In partnership with Educate To Liberate Consulting (E2LC) and the Equity in Education and System & School Improvement Programs at Puget Sound ESD

Join us for

STAY WOKE!

Critical Race Theory (CRT) in Education Introductory Seminar (Part 2)

April 2, 2018
8:30am - 3:30pm

This seminar will bring together academics, practitioners, and activists to further examine race, racism and power in an educational context and focus on practical applications of CRT to disrupt and dismantle inequitable systems, policies and practices.

CRT has a commitment to praxis and making theory applicable to the real world. As a result, come prepared to engage in a "teach-in" focused on exploring and (de)constructing your individual and collective relationship with forms of communication, roles, assumptions, and framing using a CRT lens.

As a result of this experiential day of learning, you will:

- Calibrate an understanding of the diverse methods of inquiry and diverse forms of CRT scholarship
- Discuss implications and applications of CRT for your work with particular attention to Whiteness, Intersectionality, and Systemic Oppression
- Engage in strategies and processes to learn, unlearn and/or relearn work of CRT for anti-racist, social change
- Interrogate self to identify a core racial equity challenge using CRT as a lens

Facilitators: Marion Smith, Jr., EdD | Nikum Pon, PhD
Special Guests: Chris Knaus, PhD | University of Washington- Tacoma
                      Monique Liston, PhD | Ubuntu Research & Evaluation
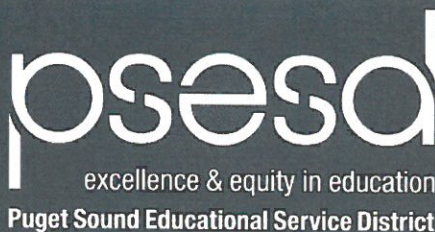   Tyson Marsh, PhD | Seattle University
Contact: Dr. Marion Smith Jr. | msmithjr@psesd.org | 425-917-7849
Registration: http://bit.ly/crtstaywokeapril
Cost: $100 includes light snacks, lunch and resource guide

We look forward to seeing you in April!

Space is limited!

psesd

excellence & equity in education
Puget Sound Educational Service District

Clock hours available

800 Oakesdale Ave SW | Renton, WA 98057

psesd
excellence & equity in education
Puget Sound Educational Service District

This is not knowledge for the sake of knowledge.
This is knowledge for the sake of action!

STAY WOKE!
Critical Race Theory in Education Introductory Seminar- Part 2
Date: April 2, 2018 | **Time:** 8:30-3:30
Location: Puget Sound Educational Service District

Founder and Lead Facilitators:
Marion Smith, Jr., EdD | Puget Sound ESD | **Nikum Pon, PhD** | Puget Sound ESD

Special Guest Facilitators:
Chris Knaus, PhD | University of Washington, Tacoma
Monique Liston, PhD | Ubuntu Research & Evaluation
Tyson Marsh, PhD | Seattle University

As a result of the experiential learning and strategies in this seminar, participants will:

- **Calibrate** an understanding of the diverse methods of inquiry and diverse forms of CRT scholarship
- **Discuss** implications and applications of CRT for your work with particular attention to Whiteness, Intersectionality, and Systemic Oppression
- **Engage** in strategies and processes to *learn, unlearn and/or relearn* work of CRT for anti-racist, social change
- **Interrogate** self to identify a core racial equity challenge using CRT as a lens

LEARNING GUIDE

AM Session	PM Session
Entry Strategy & Activate Learning *(Re)Building Shared Analytic Frames & Language*	Discourses of Transformation
Today's Learning	R.A.C.E. through Dignity
Colonialism, Coloniality and Education	Individual Integration of Learning
Schooling vs. Education	
Problem of Leadership Practice (PoLP)	
Reframing/Deconstructing PoLP *Whiteness	Settler Colonialism| Settler Grammars	Intersectionality*	

"Saying that I'm obsessed with race and racism in America is like saying that I'm obsessed with swimming while I'm drowning." - Hari Kondabolu

1

Stay Woke! Critical Race Theory in Education Introductory Seminar | Part 2

FOUNDER & LEAD FACILITATORS

Marion Smith, Jr., EdD | Puget Sound Educational Service District

A first-generation college graduate, Dr. Marion Smith, Jr., is a career-long, certificated PK-12 education transformational leader and teacher. Bold, unflinching and unapologetically committed to racial equity, student voice and anti-racist adult professional learning, Marion has deep scholar-practitioner roots in both public school districts and a charter management organization in diverse ethnic, linguistic, cultural and socioeconomic settings.

Marion has served as a superintendent of schools intern (Tukwila School District), elementary school principal (Seattle Public Schools), turnaround K-8 charter school founding director (Scholar Academies- North Philadelphia), middle school dean of students, secondary English teacher and AVID Curriculum Specialist (Clark County School District- Las Vegas, NV), and multilingual program lead Pre-K teacher (Clark County Recreation Center).

Marion's research and professional practices specialize in the real-world application of Critical Race Theory (CRT) in Education, Adaptive Leadership for Transformation, Systems Thinking, and Anti-Racist Pedagogy and Andragogy to disrupt and dismantle inequitable policies, practices and procedures in system and school improvement.

Marion's scholarship includes both a Bachelor's degree in Secondary English Education and a Master's degree in Education Administration & Supervision with K-12 Principal Certification from the University of Nevada, Las Vegas (UNLV). He earned a Doctorate degree in Educational Leadership & Change from Fielding Graduate University in Santa Barbara, CA and pursued post-doctoral studies in Executive Leadership at Seattle University (Seattle U) earning Washington State Superintendent Certification. In addition, Marion was an inaugural member

and graduate of the AASA (The School Superintendents Association) / University of Southern California (USC) Urban Superintendents Academy Certification Program.


Nikum Pon, PhD | Puget Sound Educational Service District

Dr. Nikum Pon has dedicated the last 22 years of his life working with a wide range of students and their families in racially, linguistically, and culturally diverse communities in predominantly low-income settings in the greater Seattle area. He spent nine of those years at SafeFutures Youth Center, a grassroots community/youth development agency that serves predominantly low-income Southeast Asians and East African youth and families. Furthermore, Nikum has taught a number of undergraduate and graduate level courses at the University of Washington and Seattle Pacific University while conducting various mixed-method research on racial equity pertaining specifically to immigrant refugee students and families of color.

Currently, Nikum is the Director of Equity in Education for the Puget Sound Educational Service District (PSESD). In this position, he and his team support King and Pierce county school districts toward systems transformation to ensure academic excellence for each and every student, which upholds the PSESD's mission to ensure success for each child and eliminate the opportunity gap by leading with racial equity. He has developed and implemented research-based gap closing strategies along with providing on-going racial equity training and coaching for a wide-range of educators both locally and regionally to build their capacity to strengthen students' educational outcomes.

Nikum's academic preparation includes a Bachelor's Degree in Cell Molecular Biology and Doctor of Philosophy degree in Educational Psychology and Educational Leadership and Policy Studies from the University of Washington, and Master's Degree in Education from Seattle Pacific University. In addition, he recently completed his certification in Adaptive Leadership, a high impact collaborative leadership model, from Leadership Eastside as class of 2017. He is a life-long learner as he continues to find ways to deepen his learning as a systems thinker/leader and critical race theorist.

③
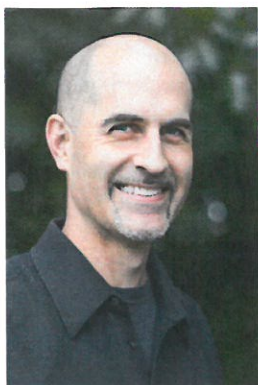
Chris Knaus, PhD | University of Washington, Tacoma

Dr. Christopher B. Knaus currently serves as Professor of Education at the University of Washington Tacoma. A race scholar, critical race theory practitioner, and educator, Dr. Knaus examines how systems of oppression (racism, and intersectional sexism, heterosexism, classism, islamophobia, and other oppressions) shape schools, districts, colleges, and ideas of learning that intentionally silence communities of color and those who differ from presumed white middle class hetero norms.

Dr. Knaus additionally works to foster urban educational leadership pathways, including conceptualizing educator of color preparation and support programs to transform from colonizing education towards a radically humanistic, critically conscious, liberatory education. At the core of community and systems transformation, Dr. Knaus centers urban youth voice as a way to help educators create inclusive, challenging classrooms and schools that arm children to transform the immediate world they live into a world where addressing social inequalities becomes the purpose of education. A global scholar, Dr. Knaus works in South Africa, across the United States, and regionally on the West Coast.

Monique Liston, PhD | Ubuntu Research & Evaluation

Monique Inez Liston is a black woman, first. She founded Ubuntu Research and Evaluation, a beloved community building consulting firm, to work with schools, non-profits and small businesses to increase capacity towards a liberated world – especially for Black children. Monique, also known as Modupe, is an educator, organizer, social innovator and a researcher

4

with a focus on human dignity, historical traditions of food, culture and Black independent institution building. A daughter of the African diaspora with roots from Atmore, Gary, Memphis, Washington, DC and Milwaukee, Monique is the offspring of THE MECCA, at Howard University. She obtained a Bachelor's degree from Howard University, a Master's of Public Administration from the University of Delaware, a graduate certificate in Women's Studies and a PhD in Urban Education from the University of Wisconsin-Milwaukee. She is also a lecturer at Marquette University in the Center for Gender and Sexuality Studies and the Trinity Fellows Program. Her most recent publication is entitled, "Black Twitter and Black Feminist Epistemology. In *Through a Distorted Lens* by SensePublishers -- an exploration of the television show *Scandal* and contemporary knowledge creation on the internet.

Tyson E.J. Marsh, PhD | Seattle University

Dr. Tyson E.J. Marsh received his bachelors in Political Science and American Ethnic Studies from the University of Washington, and completed his MA in Higher Education and Organizational Change and Ph.D. in Urban Schooling at the University of California, Los Angeles. His work as an educator/scholar/community advocate is informed by the political, historical, social, cultural and economic contexts of education in relation to democracy, equity, and social justice. Focusing on race and class, his research converges at the intersection of place, space, voice and (in)opportunity for working-class students of color. Before joining the College of Education at Seattle University, Tyson served as an assistant professor of educational leadership at the University of New Mexico and Iowa State University. In addition, he has worked as an international school principal, diversity director, and K-12 educator.

MUTUAL INVITATION (remixed for Entry Task)

In order to ensure that everyone who wants to share has an opportunity to speak, we will proceed in the following way:

- A designated person will share first.

- After that person has spoken, he or she then invites another to share. Whom they invite does not need to be the person next t o them. After the next person has spoken, that person is given the privilege of inviting another to share.

- The Three Choices:

  1. If you are **ready to share** when invited, thank the person who issued the invitation and offer your reflection(s).

  2. If you are **not ready to share yet** when invited, say " I pass for now." This will signal others in the group to invite you to share later on.

  3. ~~If you **don't want to say anything at all,** simply say "pass" and proceed to invite another to share.~~

We invite you to listen and not to respond to someone's sharing immediately. There will be time to respond and to ask questions after everyone has had an opportunity to share.
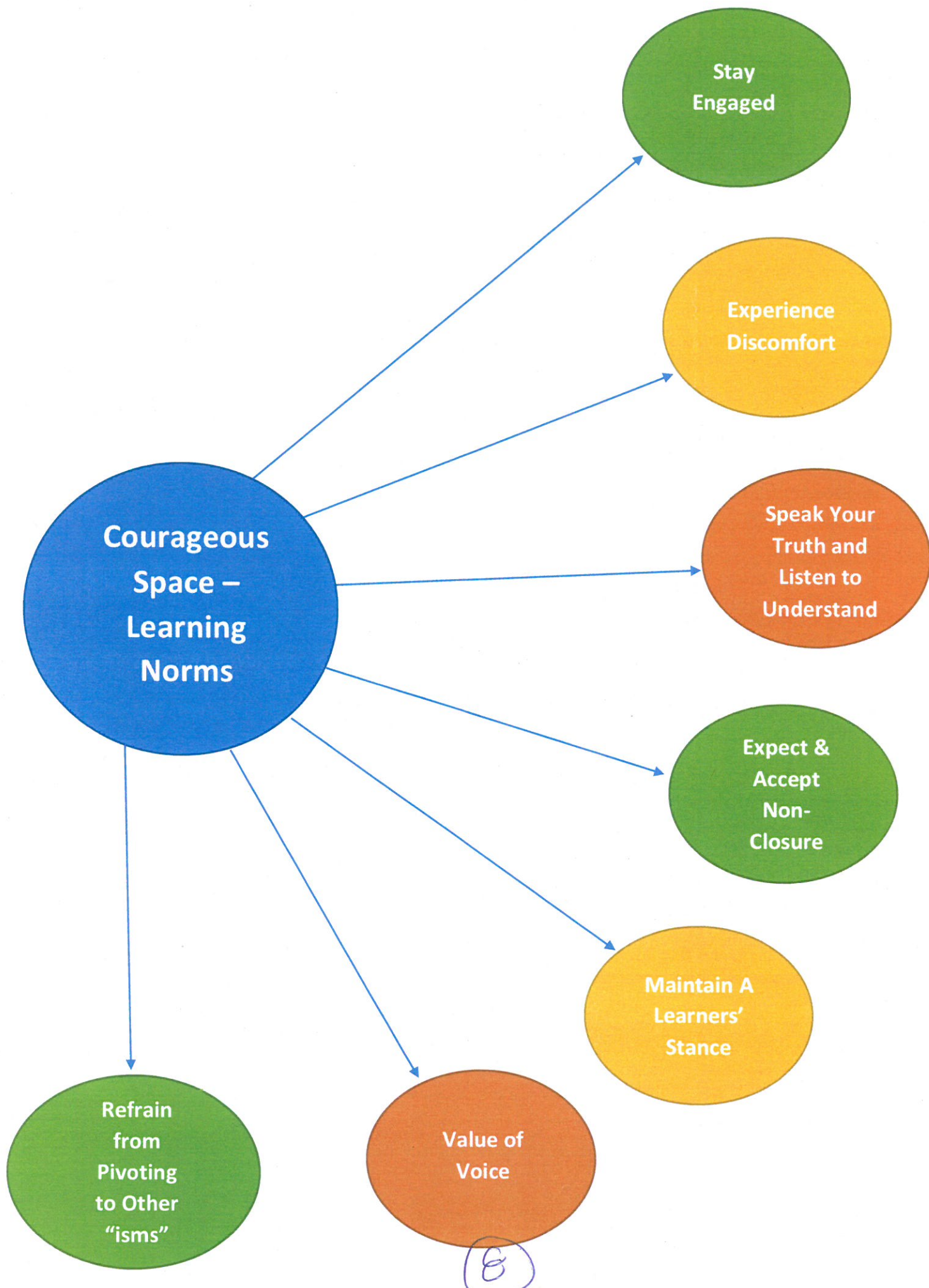
Think | Stare | Pair | Share:

- **Discuss your "assigned" CRT Tenet and capture your individual and group thinking on the CRT Recording Sheet**
- **Be prepared to Stand & Share your information with the Whole Group**

Critical Race Theory (CRT) Tenets | (Re)Calibrating My Understanding

	Definition in My Own Words	Historical Examples	Educational Examples (in my own context)
I. Counter Storytelling			
II. Permanence of Racism			
III. Whiteness as Property			
IV. Interest Convergence			
V. Critique of Liberalism — a. Colorblindness			
b. Neutrality of the Law			
c. Incremental Change			

Courageous Space – Learning Norms

- Stay Engaged
- Experience Discomfort
- Speak Your Truth and Listen to Understand
- Expect & Accept Non-Closure
- Maintain A Learners' Stance
- Value of Voice
- Refrain from Pivoting to Other "isms"

HOLDING SPACE

1. What are some **connections** to my work?

2. What are some **applications** to my work?

3. What are some **implications** for my work?

Ten Things Everyone Should Know about Race

Race is a modern idea. Ancient societies, like the Greeks, did not divide people according to physical differences, but according to religion, status, class or even language. The English word "race" turns up for the first time in 1508 poem by William Dunbar referring to a line of kings.

Race has no genetic basis. Not one characteristic, trait or even gene distinguishes all the members of one so-called race from all the members of another so-called race.

Human subspecies don't exist. Unlike many animals, modern humans simply haven't been around long enough, nor have populations been isolated enough, to evolve into separate subspecies or races. On average, only one of every thousand of the nucleotides that make up our DNA differ one human from another. We are one of the most genetically similar of all species.

Skin color really is only skin deep. The genes for skin color have nothing to do with genes for hair form, eye shape, blood type, musical talent, athletic ability or forms of intelligence. Knowing someone's skin color doesn't necessarily tell you anything else about them.

Most variation is within, not between, "races." Of the small amount of total human variation, 85% exists within any local population. About 94% can be found within any continent. That means, for example, that two random Koreans may be as genetically different as a Korean and an Italian.

Slavery predates race. Throughout much of human history, societies have enslaved others, often as a result of conquest or debt, but not because of physical characteristics or a belief in natural inferiority. Due to a unique set of historical circumstances, North America has the first slave system where all slaves shared a common appearance and ancestry.

Race and freedom were born together. The U.S. was founded on the principle that "All men are created equal," but the country's early economy was based largely on slavery. The new idea of race helped explain why some people could be denied the rights and freedoms that others took for granted.

Race justified social inequalities as natural. The "common sense" belief in white superiority justified anti-democratic action and policies like slavery, the extermination of American Indians, the exclusion of Asian immigrants, the taking of Mexican lands, and the institutionalization of racial practices within American government, laws and society.

Race isn't biological, but racism is still real. Race is a powerful social idea that gives people different access to opportunities and resources. The government and social institutions of the United States have created advantages that disproportionately channel wealth, power, and resources to white people.

Colorblindness will not end racism. Pretending race (or the implications of race) doesn't exist is not the same as creating equality.

10

WHAT IS RACISM?

1. We need a common definition and a common analysis of racism if we want to confront and work on solutions to racism.

2. Racism is not the same thing as individual race prejudice and bigotry. All people are racially prejudiced (regardless of racial / ethnic identity). It is part of the air we breathe. It is socialized into every person. But this does not mean that everyone is racist.

3. Racism is more than race prejudice. It is more than individual attitudes and actions. Racism is the collective actions of a dominant racial group.

4. Systemic power turns race prejudice into racism. Racial prejudice becomes racism when one groups racial prejudices are enforced by the systems and institutions of a society, giving power and privilege based on race to the group in power, and limiting the power and privilege of the racial groups that are not in power.

NOTES:

11

WHITE SUPREMACY

White supremacy is a <u>racist ideology</u> based upon the belief that <u>white people</u> are superior in many ways to people of other <u>races</u> and that therefore <u>white people</u> should be dominant over other races. White supremacy has roots in <u>scientific racism</u> and it often relies on <u>pseudoscientific</u> arguments. Like most similar movements such as <u>neo-Nazism</u>, white supremacists typically oppose <u>people of color</u> as well as people who are members of most <u>religions</u>.

The term is also typically used to describe a <u>political ideology</u> that perpetuates and maintains the <u>social</u>, <u>political</u>, <u>historical</u> or <u>institutional</u> domination by white people (as evidenced by historical and contemporary sociopolitical structures such as the <u>Atlantic slave trade</u>, <u>Jim Crow laws</u> in the <u>United States</u>, and *<u>apartheid</u>* in <u>South Africa</u>).

In academic usage, particularly in usage which draws on <u>critical race theory</u>, the term "white supremacy" can also refer to a political or socio-economic system where white people enjoy a structural advantage (<u>privilege</u>) over other ethnic groups, both at a collective and an individual level.

change*work* . by Tema Okun

■ This piece on white supremacy culture builds on the work of many people, including (but not limited to) Andrea Ayvazian, Bree Carlson, Beverly Daniel Tatum, Dueker, Nancy Emond, Jonn Lunsford, Sharon Martinas, Joan Olsson, David Rogers, James Williams, Sally Yee, as well as the work of Grassroots Leadership, Equity Institute Inc, the People's Institute for Survival and Beyond, the Challenging White Supremacy workshop, the Lillie Allen Institute, the Western States Center, and the contributions of hundreds of participants in the DR process.
* These sections are based on the work of Daniel Buford, who has done extensive research on white supremacy culture and other trainers at the People's Institute for Survival and Beyond.

This is a list of characteristics of white supremacy culture which show up in our organizations. Culture is powerful precisely because it is so present and at the same time so very difficult to name or identify. The characteristics listed below are damaging because they are used as norms and standards without being pro-actively named or chosen by the group. They are damaging because they promote white supremacy thinking. They are damaging to both people of color and to white people. Organizations that are people of color led or a majority people of color can also demonstrate many damaging characteristics of white supremacy culture.

perfectionism*
• little appreciation expressed among people for the work that others are doing; appreciation that is expressed usually directed to those who get most of the credit anyway
• more common is to point out either how the person or work is inadequate
• or even more common, to talk to others about the inadequacies of a person or their work without ever talking directly to them
• mistakes are seen as personal, i.e. they reflect badly on the person making them as opposed to being seen for what they are – mistakes
• making a mistake is confused with being a mistake, doing wrong with being wrong
• little time, energy, or money put into reflection or identifying lessons learned that can improve practice, in other words little or no learning from mistakes
• tendency to identify what's wrong; little ability to identify, name, and appreciate what's right
• often internally felt, in other words the perfectionist fails to appreciate her own good work, more often pointing out his faults or 'failures,' focusing on inadequacies and mistakes rather than learning from them; the person works with a harsh and constant inner critic

antidotes: develop a culture of appreciation, where the organization takes time to make sure that people's work and efforts are appreciated; develop a learning organization, where it is expected that everyone will make mistakes and those mistakes offer opportunities for learning; create an environment where people can recognize that mistakes sometimes lead to positive results; separate the person from the mistake; when offering feedback, always speak to the things that went well before offering criticism; ask people to offer specific suggestions for how to do things differently when offering criticism; realize

change*work* dismantling racism workbook
durham, nc . 919.490.4448 . temaokun@aol.com / jacksonville, fl . 904.241.0488 . kenneth_j_32250@yahoo.com

(13)

that being your own worst critic does not actually improve the work, often contributes to low morale among the group, and does not help you or the group to realize the benefit of learning from mistakes

sense of urgency

- continued sense of urgency that makes it difficult to take time to be inclusive, encourage democratic and/or thoughtful decision-making, to think long-term, to consider consequences
- frequently results in sacrificing potential allies for quick or highly visible results, for example sacrificing interests of communities of color in order to win victories for white people (seen as default or norm community)
- reinforced by funding proposals which promise too much work for too little money and by funders who expect too much for too little

antidotes: realistic workplans; leadership which understands that things take longer than anyone expects; discuss and plan for what it means to set goals of inclusivity and diversity, particularly in terms of time; learn from past experience how long things take; write realistic funding proposals with realistic time frames; be clear about how you will make good decisions in an atmosphere of urgency; realize that rushing decisions takes more time in the long run because inevitably people who didn't get a chance to voice their thoughts and feelings will at best resent and at worst undermine the decision because they were left unheard

defensiveness

- the organizational structure is set up and much energy spent trying to prevent abuse and protect power as it exists rather than to facilitate the best out of each person or to clarify who has power and how they are expected to use it
- because of either/or thinking (see below), criticism of those with power is viewed as threatening and inappropriate (or rude)
- people respond to new or challenging ideas with defensiveness, making it very difficult to raise these ideas
- a lot of energy in the organization is spent trying to make sure that people's feelings aren't getting hurt or working around defensive people
- white people spend energy defending against charges of racism instead of examining how racism might actually be happening
- the defensiveness of people in power creates an oppressive culture

antidotes: understand that structure cannot in and of itself facilitate or prevent abuse; understand the link between defensiveness and fear (of losing power, losing face, losing comfort, losing privilege); work on your own defensiveness; name defensiveness as a problem when it is one; give people credit for being able to handle more than you think; discuss the ways in which defensiveness or resistance to new ideas gets in the way of the mission

quantity over quality*

- all resources of organization are directed toward producing measurable goals
- things that can be measured are more highly valued than things that cannot, for example numbers of people attending a meeting, newsletter circulation, money spent are valued more than quality of relationships, democratic decision-making, ability to constructively deal with conflict
- little or no value attached to process; if it can't be measured, it has no value

changework dismantling racism workbook
durham, nc . 919.490.4448 . temaokun@aol.com / jacksonville, fl . 904.241.0488 . kenneth_j_32250@yahoo.com

(14)

- discomfort with emotion and feelings
- no understanding that when there is a conflict between content (the agenda of the meeting) and process (people's need to be heard or engaged), process will prevail (for example, you may get through the agenda, but if you haven't paid attention to people's need to be heard, the decisions made at the meeting are undermined and/or disregarded)

antidotes: include process or quality goals in your planning; make sure your organization has a values statement which expresses the ways in which you want to do your work; make sure this is a living document and that people are using it in their day to day work; look for ways to measure process goals (for example if you have a goal of inclusivity, think about ways you can measure whether or not you have achieved that goal); learn to recognize those times when you need to get off the agenda in order to address people's underlying concerns

worship of the written word
- if it's not in a memo, it doesn't exist
- the organization does not take into account or value other ways in which information gets shared
- those with strong documentation and writing skills are more highly valued, even in organizations where ability to relate to others is key to the mission

antidotes: take the time to analyze how people inside and outside the organization get and share information; figure out which things need to be written down and come up with alternative ways to document what is happening; work to recognize the contributions and skills that every person brings to the organization (for example, the ability to build relationships with those who are important to the organization's mission); make sure anything written can be clearly understood (avoid academic language, 'buzz' words, etc.)

only one right way
- the belief there is one right way to do things and once people are introduced to the right way, they will see the light and adopt it
- when they do not adapt or change, then something is wrong with them (the other, those not changing), not with us (those who 'know' the right way)
- similar to the missionary who does not see value in the culture of other communities, sees only value in their beliefs about what is good

antidotes: accept that there are many ways to get to the same goal; once the group has made a decision about which way will be taken, honor that decision and see what you and the organization will learn from taking that way, even and especially if it is not the way you would have chosen; work on developing the ability to notice when people do things differently and how those different ways might improve your approach; look for the tendency for a group or a person to keep pushing the same point over and over out of a belief that there is only one right way and then name it; when working with communities from a different culture than yours or your organization's, be clear that you have some learning to do about the communities' ways of doing; never assume that you or your organization know what's best for the community in isolation from meaningful relationships with that community

change*work* dismantling racism workbook
durham, nc . 919.490.4448 . temaokun@aol.com / jacksonville, fl . 904.241.0488 . kenneth_j_32250@yahoo.com

(15)

paternalism

- decision-making is clear to those with power and unclear to those without it
- those with power think they are capable of making decisions for and in the interests of those without power
- those with power often don't think it is important or necessary to understand the viewpoint or experience of those for whom they are making decisions
- those without power understand they do not have it and understand who does
- those without power do not really know how decisions get made and who makes what decisions, and yet they are completely familiar with the impact of those decisions on them

antidotes: make sure that everyone knows and understands who makes what decisions in the organization; make sure everyone knows and understands their level of responsibility and authority in the organization; include people who are affected by decisions in the decision-making

either/or thinking*

- things are either/or — good/bad, right/wrong, with us/against us
- closely linked to perfectionism in making it difficult to learn from mistakes or accommodate conflict
- no sense that things can be both/and
- results in trying to simplify complex things, for example believing that poverty is simply a result of lack of education
- creates conflict and increases sense of urgency, as people feel they have to make decisions to do either this or that, with no time or encouragement to consider alternatives, particularly those which may require more time or resources
- often used by those with a clear agenda or goal to push those who are still thinking or reflecting to make a choice between 'a' or 'b' without acknowledging a need for time and creativity to come up with more options

antidotes: notice when people use 'either/or' language and push to come up with more than two alternatives; notice when people are simplifying complex issues, particularly when the stakes seem high or an urgent decision needs to be made; slow it down and encourage people to do a deeper analysis; when people are faced with an urgent decision, take a break and give people some breathing room to think creatively; avoid making decisions under extreme pressure

power hoarding

- little, if any, value around sharing power
- power seen as limited, only so much to go around
- those with power feel threatened when anyone suggests changes in how things should be done in the organization, feel suggestions for change are a reflection on their leadership
- those with power don't see themselves as hoarding power or as feeling threatened
- those with power assume they have the best interests of the organization at heart and assume those wanting change are ill-informed (stupid), emotional, inexperienced

antidotes: include power sharing in your organization's values statement; discuss what good leadership looks like and make sure people understand that a good leader develops the power and skills of others; understand that change is inevitable and challenges to your leadership can be healthy and productive; make sure the organization is focused on the mission

change*work* dismantling racism workbook
durham, nc . 919.490.4448 . temaokun@aol.com / jacksonville, fl . 904.241.0488 . kenneth_j_32250@yahoo.com

16

fear of open conflict

- people in power are scared of expressed conflict and try to ignore it or run from it
- *when someone raises an issue that causes discomfort, the response is to blame the* person for raising the issue rather than to look at the issue which is actually causing the problem
- emphasis on being polite
- equating the raising of difficult issues with being impolite, rude, or out of line

antidotes: role play ways to handle conflict before conflict happens; distinguish between being polite and raising hard issues; don't require those who raise hard issues to raise them in 'acceptable' ways, especially if you are using the ways in which issues are raised as an excuse not to address those issues; once a conflict is resolved, take the opportunity to revisit it and see how it might have been handled differently

individualism*

- little experience or comfort working as part of a team
- people in organization believe they are responsible for solving problems alone
- accountability, if any, goes up and down, not sideways to peers or to those the organization is set up to serve
- desire for individual recognition and credit
- leads to isolation
- competition more highly valued than cooperation and where cooperation is valued, little time or resources devoted to developing skills in how to cooperate
- creates a lack of accountability, as the organization values those who can get things done on their own without needing supervision or guidance

antidotes: include teamwork as an important value in your values statement; make sure the organization is working towards shared goals and people understand how working together will improve performance; evaluate people's ability to work in a team as well as their ability to get the job done; make sure that credit is given to all those who participate in an effort, not just the leaders or most public person; make people accountable as a group rather than as individuals; create a culture where people bring problems to the group; use staff meetings as a place to solve problems, not just a place to report activities

i'm the only one

- connected to individualism, the belief that if something is going to get done right, 'I' have to do it
- little or no ability to delegate work to others

antidotes: evaluate people based on their ability to delegate to others; evaluate people based on their ability to work as part of a team to accomplish shared goals

progress is bigger, more*

- observed in how we define success (success is always bigger, more)
- progress is an organization which expands (adds staff, adds projects) or develops the ability to serve more people (regardless of how well they are serving them)
- gives no value, not even negative value, to its cost, for example, increased accountability to funders as the budget grows, ways in which those we serve may be exploited, excluded, or underserved as we focus on how many we are serving instead of quality of service or values created by the ways in which we serve

17

antidotes: create Seventh Generation thinking by asking how the actions of the group now will affect people seven generations from now; make sure that any cost/benefit *analysis includes all the costs, not just the financial ones, for example the cost in* morale, the cost in credibility, the cost in the use of resources; include process goals in your planning, for example make sure that your goals speak to how you want to do your work, not just what you want to do; ask those you work with and for to evaluate your performance

objectivity*

- the belief that there is such a thing as being objective or 'neutral'
- the belief that emotions are inherently destructive, irrational, and should not play a role in decision-making or group process
- invalidating people who show emotion
- requiring people to think in a linear (logical) fashion and ignoring or invalidating those who think in other ways
- impatience with any thinking that does not appear 'logical'

antidotes: realize that everybody has a world view and that everybody's world view affects the way they understand things; realize this means you too; push yourself to sit with discomfort when people are expressing themselves in ways which are not familiar to you; assume that everybody has a valid point and your job is to understand what that point is

right to comfort

- the belief that those with power have a right to emotional and psychological comfort (another aspect of valuing 'logic' over emotion)
- scapegoating those who cause discomfort
- equating individual acts of unfairness against white people with systemic racism which daily targets people of color
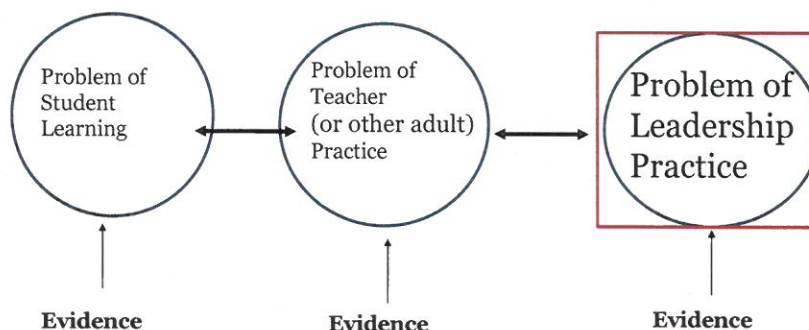
antidotes: understand that discomfort is at the root of all growth and learning; welcome it as much as you can; deepen your political analysis of racism and oppression so you have a strong understanding of how your personal experience and feelings fit into a larger picture; don't take everything personally

One of the purposes of listing characteristics of white supremacy culture is to point out how organizations which unconsciously use these characteristics as their norms and standards make it difficult, if not impossible, to open the door to other cultural norms and standards. As a result, many of our organizations, while saying we want to be multi-cultural, really only allow other people and cultures to come in if they adapt or conform to already existing cultural norms. Being able to identify and name the cultural norms and standards you want is a first step to making room for a truly multi-cultural organization.

Partial Bibliography:
*Notes from Changework Dismantling Racism workshops, various locations, 1997-present. Notes from People's Institute for Survival and Beyond Workshop, Oakland, CA, spring 1999. Notes from Challenging White Supremacy Workshop, San Francisco, CA, spring 1999. Beverly Daniel Tatum, **Why Are All the Black Kids Sitting Together in the Cafeteria?** NY: HarperCollins, 1997. Derrick Jensen, **A Language Older Than Words.** NY: Context Books, 2000. Paul Kivel, **Uprooting Racism.** PA: New Society Publishers, 1996. Anne Wilson Schaef, **Living in Process.** NY: Ballantine, 1998. For complete bibliography, see complete notebook for changework's Dismantling Racism process.*

changework dismantling racism workbook
durham, nc . 919.490.4448 . temaokun@aol.com / jacksonville, fl . 904.241.0488 . kenneth_j_32250@yahoo.com

18

Problem of Leadership Practice- Getting to the Core

PART 1

1st Card: Students – Name a specific group of students who are not yet succeeding at high levels **(problem of student learning)**. This group of students should be students who have been traditionally underserved and underperforming (language consistent with "success for all students"). At this moment, what is your best inference as to why these students are not yet succeeding that is in your schools control? What are you basing your inference on? How would you know when these specific students are succeeding? How would/could you measure it?

2nd Card: Teachers – Identify a group of teachers who are directly or indirectly impacting the students you identified on your student card. Based on what you know at this time about these teachers, what is your theory **(problem of teacher practice)** about how they are contributing to the students on your card not yet succeeding?

3rd Card: Me – How are you directly or indirectly contributing **(the problem of leadership practice)** to what is going on or not going on for the teacher's which is directly contributing to the present level of performance of the students you identified on your student card? " I am directly contributing to these students not yet succeeding because I am or am not . . . ?"

© Educate to Liberate Consulting

19

4th Card: Central Office–If you were to meet with your supervisor, how would you explain your Theory of Action and Problems of Practice? What would you need from them to help in your learning? How could you co-create tools to help you impact the teachers you have identified? What could/would that look like when you met with them over the course of the year?

5th Card: Race and Power (intro)- How do you understand the forces behind the inequities you see? What forces are perpetuating the disparities you seek to address? What barriers are in the way of achieving an equitable outcome? What will equity or racial equity in your outcome look like? How will you know you have made progress?

PART 2

- Extend 5th Card- Use "Questions You Can Ask" from the National Equity Project to unpack initial Problem of Leadership Practice identified through a power, race and White Supremacy lens.

Questions You Can Ask:

- How are people talking about the problem they are trying to solve? Is the conversation being had in a way that could lead to productive action?

- Who are the people affected by the current inequity being discussed and are they at the table?

- What are the specific disparities/inequities we are seeking to eliminate?

- How do we understand the forces behind the inequity we see? What forces are perpetuating the disparities we seek to address?

- What barriers are in the way of achieving an equitable outcome?

- What are the population and geographic targets for our effort? Specifically, for whom and where are we trying to make a difference?

- What will equity or racial equity in our OUTCOME look like? How will we KNOW we have made progress? When do we expect to see results? What is our timeframe?

- What are the potential UNINTENDED CONSEQUENCES of our proposed solutions/actions? Do the proposed solutions ignore or worsen existing disparities for the group in which we are focused?

- Who has power here? What is power based on here?

- How are relationships and power differentials affecting the truth that is told and constructed at any given moment?

- Where and how does each person locate himself or herself in a conversation?

- How are oppression, internalized oppression and transferred oppression playing out right here, right now? (In this school, in this group, in this organization, in this district?) What will I do about it?

- How safe is it here for different people to share their truth?

- Does the truth telling connect to shared purposes and commitments for action?

- How can I build the alliances necessary here to move forward?

- How is leadership constructed here? What forms does it take? Who is missing? What can we do to make room for different cultural constructions of leadership?

- How do I understand my practice as an antiracist, anti-bias educator given how I am different or the same as my colleagues? Given how I am different or the same as the people I am serving?

- How can I build my practice as a leader for equity starting with who I am and what I bring because of who I am?

R.A.C.E. through Dignity
(Radical Accountability for Creating Equity)

UBUNTU
research & evaluation, LLC

The Dignity Framework

Dignity is the relationship between how you value yourself and how your community values you. A person's sense of dignity is understood through a network of individual, interpersonal, institutional, organizational and societal experiences. Lived experiences either affirm or negate one's sense of dignity. Within experiences, dignity is about a) the recognition of one's identity b) one's ability to obtain merit, respect, access and relationships; and c) the acknowledgement of one's potential to pursue human excellence. Our job as youth workers is to RESPECT, PROTECT and FULFILL a sense of dignity for young people and their families.

Dignity is reciprocal self-worth shared between an individual and society. Every human being should understand themselves to be worthy because the people around them are worthy. Conversely, everyone should be treated with a sense of worthiness because each person sees themselves as worthy.

Elements of Dignity

- Self-determination.
  - To control one's own life and livelihood, to define the world in our one's own words, images, and interests and to decide for oneself and their own communities
- Nobility.
  - To acknowledge everyone, including ourselves, as worthy of the highest honor and respect
- Humanity.
  - To validate inherent value in one another through the shared human experience
- Identity.
  - To see people for who they are, as they are and to recognize and appreciate all aspects of a person's identity including but not limited to race, religion, gender, sexuality, class or ability
- Merit.
  - To earn recognition, status, and all associated benefits for one's skills, talents and efforts
- Access.
  - To have all basic needs met according to the espoused values of the community.
- Relationships.
  - To exist in community with others, free from forced isolation and to protect each person's relationships
- Excellence.
  - To support everyone's pursuit to achieve human excellence

Identity	Merit	Access	Relationships	Excellence

INTRINSIC HUMAN DIGNITY

DIGNITY

SELF-DETERMINATION

NOBILITY

HUMANITY

RELATIONSHIPS

IDENTITY

EXCELLENCE

ACCESS

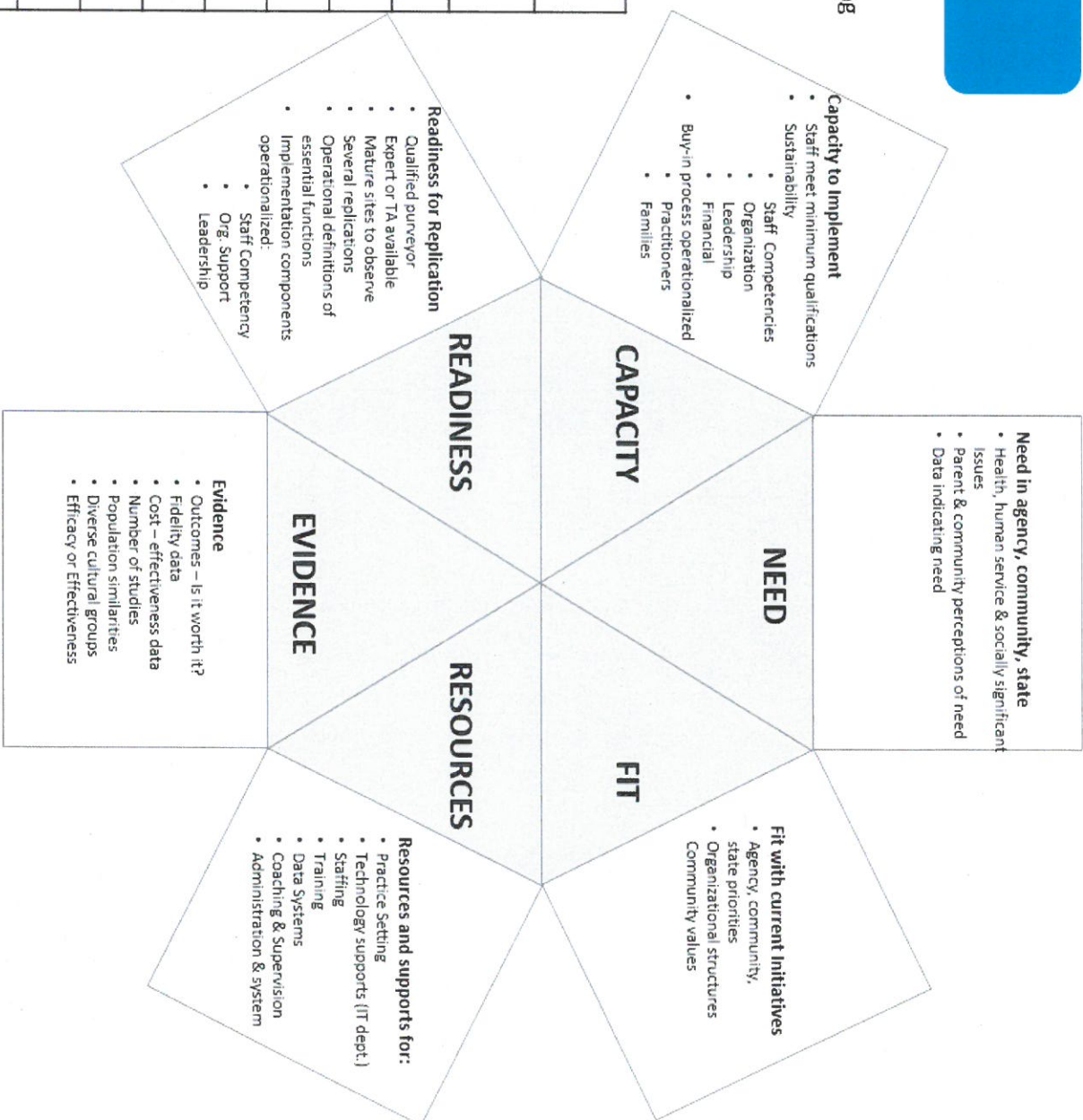MERIT
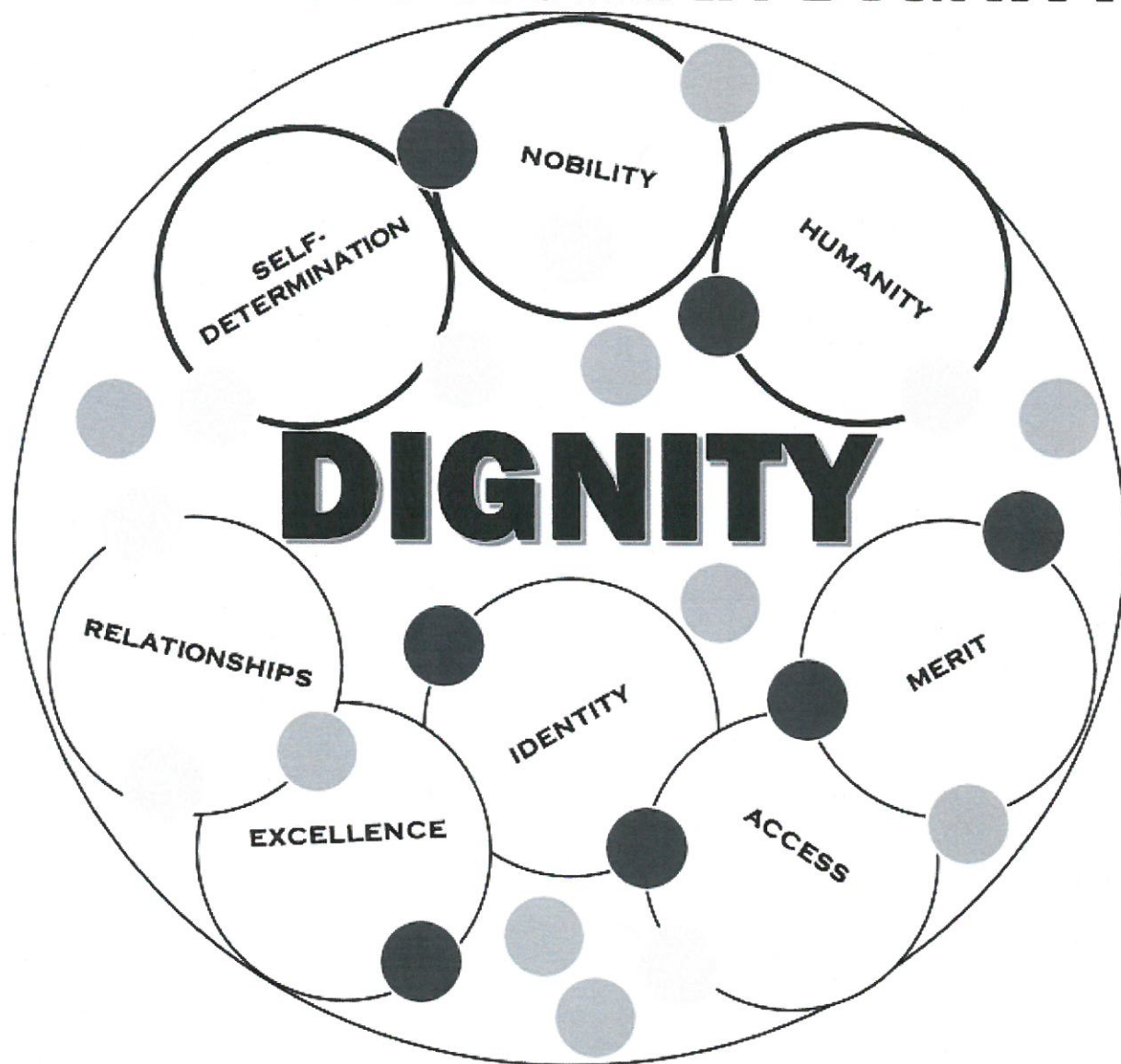
NON-INTRINSIC HUMAN DIGNITY

25

The Hexagon Tool
Exploring Context

The Hexagon Tool can be used as a planning tool to evaluate evidence-based programs and practices during the Exploration Stage of Implementation.

See the Active Implementation Hub Resource Library
http://implementation.fpg.unc.edu

5 Point Rating Scale:
High = 5; Medium = 3; Low = 1.
Midpoints can be used and scored as a 2 or 4.

EBP:

	High	Med	Low
Need			
Fit			
Evidence			
Resource Availability			
Readiness for Replication			
Capacity to Implement		.	
Total Score			

Need in agency, community, state
- Health, human service & socially significant issues
- Parent & community perceptions of need
- Data indicating need

Capacity to Implement
- Staff meet minimum qualifications
- Sustainability
  - Staff Competencies
  - Organization
  - Leadership
  - Financial
- Buy-in process operationalized
  - Practitioners
  - Families

Readiness for Replication
- Qualified purveyor
- Expert or TA available
- Mature sites to observe
- Several replications
- Operational definitions of essential functions
- Implementation components operationalized:
  - Staff Competency
  - Org. Support
  - Leadership

Evidence
- Outcomes – Is it worth it?
- Fidelity data
- Cost – effectiveness data
- Number of studies
- Population similarities
- Diverse cultural groups
- Efficacy or Effectiveness

Fit with current Initiatives
- Agency, community, state priorities
- Organizational structures
- Community values

Resources and supports for:
- Practice Setting
- Technology supports (IT dept.)
- Staffing
- Training
- Data Systems
- Coaching & Supervision
- Administration & system

CAPACITY

READINESS

EVIDENCE

NEED

FIT

RESOURCES

Youth Development Executives
of King County

RACIAL EQUITY MULTI-LEVEL, PRACTICE TO POLICY TOOL

PURPOSE	INDIVIDUAL (Myself)	PROGRAM (How we engage and serve our participants and community)	INSTITUTION/ORG (Governance, Policies, Practices)	CROSS-ORGANIZATION (Collaborative Practices, Commitments, etc.)
BUILDING KNOWLEDGE: *Understanding the historical and present context of racism in our country, communities and institutions.*	I attend trainings and other learning opportunities (book clubs, discussion groups)	The programs and products we offer reflect understanding of the history and current realities of race and racism.	The organization or institution supports training for all staff to build knowledge and awareness.	We partner with other organizations to learn together.
SELF-AWARENESS & REFLECTION: *Exploration of my own and our collective privilege and oppression and our impact on others.*	I engage in self-awareness and reflective activities (caucusing, affinity groups, peacemaking circles, journaling)	We offer activities, trainings or broader community opportunities that create opportunities for ongoing self-awareness, reflection.	The organization engages in ongoing reflection/self-assessment of its RE "work"; feedback loops support continual growth.	Collaborations that we enter into include intentional reflection on RE issues.
COMMITMENT: *Expressing dedication to dismantling racism at the individual, institutional & structural levels.*	I show up. I speak up. (participating in community, setting personal goals related to equity, speaking up)	We offer culturally competent / culturally responsive programming and strive to demonstrate our commitment to this work.	Organizational Policies & Procedures (hiring, onboarding, supervision, governance structures) reflect RE Commitment. Leadership is committed to this work.	MOUs and other contracts, including key partnerships, include commitment to Racial Equity. We use a RE lens to make decisions about funding and programming.
ACTIONS & BEHAVIOR: *The actual behavior and impact of individuals and organizations.*	I own my impact. I strive to be culturally responsive and practice anti-racism in my relationships and work. I practice self-care.	We strive for productive dialogue about race and racism. We engage the community in program planning and evaluation.	Policies have Racial Equity focus and are implemented appropriately. Feedback loops are used to continually assess organizational impact.	We hold each other accountable through regular check-ins and relationships across the organizations.

Youth Development Executives
of King County

RACIAL EQUITY MULTI-LEVEL, PRACTICE TO POLICY TOOL

PURPOSE	INDIVIDUAL (Myself)	PROGRAM (How we engage and serve our participants and community)	INSTITUTION/ORG (Governance, Policies, Practices)	CROSS-ORGANIZATION (Collaborative Practices, Commitments, etc.)
BUILDING KNOWLEDGE: *Understanding of the historical and present context of racism in our country, communities and institutions.*				
SELF-AWARENESS & REFLECTION: *Exploration of my own and our collective privilege and oppression and our impact on others.*				
COMMITMENT: *Expressing dedication to dismantling racism at the individual, institutional & structural levels.*				
ACTIONS & BEHAVIOR: *The actual behavior and impact of individuals and organizations.*				

Confrontation Model

PREPARATION

(Steps 1-7 are your opening statement and **should be no longer than 60 seconds**.)

1.   Name the issue
"I want to talk with you about the effect _____ is having on_____."

2.   Select a specific example that illustrates the behavior or situation you want to change.
"For example, _____."

3.   Describe your emotion around the issue.
"I feel _____."

4.   Clarify why this is important -- What is at stake to gain or lose for you, for others, for the team, or for the organization.
"From my perspective the stakes are high. _____ is at stake. And most importantly, _____ is at stake."

5.   Identify your contribution(s) to this problem.
*"I recognize my fingerprints. I have/may have _____.
For this, I apologize."*

6.   Indicate your wish to resolve this issue.
"I want to resolve this with you (restate the issue)"

7.   Invite your partner to respond.
"I sincerely want to understand your perspective. Talk to me."

INTERACTION

8.   Inquire into your partner's views. Use paraphrasing and perception check. ("Let me make sure I understand.") Dig for full understanding: don't be satisfied on the surface. Make sure your partner knows that you fully understand and acknowledge his position and interests.

29

RESOLUTION

9. What was learned? Where are we now? What is needed for resolution? What was left unsaid that needs saying? What is our new understanding? How can we move forward from here, given this new understanding?

10. Make a new agreement and have a method to hold each other accountable for it.

From: Scott, S. (2002) *Fierce Conversations*. Viking Penguin, New York, NY