emotions better than I know myself. One initiated an emotion routine of their own accord, making an emotion check-in space for us to do each day on our white board. Another noticed I was sighing

a lot and asked if I was ok before I had even cognitively realized I was out of sorts. So in that equity audit, to hear a colleague say that the first accomplishment that comes to mind for our team is that we have created a safe and humanizing environment gives me hope. Our team members disagree all the time and it takes time and effort to maintain our emotional support, especially when we are all dealing with our own struggles outside of work and our broader organization often lacks the sense of safety we feel with one another. Some days it feels better than others. Yet, we are committed to each other's wellness because we care about each other and we know that wellness will support our ability to do transformative work. It has taken close to six months of working together to get to this point, but it *is* possible.

For some people, explicit attention to emotion will not feel right. For some, a focus on emotion stands at odds with norms of objectivity and a desire for production and action over process and reflection. Sometimes this perspective is characteristic of white supremacy culture and deserves to be disrupted. Sometimes it comes from a fervent understanding of the consequences of racial injustice and the urgent, life-saving potential of antiracism. For others, a focus on emotion is incongruent with nondominant cultures. This is where addressing aspects of museum structure and culture that I highlighted in the revised framework section, above, may be particularly valuable; approaching the issue from other angles may feel more resonant and have similar outcomes. Preliminary feedback to this work suggests that two areas that museums may be particularly ready to latch onto are the ideas of challenging toxic positivity and the recognition of the different ways emotional labor weighs on Black and Brown staff as opposed to white colleagues.

I leave this project with three main take-aways: 1) the emotional labor of antiracism is a real problem in museums, particularly among Black and Brown women; 2) supporting the

collective emotional resilience of museum staff who engage in antiracism is antiracism work in itself; and 3) if we continue to think of emotional wellness as an individual responsibility beyond working hours, we continue to perpetuate inequities because the people most affected must engage in the most unpaid work to care for themselves. Instead, organizations must take responsibility for the inequitable emotional labor they impose and develop equity-centric paths forward. While this work needs to happen at a structural level, sometimes structural change feels too slow or outside of your scope. Continue working towards this anyway, knowing that you and your colleagues need it and believing that it is possible. Meanwhile, do not wait to uphold your own, individual right to wellness in each moment. Whoever you are, you have agency over your emotions and the emotions of others. How will you use that power to enhance your colleagues' wellness and to motivate transformative antiracism? Finally, remember that antiracism is more than burnout, frustration, and anger. Take the time to nurture hope, celebrate progress, and feel connected with your colleagues. As Cardoza (2022) shares:

> Find joy in the magic of being alive, and love and nurture [your] body in the way that it - and all bodies - deserve. Practicing joy and freedom in an oppressive society is a revolutionary act in itself, so don't minimize your own happiness in the midst of the violence.

Appendix A Pre-Survey

Informed Consent

Hi! Thanks for taking part in this project. Over the upcoming weeks, we will be working together to:

- Reflect on the current practices of antiracism in museums
- Develop and implement action plans to advance antiracism in museums
- Interrogate our emotional and motivational experiences of doing antiracist work
- Consider how museums can equitably support professionals' emotional resilience for doing antiracism

About this survey:

- **Purpose:** Your participation in this research will help to understand the state of antiracism in museums and the emotional labor that is involved in this work. The research aims to spark change that helps museums deepen their antiracist practice and make the emotional aspects of antiracism more manageable.
- **Voluntary:** This survey is optional. You can skip any questions you don't want to answer and you can stop at any time.
- **Confidential:** All responses are confidential, meaning your name will never be shared with any of your responses.
- **Timing:** The survey should take about 10-15 minutes to complete.
- **Benefits**: There is no direct benefit to you from participating in this research. However, you may find that reflecting on your own practice and emotions is a valuable exercise that helps you know yourself and your organization better and gives you insight about how you want to conduct your work in the future.
- **Risks**: Some of the questions on this survey ask you to think about the emotions that have come up for you when confronting race or racism at work. This may make you somewhat uncomfortable, as sometimes these topics raise intense feelings. As a reminder, you can skip any questions you do not want to answer.
- **Accessibility**: If you would prefer to talk through your responses rather than typing them, please contact kst25@pitt.edu.

If you have any questions about this research, please reach out to Katie Todd at kst25@pitt.edu.

Prior Experiences with Antiracism at Work

This project is about antiracism. To start, please reflect on your understanding of and experiences with antiracism. For questions that ask about your team, please consider the group of people with whom you will participate in this project.

1. **How do you define antiracism?**

2.How much do you agree or disagree with the following statements?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I regularly engage in antiracism as part of my work at the museum.						
My team regularly talks about how we can disrupt racism.						

My team has one or more goals related to antiracism.						
My team has established a way of evaluating our antiracist efforts.						

3.What, if anything, have you and your team done to pursue antiracism in your museum?

4.How much do you agree or disagree with the following statements?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I can effectively solve racial problems that arise in my work.						
I feel I am making an effective contribution to						

antiracism at my museum.						
In my opinion, I am good at antiracist work.						
I feel exhilarated when I accomplish something at work related to antiracism.						
I have accomplished many worthwhile things in my job related to antiracism.						
At my work, I feel confident that I am effective at getting things done related to antiracism.						

The Emotions of Antiracism at Work

Throughout this project, we will discuss the emotions that arise when doing antiracism. The following questions ask you to reflect on emotions you have experienced when confronting racism in the past as well as the emotions you expect to feel as part of this project.

5.When considering your past experiences addressing racism in your museum, how much do you agree or disagree with the following statements?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I feel emotionally drained from my work addressing racism.						
I feel used up at the end of the workday when we address racism.						
I feel tired when I get up in the morning and have to face another day addressing racism in my job.						

Working all day is really a strain for me when we address racism at work.						
I feel burned out from addressing racism in my work.						

6.On an average day at work when you address racism, how frequently do you perform the following?

	1 Never	2	3	4	5 Always
Express intense emotions					
Show some strong emotions.					

7.If you have had an experience addressing racism at work that elicited strong emotions, please describe what happened and how you felt:

8.On an average day at work when you address racism, how frequently do you perform the following?

	1 Never	2	3	4	5 Always

Display many different kinds of emotions.					
Express many different emotions.					
Display many different emotions when interacting with others.					

9.**What emotions do you typically feel when addressing racism at work?**

10.On an average day at work when you address racism, how frequently do you perform the following?

	1 Never	2	3	4	5 Always
Resist expressing my true feelings.					
Pretend to have emotions that I don't really have.					
Hide my true feelings about a situation.					
Make an effort to actually feel the emotions that I need to display to others.					
Try to actually experience the emotions that I must show.					
Really try to feel the emotions I have to show as part of my job.					

11.In your organization's culture, how, if at all, are staff "supposed" to express emotion when addressing racism?

12.How, if at all, do these expectations differ from the emotions you typically feel?

Preparing for our First Workshop

In our first workshop together, you will work with your team members to assess your team's work as it relates to racial equity and develop an action plan about how you could advance antiracism in your work.

13.As you anticipate the first workshop, how pleasant or unpleasant do you feel?

1 Very unpleasant	2	3	4	5	6	7	8	9	10 Very pleasant

14.As you anticipate the first workshop, how energetic do you feel?

1 Almost sleepy	2	3	4	5	6	7	8	9	10 Very energetic

15.As you anticipate the first workshop, what word(s) would you use to describe how you feel? Why do you feel that way?

16.What do you hope to gain from your participation in this project?

17.Is there anything you would like to share about how to make these workshops effective for your personal and learning preferences?

About You

18.What is your racial identity?

19.What is your gender identity?

20.How old are you?

21.How long have you worked at your museum?

22. Is there anything else about you that is important in shaping your participation in this project?

Appendix B Post Survey

Informed Consent

Hi! Thanks for taking part in this project!

About this survey:

- **Purpose:** Your participation in this research will help to understand what happened in this project and what effects it may have had on you and your work.
- **Voluntary:** This survey is optional. You can skip any questions you don't want to answer and you can stop at any time.
- **Confidential:** All responses are confidential, meaning your name will never be shared with any of your responses.
- **Timing:** The survey should take about 10-15 minutes to complete.
- **Benefits**: There is no direct benefit to you from participating in this research. However, you may find that reflecting on your own practice and emotions is a valuable exercise that helps you know yourself and your organization better and gives you insight about how you want to conduct your work in the future.
- **Risks**: Some of the questions on this survey ask you to think about the emotions that have come up for you when confronting race or racism at work. This may make you somewhat uncomfortable, as sometimes these topics raise intense feelings. As a reminder, you can skip any questions you do not want to answer.
- **Accessibility**: If you would prefer to talk through your responses rather than typing them, please contact kst25@pitt.edu.

If you have any questions about this research, please reach out to Katie Todd at kst25@pitt.edu.

Experiences with Antiracism at Work

1. **After having participated in this project, how do you define antiracism?**

2.How much do you agree or disagree with the following statements?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I regularly engage in antiracism as part of my work at the museum.						
My team regularly talks about how we can disrupt racism.						
My team has one or more goals related to antiracism.						

My team has established a way of evaluating our antiracist efforts.						

3.What, if anything, have you and your team done to pursue antiracism as part of this project?

4.How much do you agree or disagree with the following statements?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I can effectively solve racial problems that arise in my work.						
I feel I am making an effective contribution to antiracism at my museum.						
In my opinion, I am good at antiracist work.						

I feel exhilarated when I accomplish something at work related to antiracism.						
I have accomplished many worthwhile things in my job related to antiracism.						
At my work, I feel confident that I am effective at getting things done related to antiracism.						

The Emotions of Antiracism at Work

5.When considering your past experiences addressing racism in your museum, how much do you agree or disagree with the following statements?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I feel emotionally drained from my work addressing racism.						
I feel used up at the end of the workday when we address racism.						
I feel tired when I get up in the morning and have to face another day addressing racism in my job.						
Working all day is really a strain for me when we address racism at work.						

I feel burned out from addressing racism in my work.						

6.On an average day at work when you address racism, how frequently do you perform the following?

	1 Never	2	3	4	5 Always
Express intense emotions					
Show some strong emotions.					
Display many different kinds of emotions.					
Express many different emotions.					
Display many different emotions when interacting with others.					

7.On an average day at work when you address racism, how frequently do you perform the following?

	1 Never	2	3	4	5 Always
Resist expressing my true feelings.					

Pretend to have emotions that I don't really have.					
Hide my true feelings about a situation.					
Make an effort to actually feel the emotions that I need to display to others.					
Try to actually experience the emotions that I must show.					
Really try to feel the emotions I have to show as part of my job.					

8.In your organization's culture, how, if at all, are staff "supposed" to express emotion when addressing racism?

9.How, if at all, do these expectations differ from the emotions you typically feel?

Project Evaluation

10.How successful was your team in implementing your antiracist action plan as part of this project?

Very unsuccessful	Unsuccessful	Neither successful nor unsuccessful	Successful	Very successful

11.What support would help your team better pursue antiracism?

12.How much do you agree or disagree with the following statement?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
After participating in this project, I am better prepared to manage the emotions that arise when doing antiracism.						
Through this project, my team made change that supports emotional						

wellness for staff who engage in antiracism.						

13.Please describe your responses to the previous questions, if you have additional context to share:

14.How much do you agree or disagree with the following statement?

	Not applicable	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
My participation in this project was worth my time.						
It was valuable for my team to participate in this project.						

15.Please describe your responses to the previous questions, if you have additional context to share:

16.If you have any additional feedback about this project, please share it here:

THANK YOU for participating in this project and sharing your responses on this survey. Your involvement helps the museum field pursue racial equity, better serving our full communities and uplifting our colleagues so they can thrive as full people.

Appendix C Workshop 1 Journaling Activity

Collective Emotional Resilience of Antiracism Journal - Session 1

We used this document to develop an emotional awareness routine and practice it throughout the first session. Each person had their own journal document that they populated during the session.

Emotion Routine: First Practice

	You fill in this column here ↓
1. How negative or positive are you feeling? *(Write a number between 1 and 10, with 1 being very negative and 10 being very positive)*	
2.How inactive or active are you feeling? *(Write a number between 1 and 10, with 1 being very inactive and 10 being very active)*	
3.What word(s) best describe how you feel?	
4.Why do you feel that way?	

Emotion Routine: When you anticipate our conversation about the equity question Jamboard…

	You fill in this column here ↓
1. How negative or positive are you feeling? *(Write a number between 1 and 10, with 1 being very negative and 10 being very positive)*	
2.How inactive or active are you feeling? *(Write a number between 1 and 10, with 1 being very inactive and 10 being very active)*	
3.What word(s) best describe how you feel?	
4.Why do you feel that way?	

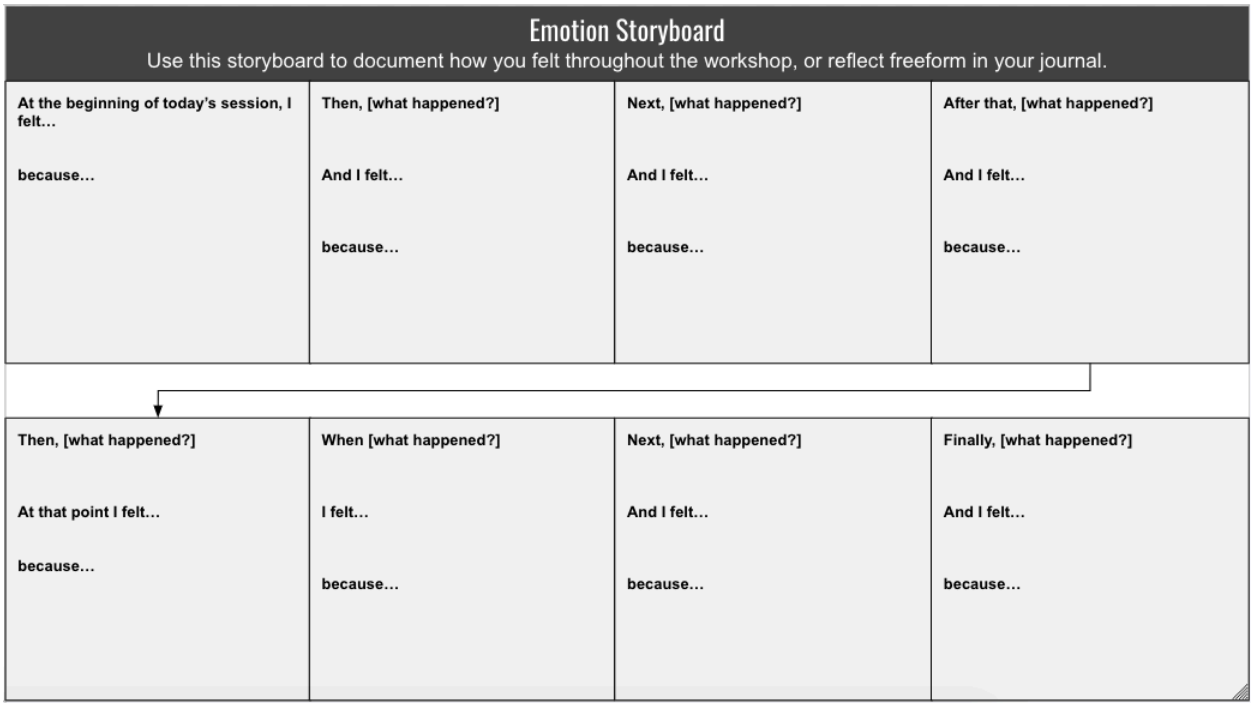
Emotion Routine: When…[Fill in what just happened]...

	You fill in this column here ↓
1. How negative or positive are you feeling? *(Write a number between 1 and 10, with 1 being very negative and 10 being very positive)*	
2.How inactive or activez *(Write a number between 1 and 10, with 1 being very inactive and 10 being very active)*	
3.What word(s) best describe how you feel?	
4.Why do you feel that way?	

Each person had five copies of this box, which we filled in at random intervals throughout the session.

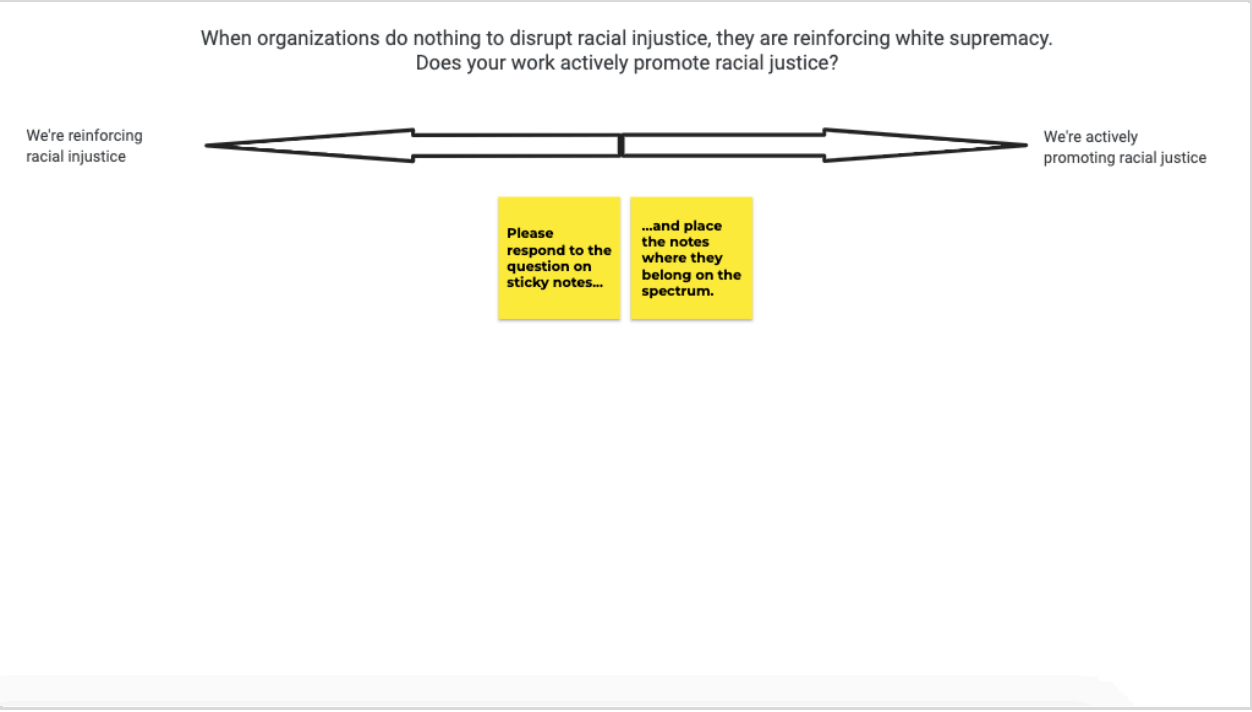
Appendix D Emotion Storyboard

At the end of the first workshop, each person looked back at their emotion journal and developed an overall story of how they felt during the experience of doing the equity question Jamboard activity and developing an action plan with their colleagues. Participants had the option to use the template below (which was in a Google Draw canvas) or to write free-hand in their journal.

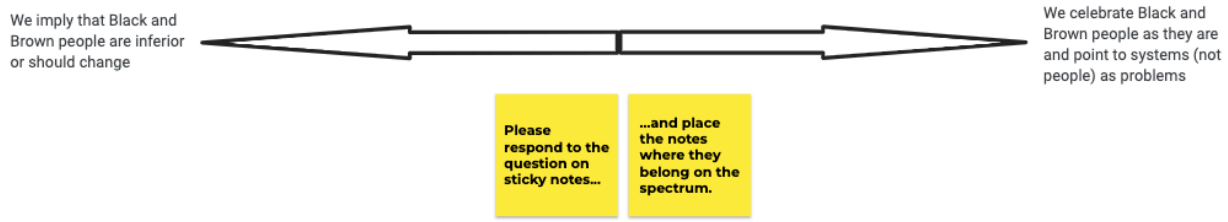


Appendix E Equity Question Jamboard Activity

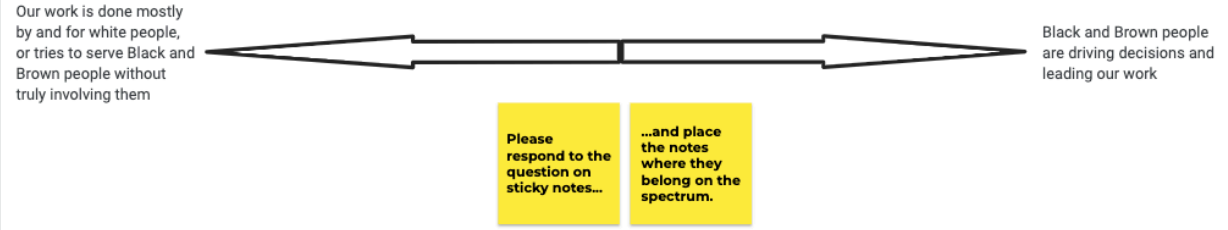
The equity question Jamboard activity during the first workshop was the piece that I changed the most over the course of the project. This was primarily due to participants wanting to focus more in depth in fewer areas and finding the vocabulary to be unfamiliar. For each group, there was a series of Jamboard slides on which participants considered their work along a continuum and populated the slides with virtual sticky notes. The images below represent my suggested wording as revised after the third group in conversation with my advisors. The actual prompts for the second and third groups addressed the same topics but had more complicated language. In the first group, we addressed all four of the topics below as well as several other questions.

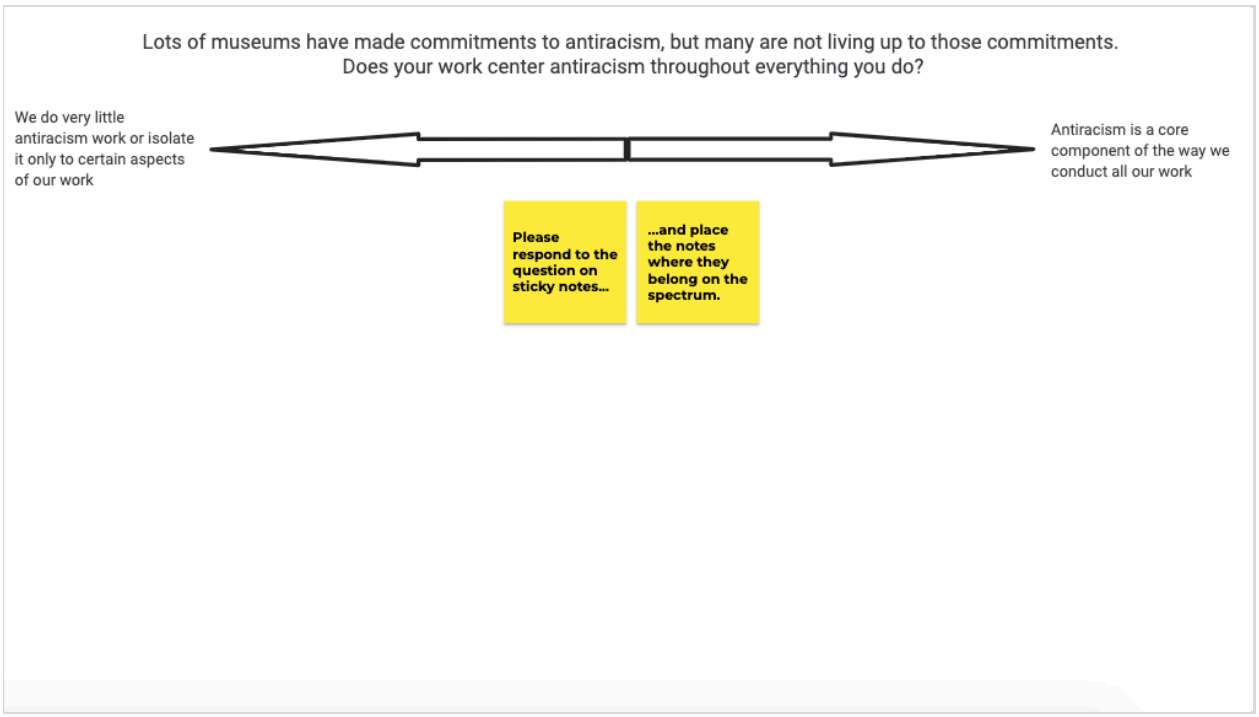


People often talk about racial differences in ways that imply Black and Brown people are inferior or lacking ("deficit thinking"). Does your work uplift the strengths and assets of Black and Brown people?



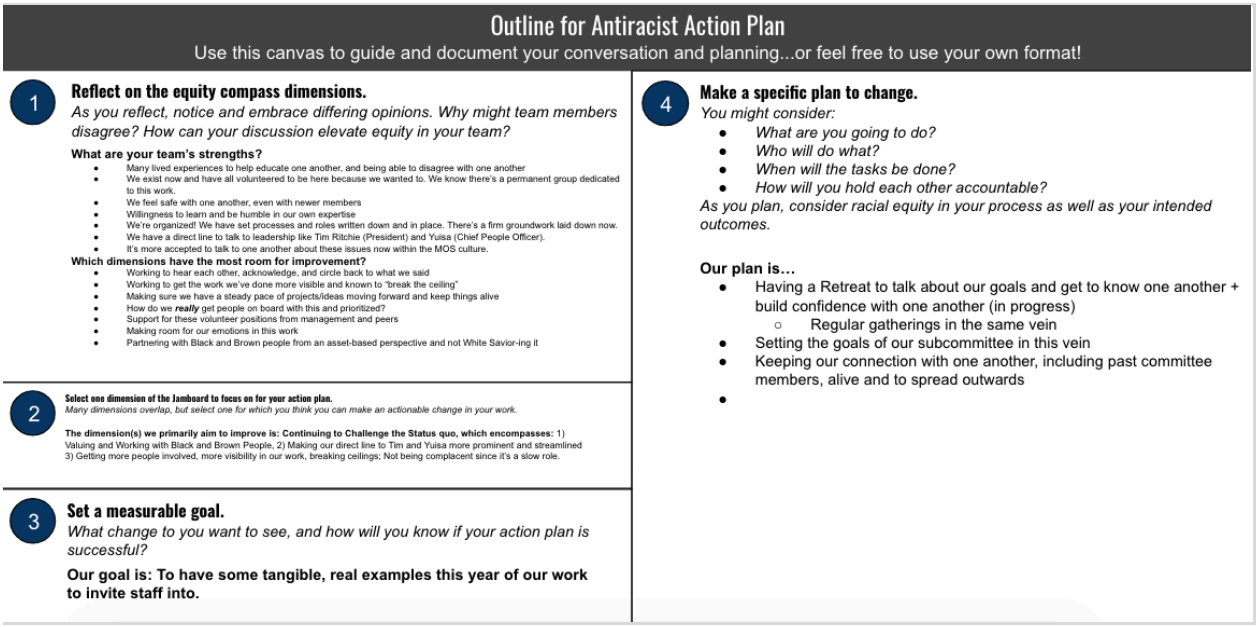
Museum staff members and visitors tend to be disproportionately white. Does your work meaningfully involve Black and Brown people?




Lots of museums have made commitments to antiracism, but many are not living up to those commitments.
Does your work center antiracism throughout everything you do?
We do very little antiracism work or isolate it only to certain aspects of our work
Antiracism is a core component of the way we conduct all our work
Please respond to the question on sticky notes...
...and place the notes where they belong on the spectrum.

Appendix F Action Planning Template, Workshop 1

After considering their group's strengths and weaknesses, each team developed an action plan for improving at least one aspect of their work. The template below guided this process, with me available to provide clarification upon request. However, groups primarily worked through this activity on their own, allowing me to observe group norms. Group 2's completed action plan is below.



Outline for Antiracist Action Plan

Use this canvas to guide and document your conversation and planning...or feel free to use your own format!

1 Reflect on the equity compass dimensions.

As you reflect, notice and embrace differing opinions. Why might team members disagree? How can your discussion elevate equity in your team?

What are your team's strengths?

- Many lived experiences to help educate one another, and being able to disagree with one another
- We exist now and have all volunteered to be here because we wanted to. We know there's a permanent group dedicated to this work.
- We feel safe with one another, even with newer members
- Willingness to learn and be humble in our own expertise
- We're organized! We have set processes and roles written down and in place. There's a firm groundwork laid down now.
- We have a direct line to talk to leadership like Tim Ritchie (President) and Yuisa (Chief People Officer).
- It's more accepted to talk to one another about these issues now within the MOS culture.

Which dimensions have the most room for improvement?

- Working to hear each other, acknowledge, and circle back to what we said
- Working to get the work we've done more visible and known to "break the ceiling"
- Making sure we have a steady pace of projects/ideas moving forward and keep things alive
- How do we ***really*** get people on board with this and prioritized?
- Support for these volunteer positions from management and peers
- Making room for our emotions in this work
- Partnering with Black and Brown people from an asset-based perspective and not White Savior-ing it

2 Select one dimension of the Jamboard to focus on for your action plan.

Many dimensions overlap, but select one for which you think you can make an actionable change in your work.

The dimension(s) we primarily aim to improve is: Continuing to Challenge the Status quo, which encompasses: 1) Valuing and Working with Black and Brown People, 2) Making our direct line to Tim and Yuisa more prominent and streamlined 3) Getting more people involved, more visibility in our work, breaking ceilings; Not being complacent since it's a slow role.

3 Set a measurable goal.

What change to you want to see, and how will you know if your action plan is successful?

Our goal is: To have some tangible, real examples this year of our work to invite staff into.

4 Make a specific plan to change.

You might consider:

- *What are you going to do?*
- *Who will do what?*
- *When will the tasks be done?*
- *How will you hold each other accountable?*

As you plan, consider racial equity in your process as well as your intended outcomes.

Our plan is…

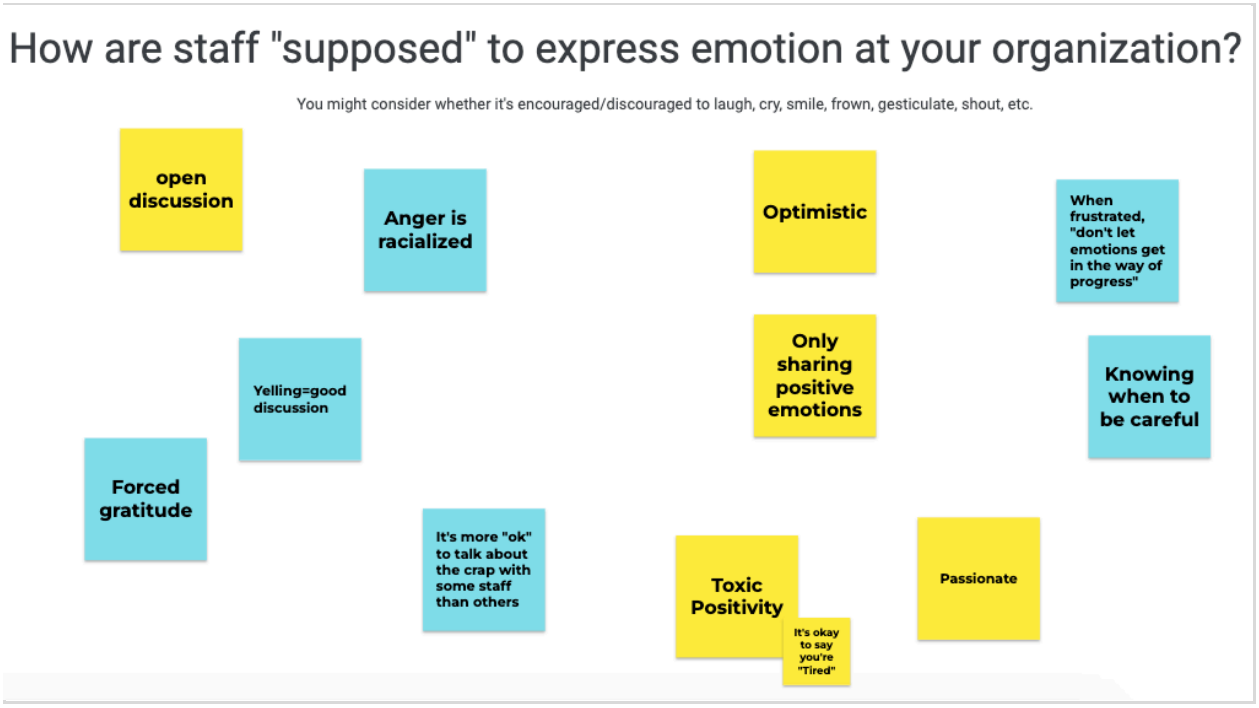
- Having a Retreat to talk about our goals and get to know one another + build confidence with one another (in progress)
  - Regular gatherings in the same vein
- Setting the goals of our subcommittee in this vein
- Keeping our connection with one another, including past committee members, alive and to spread outwards
-

Appendix G Emotions and Norms Activity, Workshop 2

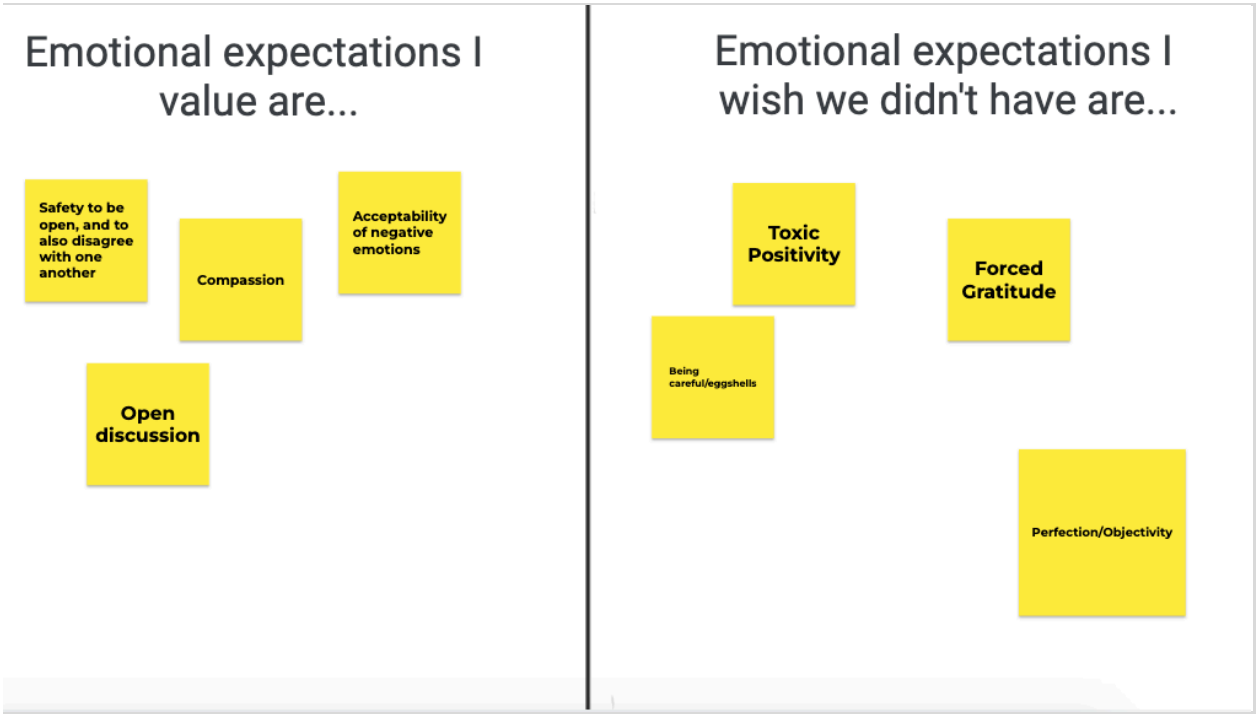
During the second workshop, we made our way through a Jamboard with several different activities. On the first slide, I shared the emotion data from participants' pre-surveys, journals, and emotion storyboards to illustrate the range of feelings the group had reported (the second group's data is shown here in yellow). Collectively, we discussed what stood out to participants, what surprised them, and whether there was anything missing (new ideas are pictured in blue).

Next, we considered the data and discussed what emotions we wanted museum professionals engaged in antiracism to feel and what we did not want them to feel. First, I asked people to populate the Jamboard slide with their ideas (group 2's data are shown below). Then, I prompted the group to describe their thoughts and to consider the ways in which participants' desired emotions might vary for different colleagues such as Black and Brown colleagues, leadership versus entry-level roles, different genders, etc.

After considering how we wanted to feel, we shifted to discussing norms about how people should express emotions in the workplace. Following a similar structure, we began by thinking about the current norms in each group's organization about how they were "supposed" to express emotion, and how this might vary for different staff members–again attending to factors of power and privilege within the workplace. The second group's comments are below.

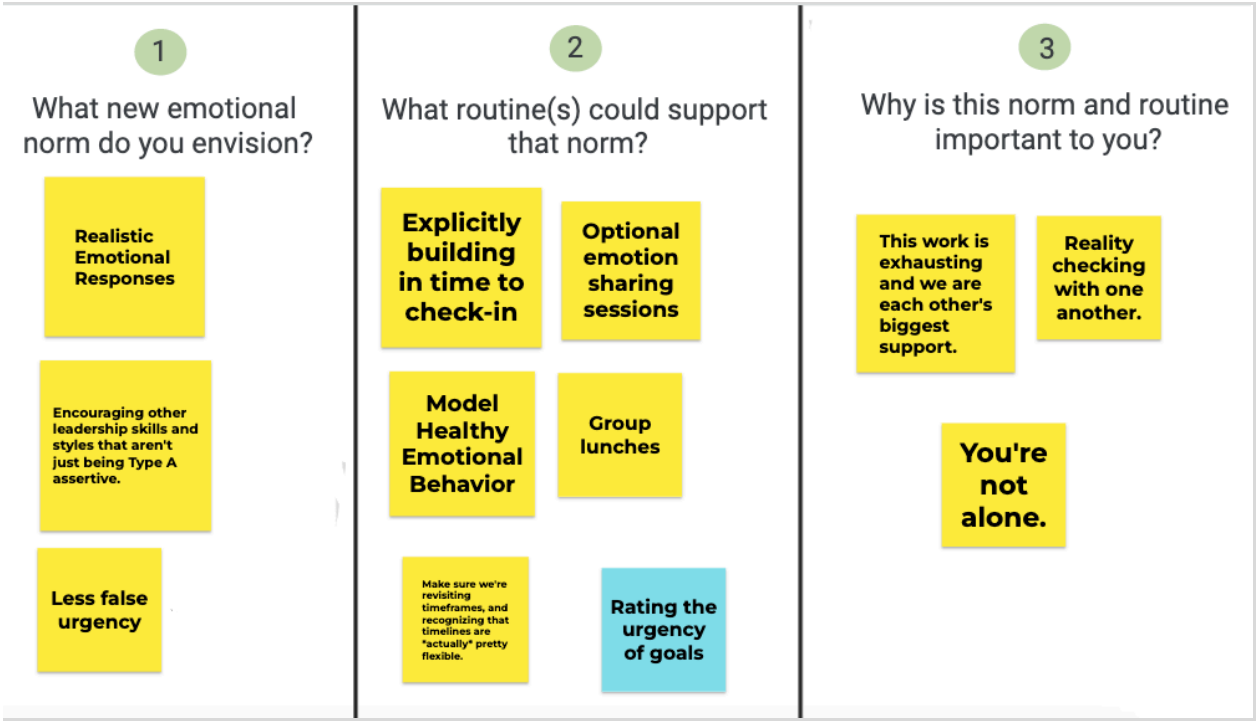


Next we reflected on the organization's emotional norms and considered which of these the participants found valuable and which they wished did not exist. At this time I invited the group to dream about what emotional norms might exist in their ideal antiracist workplaces. Group 2's ideas are below as an example.



Appendix H Action Planning Template, Workshop 2

The culminating activity of the second workshop involved the group identifying one or more norms that they wished to enact in their group and developing at least one routine that would help them make that norm a regular practice. The template below guided the discussion, and group 2's responses are below to illustrate.



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