

TEACHING REPORT

Exploring Racial and Ethnic Identities with PechaKucha

—Linda Ann Treiber, Evelina W. Sterling, and Ravi Ghadge

Linda Ann Treiber, Professor of Sociology, Department of Sociology and Criminal Justice, Kennesaw State University, ltreiber@kennesaw.edu

Evelina W. Sterling, Associate Professor of Sociology, Department of Sociology and Criminal Justice, Kennesaw State University, esterlin@kennesaw.edu

Ravi Ghadge, Assistant Instructional Professor in Sociology, Department of Sociology and Criminology & Law, University of Florida, ravighadge@ufl.edu

Abstract

To better understand how individual experiences and racial and ethnic identities are connected to broader patterns of social structure, we asked students in our undergraduate Race and Ethnicity courses to complete a “PechaKucha” presentation assignment emphasizing the intersections of race and ethnicity in each student’s biography. PechaKucha is a 20x20 PowerPoint presentation format involving 20 slides that transition automatically every 20 seconds, yielding a total presentation length of six minutes and 40 seconds. We evaluated the effectiveness of this innovative pedagogical technique in six different sections of our race and ethnicity courses, including one entirely online, totaling 180 students. Results indicated that PechaKucha was perceived as enhancing student learning about diversity. Our students’ PechaKucha presentation assignments revealed several sociological patterns, including the social construction of race, discrimination, and stereotyping. In this article, we share our assignment guidelines and suggestions for successful assignment implementation.

Keywords

Critical pedagogy, race, ethnicity, identity, diversity, PechaKucha

To paraphrase sociologist C. Wright Mills, students may approach coursework on diversity unaware of the connections between the patterns of their lives and global events. They may conceptualize their identities as the result of genetics, biology, or psychological temperament, yet overlook the specific cultural or historical contexts that have shaped them. Engaging students to process these links between their individual selves and broader social forces can be difficult, particularly when students from various racial and ethnic backgrounds are in a shared space.

As institutions become increasingly diverse, college educators need to help students understand the structural underpinnings of racial and ethnic identities and appreciate and conceptualize varied lived experiences. A related challenge is encouraging student engagement with culturally diverse expressions of racial identification within a context that denaturalizes the dominant racial order (Haugen et al., 2018). Indeed, students with multiracial and multiethnic backgrounds may find their experiences underrepresented in course materials and class discussions (Haugen et al., 2018; Khanna & Johnson, 2010; Rockquemore & Brunsma, 2002). While classroom lectures and assigned readings are helpful, more is needed to garner active participation from students. Students are often reluctant to problematize race, given the complex emotions and memories that may arise (Bell et al., 2007; Bonilla-Silva, 2019).

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To overcome these challenges, one requires a self-consciousness that enables individuals to observe the intersections of their biographies and history and between the self and the world (Mills, 1959). This entails a structural and relational understanding of how racial identities are constructed within a social system. Experience of one's racial or ethnic identity is mediated by other identities related to class, gender, age, sexuality, ability, religion, region of origin, and overall power and privilege (Collins, 1990; Desmond & Emirbayer, 2016). In addition to individual characteristics, racial and ethnic identities are shaped by structural variables such as dynamics within the family, historical factors, and sociopolitical contexts (Tatum, 2000).

Previous research has highlighted the positive role of diversity and non-discriminatory environments for learning and development outcomes (Pascarella & Terenzini, 2005; Whitt et al., 2001). In a meta-analysis of 27 diversity-related initiatives, Denson (2009) found that diversity-related interventions had a moderate effect on reducing racial bias for all students and were particularly effective in reducing racial bias among White students. Exposing students to diverse cultural practices and worldviews is critical to multicultural competence (Haugen et al., 2018). Various educational practices are designed to help students identify oppression considering individual experiences while facilitating active learner involvement (e.g., Ghoshal et al., 2013; Jason & Epplen, 2016; Johnson & Mason, 2017; Khanna & Harris, 2015). While the PechaKucha assignment described here is not designed to replace these activities, it adds another option for helping students understand diversity and social group interactions.

The PechaKucha Format

PechaKucha (translated as “chit-chat” in Japanese) is a 20x20 PowerPoint presentation format involving 20 slides, with each slide transitioning automatically every 20 seconds, yielding a presentation length of 6 minutes and 40 seconds (Anderson & Williams, 2013). Originating in 2003 by architects Mark Dytham and Astrid Klein to make presentations more engaging and dynamic, PechaKucha presentations have become popular worldwide (Klein & Dytham, 2017; Snow, 2006; Tomsett & Shaw, 2014). Since 2008, college instructors have been using PechaKucha in undergraduate and graduate courses as alternatives to traditional student

presentations across multiple academic disciplines (Ave et al., 2020; Warmuth, 2021), including architecture, art, and design (Klein & Dytham, 2017), language (Coskun, 2017; Solusia et al., 2020), marketing (Levin & Peterson, 2013; McDonald & Derby, 2015; Oliver & Kowalczyk, 2013), psychology (Beyer, 2011), user experience/UX (Nyguen et al., 2017), and in medical and nursing programs (Abraham et al., 2018; Byrne, 2016; White & Louis, 2022).

PechaKucha presentations are visual and auditory and engage students through multiple cognitive processing mediums (Warmuth, 2021). PechaKucha slides have only images and no text; therefore, presenters must interpret the slides for the audience instead of reading from them. Likewise, PechaKucha avoids the pitfalls of small text font size or numerous bullet points common to traditional slideshow presentations. Although the format is structured, PechaKucha encourages creativity in thinking about and presenting relevant information. Because of its fast pace, a PechaKucha presentation requires planning, research, and rehearsal. Unlike traditional time-consuming class presentations, PechaKucha's unique presentation style enables more students to present their biographies in a short time. Moreover, its concise style and time constraints help students organize their experiences more thoughtfully and encourage deeper reflection on salient aspects of their racial and ethnic identities.

The PechaKucha presentation assignment is a unique way to facilitate student understanding of how race, ethnicity, and biography are structurally connected to broader institutional patterns and processes. Simultaneously, it provides a different opportunity for students to observe and appreciate the culturally diverse experiences of their classmates. Although implemented here in a Sociology course, the assignment would be helpful in any course where learners are asked to connect their identities to diversity-focused course content, including disciplines such as African American/Black Studies, Gender and Women's Studies, Multicultural Education, Psychology, and Teacher Education. In the following sections, we further explain the PechaKucha concept and offer a detailed description of the assignment with suggestions for its incorporation. We then present student evaluations of the PechaKucha project with implications for future implementation.

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Description of the Race and Ethnicity PechaKucha Assignment

We asked students to create and present a PechaKucha in the 20x20 format with the overarching theme of race and ethnicity in personal biography and its links to social and historical contexts, employing applicable course concepts. The learning goals relate to exploring one's racial and ethnic identity and developing an appreciation for diversity by observing others' presentations. We believe this engagement with the self and others is an essential step toward creating a more inclusive and open dialogue on issues related to race and ethnicity. Moreover, by observing their classmates' PechaKucha presentations, students engage with culturally diverse articulations of racial identification. This diverse exposure validates culturally heterogeneous lived experiences and helps students appreciate normatively different life experiences. Although the focus of this assignment and its learning goals are about racial identity and diversity, students learn about other critical dimensions of racial identity and inequality/justice in different units and assignments of the course.

The specific goals for the PechaKucha presentation assignment are to:

- *Explore* racial and ethnic biography, identity, and experiences and its social and biographical historical intersections.
- *Apply* personal and biographical events to course concepts (e.g., the social construction of race and ethnicity).
- *Synthesize* various ideas, images, and experiences relating to racial and ethnic identity into the PechaKucha.
- *Present and Explain* the PechaKucha images in the 20 slides x 20 seconds format.
- *Learn* about classmates' racial and ethnic biographies, identities, and experiences by viewing their presentations.

Students need clear directions and ample time for reflection and preparation. We usually discuss the PechaKucha assignment and its learning goals in the

4th/5th week of a regular semester after students are introduced to concepts of diversity, race, ethnicity, discrimination, privilege, and other theories about power. We provide students with information on creating their PechaKucha template and links where they can learn more about PechaKuchas. Various writing assignments, discussion topics, and readings help direct the project. For example, one of the instructors assigns a short Race and Sociological Imagination written assignment (2-3 pages) that encourages students to explore how their life experiences are shaped by racial and ethnic relations in the society in which they live. Other preparatory assignments ask students to consider a list of racial and ethnic identity questions adapted from Bell et al. (2007, p.132):

1. What is your racial and/or ethnic identity? When did you first become aware of your racial and/or ethnic identity?
2. When were you first aware of people from other racial and/or ethnic groups?
3. How does your racial/ethnic identity set you apart from others?
4. In terms of your racial/ethnic identity, what customs or traditions do you enjoy (food, clothing, rituals, language, etc.)?
5. If there were one thing that you want people to know about your racial/ethnic identity, what would it be?
6. How is your racial/ethnic identity typically portrayed in the media? Do you agree with this portrayal or not?
7. Is there a creative work (art, music, literature, drama, etc.) that you feel represents your racial/ethnic identity?
8. Is there a historical event or social movement that influenced the way you feel about your racial/ethnic identity?
9. When was a time that you were proud of your racial/ethnic identity?
10. What do you hope to pass on to your children or significant others about your racial/ethnic identity?

Although there is an active visual and aesthetic component to PechaKucha, artistic ability is not needed to complete it successfully. The slideshow should be organized to make it easy for the audience to follow key themes, while the images on the slides should be clear

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and uncluttered. Personal photographs are not required as students may not have easy access to family pictures or family history due to exceptional life circumstances (e.g., seeking asylum due to persecution or ethnic conflict) or strained relationships with family members. Students often seek additional information about their family background and history to complete the assignment; however, access to a family tree is not essential. Narration should be provided for the entire 20-second duration of each slide without “dead airtime” or running over into the next slide. Once the twenty seconds automatic timer starts, the slides quickly advance. Practice improves the narrative’s timing, pacing, and clarity and helps identify unforeseen glitches.

A multi-category assessment tool clarifies expectations for the assignment (Appendix A). Areas include technical aspects of PechaKucha delivery (e.g., the automatic timing for slide advancement), topical knowledge, aesthetics/creativity, organization/preparation, and presentation delivery. We encourage students to view additional instructional videos and sample PechaKucha presentations online as needed. Additionally, as instructors, we model the assignment by presenting our PechaKuchas to the class, following the assignment guidelines. Our students learn more about us through this demonstration, and the criteria for the assignment are made explicit through our examples. Students respond to our PechaKuchas with various questions, and it often spurs more interest in the assignment.

Pedagogical Framework

Our foundational approach is influenced by Paulo Freire’s critical pedagogical approach that values students as equal partners in learning. Freire’s critical pedagogical approach emphasizes dialogic and experiential learning where teaching is not viewed as an “act of depositing” information into students’ minds but as making them active participants (Freire, 2000, p.80). Students’ views, perceptions, stories, and experiences create meaningful content for all involved in the course. In addition to presenting topical material, we ask students to express what they already know, believing their experiences will enhance everyone’s learning (Hooks, 1994). We are not only “teachers;” we are also “learners” embedded within the broader social contract that links biography and history (Freire, 2000; Mills, 1959).

While acknowledging the merits of diversity, we consciously try to avoid the pitfall of engaging in “empty diversity talk” (Desmond & Emirbayer, 2016) by stressing the processes by which differences often reflect and lead to unequal rewards. We emphasize that these racial and ethnic differences are socially constructed as part of an extensive system of sorting people to maintain social hierarchies and privileges.

Implementing the PechaKucha Assignment

The setting for the PechaKucha presentation assignment was a large, primarily undergraduate-focused suburban state university (approximately 43,000 students) in the southeastern United States. The student population of 52 percent men and 48 percent women includes the following self-reported racial and ethnic backgrounds: 54 percent White, 22 percent Black/African American, 11 percent Hispanic/Latino, 5 percent Asian, 4 percent Multiracial (non-Hispanic/Latino), 2 percent unknown, and less than 1 percent American Indian, Native Hawaiian or Pacific Islander (Kennesaw State University, 2022). Moreover, 87 percent of our students receive financial aid, and about 38 percent of students identify as first-generation, which the university defines as students whose parents or guardians did not attain a four-year college degree (Kennesaw State University, 2022). Most students taking this race and ethnicity class are Sociology or Criminal Justice majors, with 20 percent coming from a wide variety of other majors offered, such as psychology, integrated health sciences, history, English, and anthropology. Although we use the PechaKucha assignment in a diverse setting, we are confident it could work equally well in more racially homogenous contexts. For example, a lack of diversity in presentations may be a learning opportunity to discuss the history of class, race, and segregation. Although we use this assignment in a class size of 30–40 students, it can be adapted for large classes.

Students presented their PechaKuchas during the final weeks of the term. In the face-to-face classes, students were required to attend each other’s presentations. In rare cases, students with severe or disabling public speaking anxiety could present to the instructor in alternative settings such as a conference room or office. In the asynchronous online class, students recorded their PechaKucha slides with voiceover video software (e.g., Media Space, Kaltura, Panopto, or YouTube), keeping

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the 20x20 format. Students were required to watch each other's PechaKucha presentations in the online course and share their insights via the discussion board. The discussion boards were designed to encourage open discussion and feedback without grade stipulations; however, students were required to respond with at least 75 words of meaningful text. At the end of the semester, we asked students to complete a short survey evaluating their experiences. Prior to implementing the survey, we obtained university IRB approval for the educational evaluation of the PechaKucha assignment and its content.

General Themes within the PechaKucha Content

Virtually all students showed pictures of their families to illustrate their racial and ethnic backgrounds. Images of traditional foods, clothing, national flags, festivals, art, and other cultural objects represented significant elements of a biography. Images of hometowns, schools, and neighborhoods were frequently shown to illustrate segregation, gentrification, or other aspects of place and space. Media images depicted the importance of music, social media, television, books, and films. While many chose entertainment or sports celebrities, several students used photos of President Obama and his family to symbolize the positive impact of his historic election. Some students illustrated the institutionalization and creation of racial categories using examples from the US Census. For example, some students demonstrated the inadequacies of specific racial/ethnic labels or boxes to be checked on surveys. Instead, many variations in experiences existed within a specific racial/ethnic category.

Students also depicted connections between biography and world events. Students used examples of the 9/11 attacks on the New York World Trade Center, images of protests and riots in Los Angeles (after the Rodney King verdict), and the Black Lives Matter movement to illustrate concepts of racial profiling, segregation, police brutality, and violence. Descriptions of intersectionality (particularly involving gender, socioeconomic status, and sexuality) were also common. Numerous students provided insights about privilege (or a lack thereof) through narratives of poverty, religion, disability, single-parent families, and interracial dynamics (dating or marriage).

Evaluating the PechaKucha Assignment

180 students participated in the PechaKucha survey assessments from six sections of Race and Ethnicity (four face-to-face and one online) across four regular semesters and a summer session. To ensure accurate feedback and maintain anonymity (particularly among under-represented groups), students were not asked to indicate their race or ethnicity on the survey. The survey included the following topics: 1) students' overall experience with the PechaKucha assignment; 2) students' attitudes toward using the PechaKucha assignment; 3) the value of the PechaKucha assignment in learning about race and ethnicity, and 4) the impact of the PechaKucha assignment on discussions about race and ethnicity.

Students were asked to rate 16 items on a six-point Likert scale (1=strongly agree; 2=agree; 3=somewhat agree; 4=somewhat disagree; 5=disagree; and 6=strongly disagree). The response categories of strongly agree, agree, and somewhat agree were combined in the final analysis, as were the categories of somewhat disagree, disagree, and strongly disagree. Quantitative items were analyzed through SPSS 24, focusing primarily on descriptive statistics.

Additionally, seven open-ended questions were included: 1) What else could have been done in order to prepare you for doing your own PechaKucha?; 2) What surprised you the most about the PechaKucha?; 3) What is the main thing you will take away from this PechaKucha assignment; 4) What was it like to put together your PechaKucha?; 5) What was it like to present your PechaKucha to the class?; 6) What did you learn from the other students' PechaKucha presentations?; and 7) What advice would you give to other students about doing a PechaKucha? For the open-ended questions, common themes and sub-themes were identified through a modified grounded theory approach of constant comparison until theoretical saturation was reached. We received university IRB approval before data collection began.

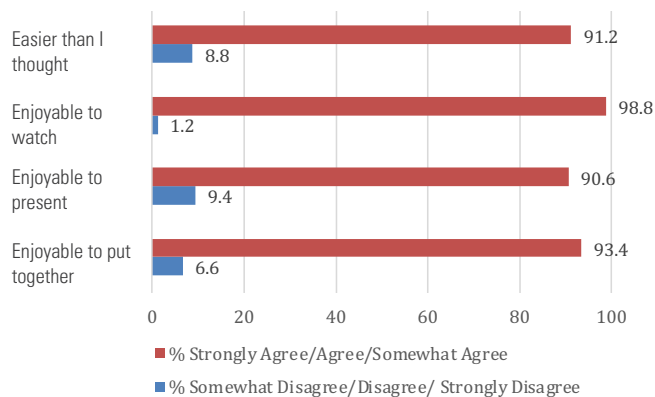
Quantitative Results

Students' attitudes and experiences with PechaKucha. Although students expressed pre-presentation anxiety, experiences with the PechaKucha assignment were positive (Figure 1). Most believed the

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PechaKucha assignment should be used in all race and ethnicity classes (99% strongly agree/agree/somewhat agree). Many would like to do a PechaKucha in another class (83% strongly agree/agree/somewhat agree). Over ninety percent of students agreed that the assignment was “easier than I thought.”

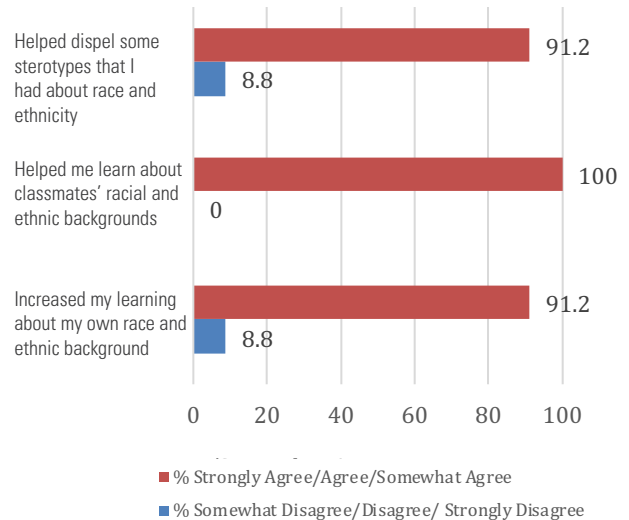
Figure 1: *Students’ Experiences with the PechaKucha Assignment*



Impact of PechaKucha on increasing discussions about race and ethnicity. Although students indicated that they were already talking to family and friends about issues related to race and ethnicity before this assignment, they reported curiosity and engagement with issues of race and ethnicity, leading to more discussions with family and friends. Most students indicated they are more open to discussing race after this PechaKucha assignment (89% strongly agree/agree/somewhat agree).

Value of PechaKucha on learning about race and ethnicity. Students indicated in the survey that the PechaKucha assignment increased learning about their racial and ethnic backgrounds and that the PechaKucha helped dispel racial and ethnic stereotypes (Figure 2). There was overwhelming agreement that the PechaKucha assignment helped them learn about their classmates’ racial and ethnic backgrounds (100% strongly agree/agree/somewhat agree).

Figure 2: *Perceived Value of the PechaKucha Assignment*



Qualitative Results

Students’ PechaKucha experience. Some students described the PechaKucha experience as “nerve-racking,” but the general agreement was that creating, presenting, and watching a PechaKucha was enjoyable. Many used the word “fun” to describe their experiences with PechaKucha. The time-bound format of PechaKucha also provided students who were anxious about class presentations an alternative and less intimidating option for presentation. As one student explained, “I don’t like talking in front of people, but it’s easier to do when you have a time limit on each slide.”

Students’ advice to others. Regarding advice to others, students emphasized the importance of being yourself, taking the assignment seriously, and practicing beforehand. Examples included:

- “No matter how interesting or non-interesting you may think your life is, be open to sharing because someone may learn something from it.”
- “Don’t be afraid to be raw and vulnerable!”
- “Have meaningful topics that relate to your presentation. Have fun discovering yourself.”

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What surprised students most? In researching their backgrounds, some described a renewed connection to previously ignored or unknown aspects of their identity. For example, a student wrote: “I was most surprised about my father’s background. I never knew he was mixed with Italian, Polish, Irish, and European. I always just thought he was White. The main thing I will take away from this assignment is learning to embrace the cultures of both the Black and White side of me.” Another student wrote, “I was surprised at how much I didn’t already know about my family. We have talked about where we come from, but with this assignment, I was able to get more details.” Another noted, “My race and ethnic background is more interesting than I realized when I put it into 20 slides.”

One student remarked, “You can learn a lot about someone in 6:40” (i.e., 6 minutes 40 seconds, the presentation length). Students were surprised by “how pictures can describe so much” and “how informative and revealing the presentations [were],” acknowledging that “most of the time people aren’t as open to discuss themselves and race in the same realm out of fear, objection, or continued prejudice, but this was refreshing.” Another wrote, “I learned that everyone has a story. Most people don’t mind sharing their stories when given the opportunity to use their voice.”

Some class members assumed they could accurately identify a person’s race or ethnicity through visual or cultural cues alone and were surprised they were wrong. Students wrote, “You can’t tell a person’s race just by looking at them” and “No specific race looks a certain way.”

Likewise, comments revealed pre-existing assumptions about the rigidity, permanence, and monolithic nature of racial and ethnic groups. Examples include:

- “Honestly, almost every Black student was not ‘just Black.’ Most people’s race and ethnic story is a lot deeper than what you think.”
- “Everybody has a different family dynamic even if they are the same race.”
- “The ideas you may have had about a particular race may not be true once you hear other people present their PechaKuchas.”

As illustrated in the following examples, several were surprised by the hidden diversity in classmates’ lives.

- “My perception of people in my class was totally wrong. I didn’t know how diverse people were who go to (our university).”
- “As cliché as it may sound, you really can’t judge a book by its cover because this class was way more diverse than I anticipated.”
- “I learned more people are in an interracial relationship than I thought.”

Students’ reflection on key learnings and takeaways.

Survey comments also reflected awareness of interconnections, differences, and similarities. When students shared their experiences with others, it reinforced the idea that their individual experiences about race were both unique and alike; as one student noted, “I never knew one class could have so many similarities and differences at the same time!” Another student commented, “I had a deeper appreciation for the lives my fellow students had lived to this point, and I was much more hopeful for a future that could combat the racism and oppressiveness we currently face.”

For some, the reflective experience of the PechaKucha assignment sparked a process of self-discovery. For example, one student was surprised by “How much everything in my childhood had to do with my race and ethnicity.” Other examples include:

- “Race is prevalent in life whether you realize it or not.”
- “I see race and ethnicity in my life now.”
- “I didn’t realize how much race and ethnicity, stereotype, and history of my family affected who I am today.”

Students who may not have believed that their life experiences were affected by race sometimes discussed that this assignment led to an awareness of the salience of race and its relation to privilege. Several commented that, before participating in the assignment, they did not think of themselves as having an ethnic background but

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were “just White.” Some found the assignment more difficult because they had not given race much thought.

Students highlighted that they were willing to carry forward dialogues of race and ethnicity beyond the course. One student observed: “I noticed how many people shared their experiences of them facing discrimination at some point in their life. By knowing this information, I would do whatever I can to help sure no one is discriminated against in my workplace, and if they were, it doesn’t go unreported.” Another student added: “We must continue to share our lives so others can have a better understanding of the impact(s) that their attitudes, behaviors, and words have on those whom they affect, positively or negatively. I think the more we know and understand each other, the less likely we as a society will be so inclined to batter someone else. Community and cohesiveness can still be our saving grace.”

Discussion

Any assignment on the personal impact of one’s race and ethnicity involves challenges and rewards. Therefore, it is vital to establish an environment of trust, mutual respect, and collegiality. We believe that by employing critical pedagogy, student empowerment, and awareness of interconnections, the PechaKucha presentation assignment can be a successful learning opportunity. However, there is a concern that the assignment may unfairly highlight students from less advantaged or minority racial and ethnic backgrounds. There is also a risk that these students might appear as “tokens” charged with representing their entire group. We take tokenism seriously and acknowledge the possibility of its occurrence while also taking steps to reduce its likelihood. At the outset, we reiterate that this assignment aims to promote an inclusive dialogue that leads to a deeper appreciation for diversity by learning more about your and your classmates’ racial identities and histories. We also emphasize that when we speak of diversity, we are interested in learning from the experiences of all groups of students. We sought to protect students from overexposure by stressing that they share only as much about their backgrounds as they felt comfortable doing.

Students of color were not singled out for special attention during presentations or asked to provide “the minority or diversity perspective.” This initiated the opportunity for discussion after the presentations

in which students were asked if that occurred, if it was problematic, and how to manage it. We also acknowledge the structural forces that produce the heightened visibility and the disproportionate burden of representation for racial and ethnic minority students. Despite these limitations, the PechaKucha assignment provides an alternative space for minority group members to express their emotions and experiences about race. It leads to a reexamination of myths and stereotypes and, thus, offers possibilities for empowerment.

We also recognize the risk of reifying racial categories. To counter this tendency, we reinforce the concept of race as a social construction and, therefore, subject to change. Further, by encouraging students to connect concepts of race to their everyday lives, we seek to demystify it, opening possibilities for critical understanding. Thus, we view the PechaKucha presentation assignment as a source of potential student empowerment. Some comments on classmates’ PechaKucha presentations reflected hidden biases. Although we are optimistic, our data do not allow us to assume these beliefs were abandoned due to the assignment. But as indicated by students’ evaluations, the PechaKucha assignment led to a deeper appreciation of diversity and a potentially transformative impact of applying this understanding to their everyday lives.

PechaKucha presentations could be beneficial early in the term to set the stage for discussing complex topics; however, we scheduled presentations later in the course after most course content had been covered. Individual-level demographics were not collected on the post-assignment survey to preserve anonymity among underrepresented groups, thereby precluding the possibility of cross-tabulations on specific demographic characteristics. However, written open-ended comments often made clear the race and ethnicity of the student. In future research, we will consider adding individual-level demographic information to the survey. We did not measure differences between the face-to-face and online sections, which might be an interesting future study. We also plan to add supplementary writing and reflection assignments that focus exclusively on the impact of PechaKucha on student understanding of diversity and oppression.

Conclusion

The strengths of the PechaKucha presentation

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assignment include its short, fast-paced format, visual attractiveness, and focus on stimulating core thoughts (rather than lengthy explanations). Moreover, each student is given a specific time slot, allowing for more presentations in a short, predictable time. Unlike traditional assignments, the PechaKucha presentation allowed students to focus on their lived experiences of race and ethnicity through images and spoken words. Learning about their own and classmates' racial experiences helped them connect personal reflections to extensive theoretical and societal arrangements of discrimination, inequality, and opportunity structures.

Students were often surprised to learn about their classmates' diverse heritage and experiences, reinforcing an appreciation of multi-faceted identities and an enriched understanding of the social construction of race. They also appreciated other students' PechaKucha presentations, especially regarding culture, beliefs, backgrounds, and experiences, allowing comparisons from multiple perspectives. Students indicated that PechaKucha was a bit nerve-wracking, especially since this concept was new for most. Still, with preparation and practice, it can be a helpful tool for reflecting about the significance of race and ethnicity within individual lives and broader society. We hope students carry forward the knowledge and skills gained through this assignment as they negotiate race and ethnicity within their social worlds.

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Appendix A: PechaKucha Presentation Assignment Goals and Assessment

Goal 1: Does the PechaKucha demonstrate an exploration of intersections of biography and history?

- Links to biography and history are clearly analyzed and explained.
- Focus on racial and ethnic identities is apparent.

Goal 2: Does the PechaKucha give evidence of the application of course concepts (e.g., the social construction of race, White privilege, spatial inequality, etc.?)

- Links to course concepts are clearly analyzed and explained.

Goal 3: Does the PechaKucha give evidence of synthesis of a variety of images used to demonstrate experiences and ideas?

- Images are varied and of excellent visual quality.
- Images are used creatively to illustrate topics.
- Slides are free of text and bullet points.

Goal 4: Was the PechaKucha created following the technical aspects of the presentation format?

- The presentation includes 20 slides timed to advance automatically every 20 seconds.
- The presentation runs smoothly- without technical problems.
- The presentation shows evidence of logical progression and organization.

Goal 5: Was the PechaKucha presentation effectively delivered and explained using the 20 slides 20-seconds-per-slide format?

- Slides were interpreted for the audience.
- No dead airtime-narration flows smoothly.

Exploring Racial and Ethnic Identities *continued***Appendix B: Means and Standard Deviations of Survey Questions**

1=strongly agree; 2=agree; 3=somewhat agree; 4=somewhat disagree; 5=disagree; 6=strongly disagree

Survey Question	Mean	SD	Survey Question	Mean	SD
1. PechaKucha should be used in more classes.	1.99	0.93	9. The PechaKucha assignment increased my learning about my own racial and ethnic background.	2.12	1.08
2. PechaKucha should be used in all Race and Ethnicity classes.	1.71	0.75	10. Before this assignment, I rarely talked to friends and family about issues related to race and ethnicity.	3.43	1.48
3. The PechaKucha was of little value to me in learning about race and ethnicity.	4.73	0.12	11. The Pecha Kucha assignment increased my conversations with my family about race and ethnicity.	2.70	1.37
4. I enjoyed putting together my PechaKucha.	1.97	0.96	12. The PechaKucha assignment increased my conversations with friends about race and ethnicity.	2.63	1.19
5. I enjoyed presenting my PechaKucha.	2.26	1.06	13. In preparation for the PechaKucha, I asked my parents and/or other relatives about my racial and ethnic background.	2.31	1.41
6. I enjoyed watching other students present their PechaKuchas.	1.43	0.73	14. As a result of this assignment, I am more open to asking about race and ethnicity with others.	2.29	1.10
7. The Pecha Kucha assignment helped me learn about my fellow students' racial and ethnic backgrounds.	1.43	0.54	15. The PechaKucha assignment was easier to do than I thought.	1.98	1.11
8. The Pecha Kucha assignment helped dispel some stereotypes that I had about race and ethnicity.	2.20	0.96	16. I would like to do another PechaKucha assignment in another class.	2.42	1.26