

**Minicozzi, Mary**

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**From:** Towle, Wendy <TowleW@TESD.NET> on behalf of lversalles@couragousconversation.com  
**Sent:** Wednesday, January 27, 2021 12:30 PM  
**To:** McLuckie, Jennifer  
**Subject:** FW: Invitation: T/E E-Teams / LV @ Wed Feb 3, 2021 12:30pm - 3pm (CST) (towlew@tesd.net)  
**Attachments:** attachment.ics; invite.ics

**This message was sent from outside the Tredyffrin/Easttown School District.**

Jennifer – this would need to be sent to all E-team members and I am not sure how to do that.

Wendy Towle, Ed.D  
Director of Curriculum, Instruction, Staff Development and Planning  
Tredyffrin Easttown School District  
610-240-1903



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**From:** lversalles@couragousconversation.com <lversalles@couragousconversation.com>  
**Date:** Wednesday, January 27, 2021 at 11:15 AM  
**To:** Towle, Wendy <TowleW@TESD.NET>  
**Subject:** Invitation: T/E E-Teams / LV @ Wed Feb 3, 2021 12:30pm - 3pm (CST) (towlew@tesd.net)

**This message was sent from outside the Tredyffrin/Easttown School District.**

You have been invited to the following event.

**T/E E-Teams / LV**

**When** Wed Feb 3, 2021 12:30pm – 3pm Central Time - Chicago  
**Where** <https://couragousconversation.zoom.us/j/98395424167> ([map](#))  
**Calendar** towlew@tesd.net  
**Who**

- lversalles@couragousconversation.com - organizer
- mnarasaki@couragousconversation.com - creator
- towlew@tesd.net

**[more details »](#)**

Luis Versalles is inviting you to a scheduled Zoom meeting.

Topic: Tredyffrin/Easttown: E-Teams  
Time: Feb 3, 2021 10:30 AM Pacific Time (US and Canada)

Join Zoom Meeting

<https://courageousconversation.zoom.us/j/98395424167>

Meeting ID: 983 9542 4167

One tap mobile

+16699006833,,98395424167# US (San Jose)

+13462487799,,98395424167# US (Houston)

Dial by your location

+1 669 900 6833 US (San Jose)

+1 346 248 7799 US (Houston)

+1 253 215 8782 US (Tacoma)

+1 929 436 2866 US (New York)

+1 301 715 8592 US (Washington DC)

+1 312 626 6799 US (Chicago)

Meeting ID: 983 9542 4167

Find your local number: <https://courageousconversation.zoom.us/u/adOclRernz>

Going (towlew@tesd.net)? **Yes - Maybe - No** [more options »](#)

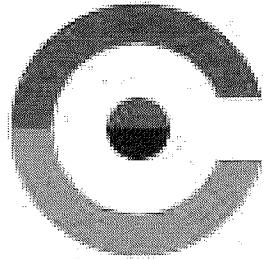
Invitation from [Google Calendar](#)

You are receiving this courtesy email at the account towlew@tesd.net because you are an attendee of this event.

To stop receiving future updates for this event, decline this event. Alternatively you can sign up for a Google account at <https://calendar.google.com/calendar/> and control your notification settings for your entire calendar.

Forwarding this invitation could allow any recipient to send a response to the organizer and be added to the guest list, or invite others regardless of their own invitation status, or to modify your RSVP. [Learn More](#).

PACIFIC EDUCATIONAL GROUP PRESENTS



# COURAGEOUS CONVERSATION

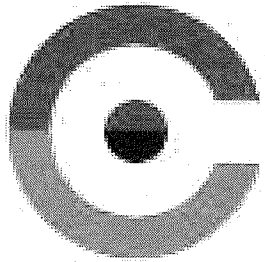
E-TEAMS SEMINAR #2: USING CRITICAL  
RACE THEORY TO TRANSFORM LEADERSHIP  
AND DISTRICT

FEBRUARY 3<sup>RD</sup>, 2021  
LUIS VERSALLES, FACILITATOR

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PACIFIC EDUCATIONAL GROUP PRESENTS



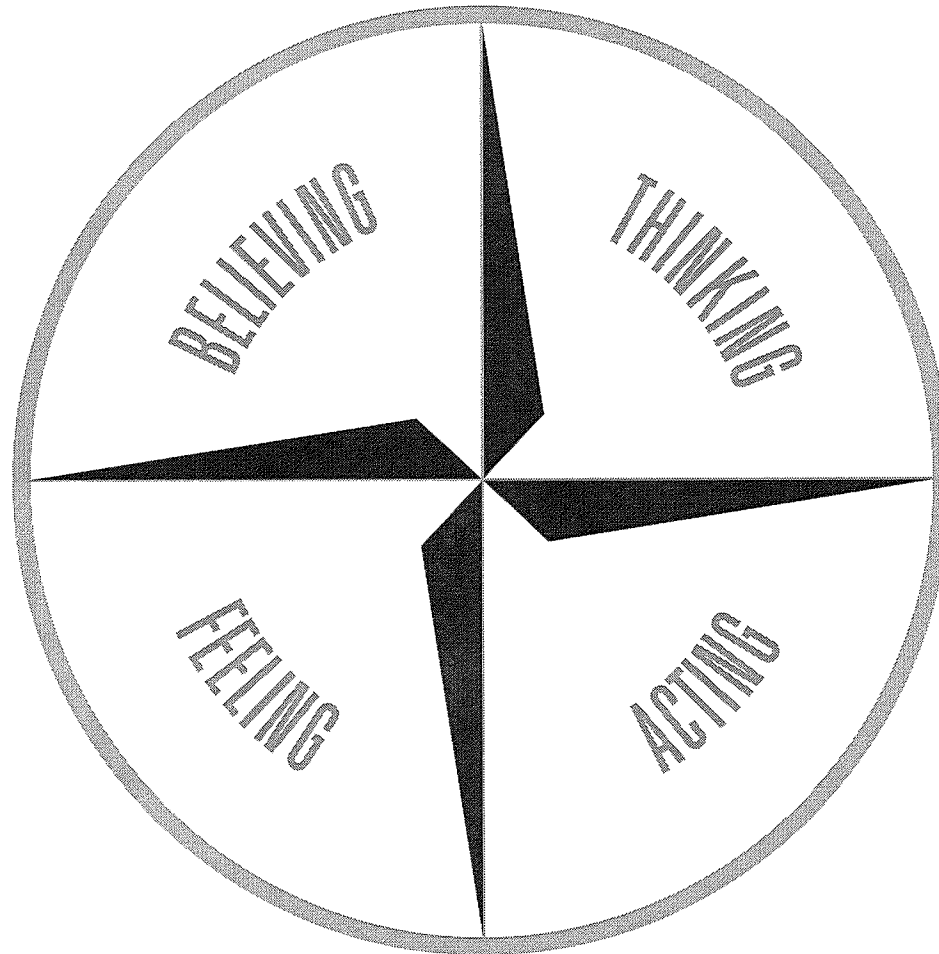
# COURAGEOUS CONVERSATION

**E-TEAMS SEMINAR #2: USING CRITICAL  
RACE THEORY TO TRANSFORM LEADERSHIP  
AND DISTRICT**

**FEBRUARY 3<sup>RD</sup>, 2021  
LUIS VERSALLES, FACILITATOR**

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# COURAGEOUS CONVERSATION COMPASS



**E-TEAMS**

***THE EQUITY LEADERSHIP TEAM***

**Anti-Racist School Leaders, led by the principal, who design and deliver professional development activities which shift the culture of the school toward embracing school-wide equity transformation.**

- Practice Courageous Conversations
- Analyze Achievement Data
- School Improvement Planning
- Create Vision and Establish Goals
- Staff Meeting Facilitation
- Faculty/Staff Study Group Facilitation
- Literature Circle Facilitation
- Parent/Student Focus Group Facilitation
- Equity Walk-Through Participation
- Develop Equity "Local" Team
- Provide Mutual Support and Appreciation

**"C.A.R.E. Teams"**

***THE COLLABORATIVE ACTION RESEARCH FOR EQUITY TEAM***

**Anti-Racist Teacher Leaders who participate in collaborative action research to discover, develop, document, deliver and disseminate culturally responsive teaching and learning strategies.**

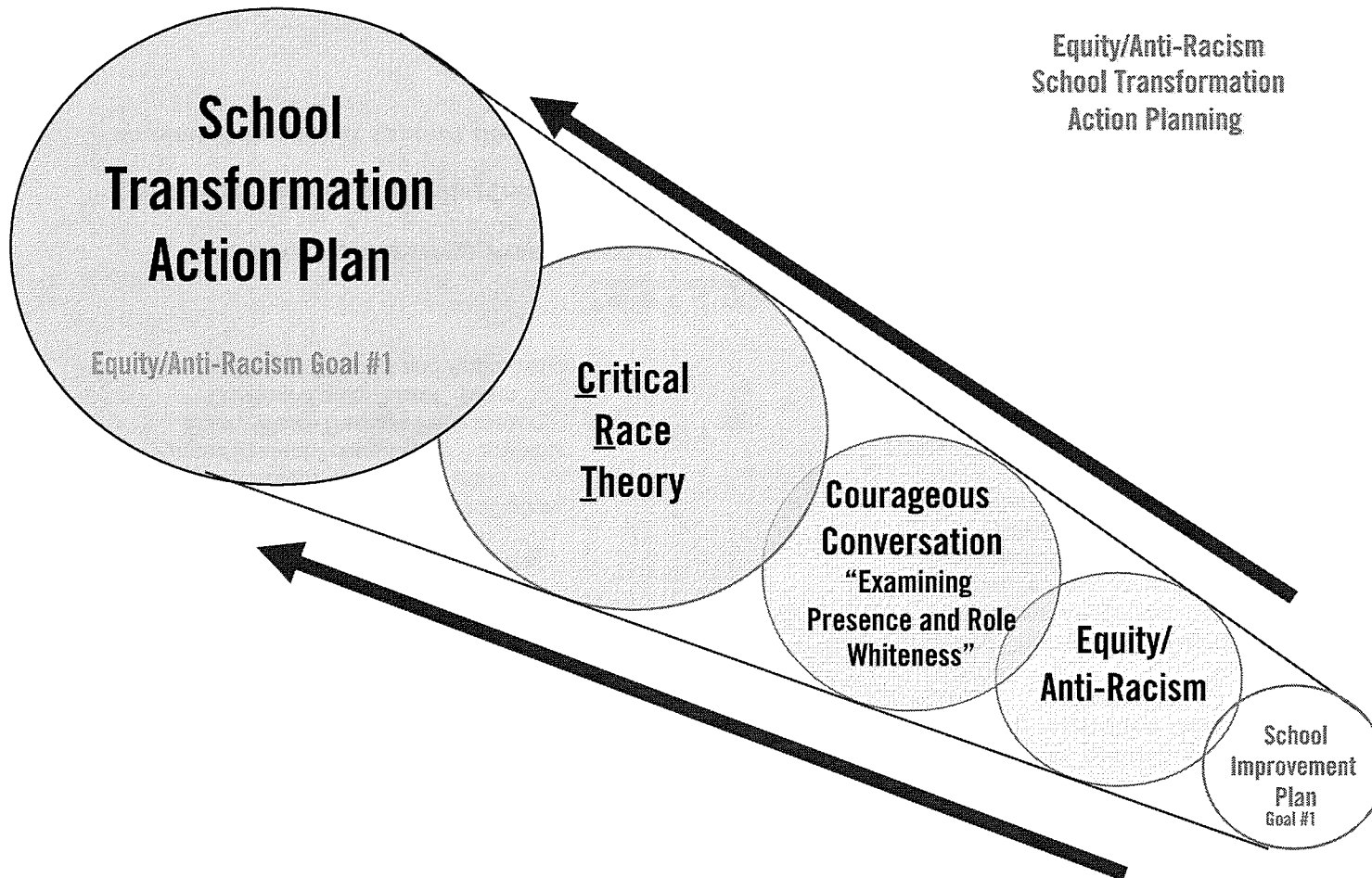
- Practice Courageous Conversations
- Instructional Leadership Support
- Analyze Achievement Data
- Backwards Mapping (Standards)
- Authentic Assessment
- Differentiated Instruction
- Motivation
- Cultural Proficient/Anti-Racist Instruction
- Collaboration and Collegiality
- Multicultural Curriculum Development
- Inquiry-Based/Reflective Practice
- Continuous Improvement

**"P.A.S.S. Teams"**

***THE PARTNERSHIPS FOR ACADEMICALLY SUCCESSFUL STUDENTS TEAM***

**Anti-Racist School and Family/Community Leaders who collaborate in order to cultivate and share resources and understandings that support the improved achievement of African American and Latino students.**

- Practice Courageous Conversations
- Analyze Achievement Data
- Develop Familiarity with Federal/State and District Policies
- Facilitate Forums, Focus Groups and Action Research
- Engagement and Motivation
- Collaboration and Collegiality



Equity/Anti-Racism  
School Transformation  
Action Planning

**School  
Transformation  
Action Plan**

Equity/Anti-Racism Goal #1

**Critical  
Race  
Theory**

**Courageous  
Conversation  
“Examining  
Presence and Role  
Whiteness”**

**Equity/  
Anti-Racism**

**School  
Improvement  
Plan  
Goal #1**



## **Critical Race Theory (CRT)**

The Civil Rights Movement of the 1960's prompted heightened focus on race, race relations and racism in the United States of America as well as around the world...

During this time, Harvard legal scholars, Derrick Bell, Alan Freeman and Richard Delgado, as well as other prominent intellectual figures (Mari Matsuda, Angela Harris, Margaret Montoya, Neil Gotanda, Eric Yamamoto, Robert Williams) questioned the assumption that ours is a "color-blind", race neutral system of justice. Their work was initially introduced as "Critical Legal Studies."

### **Critical Race Theory (CRT) in Public K–12 Education**

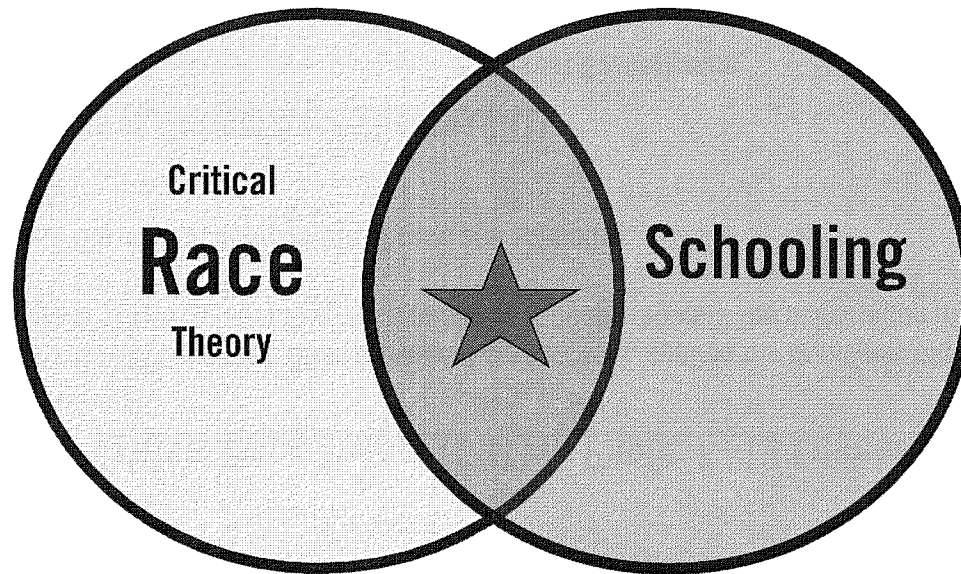
By the late 1970's, Gloria Ladson-Billings and other prominent researchers, applied the principles of (CLS) to the field of education, suggesting that the process of schooling is neither race neutral nor "color-blind." The culmination of their work provided 5 Tenets of Critical Race

Theory to better understand the critical intersection of race and schooling.

#### **5 Tenets of Critical Race Theory (CRT)**

- Counter-Storytelling
- Interest Convergence
- The Permanence of Racism
- Critique of Liberalism
- Whiteness as Property

# WHAT ARE THE APPARENT INTERSECTIONS?



**Which intersections will be most difficult for your school to negotiate? Why?**

## Literature Circle

### “Rx for Racism: Imperatives for America’s Schools”

#### Small Group Discussion Prompts:

What is the authors’ point of view and why is the title of the essay, “Rx for Racism: Imperatives for America’s Schools”

Which part of the article resonates most with you? Why?

On page \_\_\_\_, column \_\_\_\_, paragraph \_\_\_\_, the authors describe students of color as “universal strangers.” What thoughts do you have about this description? How might this phenomenon affect teachers, administrators and parents of color as well?

#### Reflection Prompt:

How would you describe your personal participation in the small group discussion? How might you have enhanced your participation?

#### Fishbowl Prompt

What was the quality of conversation in terms of full participation, personalization and clarity in understanding multiple perspectives?

#### Full Group Prompt:

What equity/anti-racism leadership roles and responsibilities does the article suggest?

How would you feel about engaging your staff in the “RX for Racism” discussion? What, if any, support, resources would you need?

## Literature Circle

### “The Canary in the Mine”

#### Small Group Discussion Prompts:

What is the author’s point of view and why is the title of the essay, “The Canary in the Mine”?

Which part of the article resonates most with you? Why?

On page \_\_\_\_, paragraph \_\_\_\_, the author explores the relationship of “effort and reward” and how this notion differs for “voluntary” versus “involuntary” minorities. What thoughts do you have about this theory?

#### Reflection Prompt:

How would you describe your personal participation in the small group discussion? How might you have enhanced your participation?

#### Fishbowl Prompt

What was the quality of conversation in terms of full participation, personalization and clarity in understanding multiple perspectives?

#### Full Group Prompt:

What equity/anti-racism leadership roles and responsibilities does the article suggest?

How would you feel about engaging your staff in the “Canary” discussion? What, if any, support, resources would you need?

## Critical Race Theory (CRT)

What, When, Why?

CRT Theme	<u>Theoretically</u> What does the tenet mean in layman's terms?	<u>Personally</u> Condition #1: CRT In My life?	<u>Professionally/ Organizationally</u> Application of the tenet by leaders
a) Counter-Storytelling			
b) The Permanence of Racism			

## Critical Race Theory (CRT)

CRT Theme	<u>Theoretically</u> What does the tenet mean in layman's terms?	<u>Personally</u> Condition #1: CRT In My life?	<u>Professionally/ Organizationally</u> Application of the tenet by leaders
c) Whiteness as Property			
d) Interest Convergence			
e) Critique of Liberalism			

## Taking Stock in Racial Equity Transformation in Your School

<u>What is going well...</u>	<u>What is not working out...</u>
<u>What we discovered...</u>	<u>What we need to know/do next...</u>

## “What’s On Your Mind?”

<p><u>What did I learn today that will help me as an Equity Leader in this district?</u></p>	<p><u>What Challenged Me and My Learning Today and Why?</u></p>
<p><u>Structure and Support: What Are My Needs?</u></p>	<p><u>What Will I Do Next To Deepen and Accelerate My Own Learning to develop the requisite knowledge, will, skill and capacity to be an effective leader for racial equity?</u></p>



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## Rx for Racism: Imperatives for America's Schools

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*If Americans are to embrace diversity, the conscious and unconscious expressions of racism within our society must be identified and done away with, Messrs. Pine and Hilliard maintain. For recommendations on how to accomplish this enormous task, read on.*

.....  
BY GERALD J. PINE AND ASA G. HILLIARD III

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EVERY TIME we are almost convinced that the nation is rising above the muck of racism, there come reminders of how little headway we have made - even at eliminating the most vulgar and conspicuous manifestations of the disease. Blatant, crude, egregious, and overt racism has come out of the closet again and into our schools. Documented accounts of public slurs, threats, racist slogans, physical assaults, and racial conflicts now ring disturbingly from schools in every region of the country.<sup>1</sup> Schools, which ought to be a civilizing influence in our society, seem instead to be incubators of racial intolerance. Racism, prejudice, and discrimination are shamefully sabotaging our nation's efforts to provide a high-quality education for all children.

**Many American children  
are affected by  
institutional racism.  
Education is their  
best hope.**

The problem of racism demands the attention of all educators. As American society rapidly grows more diverse, we must give top priority to insuring that all students receive their birthright of educational equity. Unfortunately, although America is a multicultural society, "it is not yet a pluralistic society - a place where all racial and cultural groups share equal access to opportunities for quality lives and power over their own lives."<sup>2</sup> To achieve pluralism, racism must be abolished, and the mission of public education must be fully achieved. That mission

is to provide all students with a high-quality education that will enable them to function successfully in an interdependent, multiethnic, multicultural, and rapidly changing world. The magnitude of the task is so great that it constitutes the most significant challenge to America's system of education.

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### VALUING DIVERSITY

Octavio Paz reminds us that "life is plurality, death is uniformity. Every view that becomes extinct, every culture that disappears, diminishes a possibility of life."<sup>3</sup> When education takes place, every individual - teacher, student, or administrator - brings his or her cultural background to that process. Unless we educators learn to prize and value differences and to view them as resources for learning, neither whites nor minority groups will experience the teaching and learning situations best suited to prepare them to live effectively in a world whose population is characterized by diversity.

Many American children are affected by institutional racism. Education is their best hope for breaking racism's chains. Yet, although such issues as equal opportunity, desegregation, and inequities in educational achievement have received considerable attention in recent years, very few schools have developed deliberate and systematic programs to reduce prejudice. The prevailing attitude seems to be that society has done away with the problem of racism through legislative action and

special programs.<sup>4</sup> But continuing instances of overt racism belie this notion, and institutionalized manifestations of racism – less blatant and thus more insidious – continue to stunt the aspirations and talents of minority children and distort the views and psyches of white children.

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## EDUCATIONAL INEQUITY

Despite the grave importance of educational equity in our changing society, low-income minority groups have lost ground and are in imminent danger of losing a great deal more. As Asa Hilliard has pointed out elsewhere:

It should not require proof here that the educational outcomes are vastly different for different racial, language, economic, and gender groups in this nation. Look at dropouts, suspensions, and expulsions; look at academic achievement indices of any kind. Look at the cultural retardation of all our high school graduates, minority or majority... But most especially look at the ignorance of and alienation from their natal culture experienced by the millions of children who are on the bottom economically, socially, and politically.

It should also require little proof here that the process of education is vastly different for different racial, language, economic, and gender groups in the nation. Look at the scandalously disproportionate placement of students in special education categories, where low-level demands cause them to miss exposure to higher levels of educational activity. Look at the meager attempts nationally to pluralize the standard European-centered curriculum so that it conforms to the truth of all human experience, rather than reflecting a glorification of the narrow, parochial cultural experience of dominant groups.<sup>5</sup>

These inequities reflect the persistence of racism and bigotry in the general culture. If we have learned anything at all in the last few years, surely it is how difficult and grievous a struggle human beings have in dealing with racial differences. The effort to learn to treat one another as members of the same human family grinds on. Those who discriminate and those

who tolerate discrimination are graduates of our schools. We have had our chance to teach lessons about equity and to make them a priority, but it appears that we have failed. Why? Thomas Arciniega's analysis seems to be as relevant today as it was in 1977:

Public education has successfully shifted the blame for the failure of schools to meet the needs of minorities onto the shoulders of the clients they purport to serve. They have pulled off the perfect crime, for they can never be truly held accountable, since the reasons for failure in school are said to be the fault of poor homes, cultural handicaps, linguistic deficiencies, and deprived neighborhoods. The fact that schools are geared primarily to serve monolingual, white, middle-class, and Anglo citizens is never questioned.<sup>6</sup>

How will we meet the challenge of providing a high-quality education for all students in a culturally diverse society? Do we educators know how to develop healthy, prejudice-free attitudes in all our students? Can we be sure that educational practice will reflect a commitment to educational equity so that all Americans can achieve what we now falsely believe only the elite can attain?

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## UNDERSTANDING RACISM

In order for Americans to embrace diversity, the conscious and unconscious expressions of racism within our society must be identified and done away with. The first step is to develop an understanding of the history and nature of racism and its relationship to prejudice and discrimination. *Prejudice* consists of unjustifiable negative feelings and beliefs about a racial or ethnic group and its members. It is characterized by preconceived opinions, judgments, or feelings that lack any foundation or substance. *Discrimination* consists of unjustifiable negative behavior toward a racial or ethnic group and its members. It expresses itself in distinctions and decisions made on the basis of prejudice. *Racism* describes the combination of individual prejudice and individual discrimination, on the one hand, and institutional policies and

practices, on the other, that result in the unjustified negative treatment and subordination of members of a racial or ethnic group. By convention, the term *racism* has been reserved to describe the mistreatment of members of racial and ethnic groups that have experienced a history of discrimination.<sup>7</sup> *Prejudice, discrimination, and racism do not require intention.*

Racism can be thought of as a sick belief system.<sup>8</sup> A "healthy" belief system reflects a good match between the real world and the ideal world. A sick belief system reflects a poor match. Colonization, motivated by greed and a lust for power, depended on creating a sick belief system for both the colonizer and the colonized in order to support colonial expansion. Therefore, the concept of race was invented (conceptually separating Europeans from the people to be dominated), and racism emerged.<sup>9</sup>

Racism is a mental illness characterized by perceptual distortion, a denial of reality, delusions of grandeur (belief in white supremacy), the projection of blame (on the victim), and phobic reactions to differences. A colonizer may be racist, but a victim cannot be so. A victim may become pro-racist, however, which means that he or she identifies with the aggressor and initiates many racist behaviors. To make racism work it is necessary to destroy the victim's identity and to claim superiority for the oppressor. Colonizers accomplished this aim by destroying the history and the culture of their victims and rewriting history to assert their own claim to superiority.<sup>10</sup>

The concept of race is an evil ideological and political tool used to exploit and subordinate people of color. It has no scientific validity that would justify its use in categorizing people. Yet bigotry, prejudice, and discrimination based on the concept of race remain powerful parts of our nation's psyche and behavior. For example, a recent national survey of high school biology teachers conducted by researchers from the University of Texas at Arlington revealed that one in four respondents (the majority of whom were white males) agreed with the statement: "Some races of people are more intelligent than others."<sup>11</sup> Unquestionably, racism is one of the most stubborn diseases afflicting this society.

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## MONOCULTURAL SCHOOLS

Historically, every academic discipline - psychology, biology, geography, religion, philosophy, anthropology, literature, history - has been used to justify colonialism and racism. Under colonialism, information is rigidly controlled in several ways: it can be destroyed, distorted, fabricated, suppressed, or selectively emphasized. Those in power can also limit the access of others to information or present it in a manner designed to confuse the recipients.<sup>12</sup>

### **Schools have been dominated too long by the attitudes, beliefs, and value system of one race and class of people.**

Through the omission of information, America's schools have become monocultural environments. They dispense a curriculum centered on western civilization that encapsulates only narrowly the truth, reality, and breadth of human experience. This curriculum reinforces institutional racism by excluding from discourse and from the ethos of the school and the classroom the intellectual thought, scholarship, history, culture, contributions, and experience of minority groups.<sup>13</sup> Schools have become sites for producing and making acceptable myths and ideologies that systematically disorganize and neutralize the cultural identities of minorities.<sup>14</sup> Consequently, schools - where the hearts and minds of children are shaped and controlled - have been dominated for far too long by the attitudes, the beliefs, and the value system of one race and class of people. This is not a politically, socially, morally, or economically justifiable situation in a democratic, multicultural society.

Because the U.S. system of education is built so solidly on a monocultural, Euro-American world view, it tends to benefit white students, whose cultural patterns and styles are more attuned to this world view. As white students progress through the education system and move into the world of work, the development of their cognitive styles and their

learning styles is linear and self-reinforcing. Seldom, if ever, are they required to be bicultural, bilingual, or bicognitive.

For children of color, being bicultural is not a free choice but a prerequisite for success in the education system and for eventual success in the society at large. Non-white children are generally expected to be bicultural, bilingual, and bicognitive; to measure their performance against a Euro-American yardstick; and to maintain the psychic energy necessary to sustain this orientation. At the same time, they are castigated whenever they attempt to express and validate their indigenous cultural and cognitive styles.<sup>15</sup>

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### THE CONSEQUENCES OF RACISM

The consequences of institutional racism and a monocultural education are pervasive and profound. White students tend glibly to accept the idea of equality and multiculturalism or of the superior position of their group in society without speculation or insightful analysis. They become oblivious to all but the most blatant acts of racism or ethnic discrimination and often re-label such acts as something else. They seldom give serious thought to cultural, ethnic, or racial differences or to their meaning for and influence on individuals and groups. They are subliminally socialized, enculturated, and oriented to believe that the western experience, culture, and world view are superior and dominant.<sup>16</sup>

### **Solving the problem of racism must be regarded by educators as a moral imperative.**

Students of color, by contrast, experience conceptual separation from their roots; they are compelled to examine their own experiences and history through the assumptions, paradigms, constructs, and language of other people; they lose their cultural identity; and they find it difficult to develop a sense of affiliation and connection to a school. They become "universal strangers" -

disaffected and alienated - and all too many eventually drop out of school.<sup>17</sup>

It is shameful that, more than a quarter of a century after the passage of major civil rights legislation, black children who are handed drawings of a black child and a white child will favor the white child when they are asked which child is beautiful, which child is ugly, which child is smart, which child is dumb.<sup>18</sup> Clearly, racism attacks a black child's very sense of self. Solving the problem of racism is America's unfinished agenda, and it must be regarded by educators as a moral imperative.

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### THE ROLE OF EDUCATION IN COMBATING RACISM

How can we mobilize the education system to rescue the perishable spirit and the talent of minority children? How can education reduce and eliminate the effects of institutional racism and a monoethnic curriculum? We educators can address the problems of racism and educational equity by confronting and challenging racism, increasing the pool of minority teachers, developing and implementing a multicultural curriculum, improving pedagogical practices, elevating the self-esteem of all children, and teaching character development.

*Confronting and challenging racism.* Benign neglect has allowed the momentum of institutional racism to accelerate to the point of overt expressions involving totally unacceptable behaviors and actions. School policies that assert unequivocally that racism is unacceptable, will not be tolerated, and will lead to appropriate sanctions clearly establish the context for active intervention programs to counter racism. For example, in Ferndale, Michigan, the school board has developed a Human Dignity Policy that succinctly states:

The Board of Education, recognizing that we are a multiracial, multiethnic school district, believes it is part of our mission to provide a positive harmonious environment in which respect for the diverse makeup of the school community is promoted. A major aim of education in

the Ferndale School District is the development of a reasoned commitment to the core values of a democratic society.

In accordance with this aim, the school district will not tolerate behavior by students or staff which insults, degrades, or stereotypes any race, gender, handicap, physical condition, ethnic group, or religion.

Appropriate consequences for offending this policy will be specified in the student code of conduct of each building. Staff members offending this policy will be disciplined in accordance with provisions of the appropriate employee master agreement with the School Board.<sup>19</sup>

Such a policy leaves no doubt about the determination of a school district to address racism.

To augment clearly stated policies, intervention programs must be established to challenge prejudice, discrimination, and racism. The study of the history, purposes, and dynamics of racism must be recognized as a valid endeavor. An examination of stereotyping in the media, in textbooks, and in the popular culture ought to be included in the curriculum. Every controversial issue associated with racism needs to be studied, discussed, debated, and critically confronted.

Racism cuts deep into the psyche. Discussions and debates about racism create anxiety and conflict, which are handled differently by different cultural groups. For example, whites tend to fear open discussion of racial problems because they believe that such discussions will stir up hard feelings and old hatreds. Whites tend to believe that heated arguments about racism lead to divisiveness, loss of control, bitter conflict, and even violence.

Blacks, on the other hand, believe that discussion and debate about racism help to push racial problems to the surface - and, perhaps, force society to deal with them. As Thomas Kochman has noted, "Blacks believe that differences can only be worked out by engaging in struggle, even if the arguments resulting from such engagement become heated. . . . Consequently blacks conceive the

danger of violence as greater when people are not communicating than when they are."<sup>20</sup>

Such differences in dealing with conflict suggest that, to confront racism in a free and open discussion, students and teachers will have to develop assertiveness, listening skills, group problem-solving skills, and effective strategies for conflict resolution. Dealing with stereotypes, biases, and differing personal values and constructing a climate that fosters intergroup interaction and understanding are complex efforts that demand sensitivity and empathy.

Clearly, staff development for administrators, teachers, and support personnel is imperative. Such staff development programs should be designed not to put people on the defensive but to empower them to understand and address the unconscious and overt effects of the institutional racism that pervades all facets of society.

We are engaged in a long-term struggle. Racism and other forms of prejudice and discrimination will not be eliminated in a day or a week or as a result of one workshop. Intervention programs must be sustained efforts. To turn schools into communities of conscience will require a coherent, comprehensive, and strategic plan that interweaves school policy and active intervention and that is accompanied by a sense of urgency and mission.

*Increasing the pool of minority teachers.* As America's classrooms are beginning to serve a rapidly expanding proportion of minority students, the pool of candidates for teaching positions is becoming increasingly white. Over the coming decade, the proportion of minority teachers in the public schools will drop from 12% to 5%. At the same time, the minority student population will increase to 33%.<sup>21</sup> Diversity within the public school faculty is a pedagogical necessity, not merely a matter of fair play in the labor market. There are at least two major reasons to insure cultural, racial, and ethnic diversity in America's teaching force. First, the existence of differences among teachers is itself an equity lesson for students, who must be taught respect for and understanding of people from groups other than their own. Second, children of all racial and ethnic groups must have access to attractive

role models.<sup>22</sup> It is unequivocally clear that the minority teacher as a role model is important both to white students and to students of color, and the importance of such role models will grow as the population of the United States continues to change.

When minority teachers make up a small percentage of a school's teaching staff, they are in triple jeopardy.<sup>23</sup> First, because they lack contact with minority colleagues, those in the majority interpret the behavior of minority teachers through racial and ethnic stereotypes. They more readily attribute the behavior of minority colleagues to ethnic or racial characteristics than to such individual factors as personality or background. Second, when a teaching staff is strongly skewed toward members of the majority group, the evaluation of performance is consistently (if subtly) biased against minority teachers. Third, members of the majority group often misunderstand affirmative action and assume that those who benefit from it are less competent and less deserving.

It follows, then, that simple representation of minorities does not guarantee a truly diverse teaching staff. Research indicates that numbers matter - that the quality of life in an institution improves for minority group members as their proportion in the overall population increases. The rate of inclusion of minority group members influences the extent to which they can realize equal opportunity and equal treatment and the extent to which members of the majority group can free themselves from stereotypical thinking and prejudice.<sup>24</sup>

Recent research suggests that 20% is the minimum rate of inclusion required to diffuse stereotypes and other negative factors affecting minority members of organizations.<sup>25</sup> If by the year 2000 one-third of all school-age children in America will be members of minority groups, is it too much to ask that we aspire to having a teaching force reflecting a similar distribution?

*Developing and implementing a multicultural curriculum.* If we are in the "business" of educating people, then we are in the business of communicating truth and reality - of telling the complete story of history and human experience. That means that we must learn how to tap the rich vein of cultural, ethnic, and racial diversity to improve education for all

children. A multicultural, gender-fair, nonparochial curriculum is essential if students are to broaden their understanding of their own cultures and of cultural diversity.

### **We must learn how to tap the rich vein of cultural, ethnic, and racial diversity to improve education for all.**

We need to incorporate into the curriculum another story, a nonwestern story of the world. Education has long been used to create distorted perceptions and beliefs about minority groups. By leaving out nonwestern history, culture, and ideas, we have falsified education for everyone. Schools need to integrate into all curricular areas the ideas, the literature, the contributions, and the history of minority groups. A curriculum based on truth and reality can provide students with a sense of continuity, of self-esteem, and of identity. Portland, Oregon, has developed such a curriculum.<sup>26</sup>

As Glenn Pate has pointed out, a genuinely multicultural approach that permeates the K-12 curriculum - horizontally and vertically, in all subject areas - and that is supported by high-quality instructional materials is far more effective than "add-on" programs designed to reduce prejudice, elevate self-esteem, and enhance learning. Programs that are added on to the regular curriculum are viewed as supplementary. They do not effectively attack students' prejudices, may be seen as patronizing, and may be implemented in such a way that they alienate both majority and minority students.<sup>27</sup>

In his review of approaches to a multicultural curriculum, James Banks noted that, while add-on programs can be used as steppingstones to more intellectually challenging approaches, they do not involve a restructuring of the curriculum. Thus they often trivialize ethnic cultures; they tend to evade significant issues, such as racism, poverty, and oppression; and they view ethnic content from the perspective of mainstream historians, writers, artists, and scientists.<sup>28</sup> An effective multicultural curriculum is achieved when we

change the basic assumptions of the curriculum; enable students to view concepts, themes, issues, and problems from several ethnic perspectives; and infuse throughout the curriculum the frames of reference, history, culture, and perspectives of various ethnic groups. Such an approach extends students' understanding of the nature, development, complexity, and dynamics of a multicultural, pluralistic society and leads them to social action and decision-making that reduce prejudice and discrimination in their schools.

Genuine multicultural education demands a major commitment of time, energy, and resources. Developing appropriate materials, collecting resources, conducting historical research, and integrating multicultural content into all parts of the curriculum require sustained effort. Such effort can be regarded as a measure of authentic commitment to educational equity. A curriculum that honors and values the rich contributions that culturally diverse groups have made to society and to civilization is the foundation on which to build interactive, multicultural, gender-fair communities of learning.

*Improving pedagogical practice.* Jeannie Oakes points out that we have made two critical errors in our thinking about equity and excellence in education. First, in looking for solutions to educational problems, we have focused our attention on the individual circumstances of children (e.g., home environment, heredity, culture) rather than on content and processes within the schools. And second, we have failed to acknowledge that the schools cannot be described as excellent as long as large numbers of students pass through or leave them without having their educational needs satisfied.<sup>29</sup>

### **The widespread academic failure of children from certain ethnic populations is a national disgrace.**

Excellence in education should be viewed as a combination of intellectual rigor, challenging content, and effective pedagogy.<sup>30</sup> Equity means that every child has access to

educational excellence and that every school is a delivery system that enables each of its students to derive the full benefits of intellectual rigor, challenging content, and effective pedagogy.

The widespread academic failure of children from certain ethnic populations, in the face of clear demonstrations that such failure is totally avoidable, is a national disgrace. The traditional pedagogical approaches and educational delivery systems that have been used to deal with at-risk minority students have often proved to be dysfunctional and anachronistic. They have tended to be rigid, uncreative, and characterized by low expectations.<sup>31</sup>

For example, there is little evidence to support the basic assumptions of tracking. Indeed, research findings demonstrate that the net effects of tracking are to exaggerate initial differences among students, to harm poor and minority students disproportionately, to deny students equal access to knowledge and understanding, to place black and Hispanic children in low-ability and non-college-bound groups, and to widen the educational gap between the haves and the have-nots.<sup>32</sup> In view of the overwhelming evidence that tracking contributes to educational inequity, its practice should be abandoned.

However, instead of witnessing the demise of tracking, we are now confronted with well-intended but misguided proposals and legislative initiatives calling for school choice. The inevitable outcome of school choice would be the creation of large-scale tracking systems. Equal funding of high-quality education for all children obviates the need for school choice. We do not need school choice as much as we need choice schools that are characterized by challenging curricula and effective pedagogy – characteristics too often found wanting in schools serving large numbers of minority students.

Underachieving minority students are likely to be assigned to less-experienced teachers who have mastered fewer pedagogical strategies. These youngsters are given mind-numbing worksheets that stress isolated skills, but they are not given opportunities to apply these skills to authentic problems. Perhaps the most striking bias in schools is the restricted access of

minority students from low-income families to rigorous academic work. At-risk minority students are more likely to be presented with lessons that are shaped by a behavioral or a training perspective and that focus on low-level skills, fragmented knowledge, and easily tested facts.<sup>33</sup>

Improved pedagogical practice springs from the belief that all children – regardless of their cultural, ethnic, and linguistic backgrounds – can learn. Effective pedagogy is characterized by high expectations, sensitivity to cultural patterns, and successful communication to and motivation of students. Cooperative learning and interracial learning groups are good examples of pedagogical practice that has not only improved students' academic achievement but also facilitated cross-ethnic and cross-racial friendships.<sup>34</sup>

Many educators have produced high-quality results with all children, including those identified as at-risk. Reuven Feuerstein's "dynamic assessment and instrumental enrichment" has been used successfully for 30 years with at-risk children – yet it has not attracted the interest of many teacher educators, nor is it found in the repertoire of most classroom teachers. Preservice teachers must be exposed to settings in which children who normally fail are successful. Preservice teachers will never believe that all children can succeed academically unless they themselves have the chance to teach children successfully in settings where they fear failure.<sup>35</sup>

### **Studies have consistently shown a significant correlation between low self-esteem and prejudice.**

*Teaching character development and improving self-esteem.* Studies have consistently shown a significant correlation between low self-esteem and prejudice.<sup>36</sup> When we are able to increase students' self-esteem, there is an accompanying decrease in prejudice. Probably one of the most effective actions schools could take to improve intergroup relations would be to help students develop strong self-concepts.<sup>37</sup> Deliberate

psychological education programs can produce positive self-concepts and elevated self-esteem. However, overreliance on such programs is not justified by recent research, which indicates that self-esteem does not cause – but is an effect of – academic success.<sup>38</sup> Increases in self-esteem are preceded by gains in competence; this suggests that high expectations and effective pedagogical practices that foster academic achievement will generate positive self-concepts and enhanced self-esteem.

If we believe that the goals of the schools are to make all children intellectually competent and to foster decency in their interpersonal relations, then our concerns about increasing students' self-esteem need to be viewed in the context of the overall development of character. Schools must institute programs to protect children from the ravages of social and family disorganization. In today's complex world, all students need more support from the schools than they needed in the past. This is especially true of minority students, who "have experienced the most cultural discontinuity and destruction of their organizing and stabilizing institutions and practices, as well as forced exclusion from education and other developmental opportunities."<sup>39</sup> Schools can offer young people meaningful cocurricular and extracurricular activities that will expand and enrich their lives and simultaneously extend the school's socializing influence. A major goal of socialization should be to promote civic virtue and those qualities that enable children to become productive and dependable citizens in a just society.<sup>40</sup>

Schools need to revitalize their approaches to the teaching of civic virtue. The duties of citizenship in a democracy; the rules of interpersonal civility; the nature of equity and justice; and the morality of caring for the weak, the poor, and the disenfranchised are all concepts that can be taught in the classroom.<sup>41</sup> Through cocurricular and extracurricular activities and appropriate coursework, schools can foster the development of psychological and social traits of character: self esteem (integrity, consistency); self-discipline; vocational aspiration (work as a calling, not a job); idealism; moral judgment; and interpersonal expectations (including altruism, enlightened self-interest, and social justice).



TO BECOME moral communities that are supportive and caring, schools need to model empathy, altruism, trust, cooperation, fairness, justice, compassion, democracy, and celebration of diversity. In schools, the quality of communal caring and the sense of community conscience are largely defined by the degree of harmony and mutual respect between white and minority groups. Harmony and mutual respect are measured by how well we live the values we teach and how fully we practice the ideals to which we are committed. Caring and just schools - characterized by intervention programs to counteract racism, by diverse teaching staffs, by truly multicultural curricula, by appropriate pedagogical practices, by high expectations, and by continuing emphasis on the development of character and self-esteem - are essential to the achievement of genuine educational equity and to the elimination of institutional racism.

The agenda of imperatives that we have prescribed is demanding, challenging, and complex, but it is commensurate with the nature and urgency of the problem confronting American education. The effects of racism that plague the lives of minority children are more than personal problems. They damage not only the health and welfare of children, but the character of our society, the quality of our civilization, and our prospects for the future. Our children are our future - *all* our children.

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# The Canary In the Mine

## *The Achievement Gap Between Black and White Students*

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BY MANO SINGHAM

*The educational achievement gap is real and has serious social, economic, and political consequences, Mr. Singham points out. But the situation is by no means hopeless, if we start looking at the problem in new ways and avoid simplistic one-shot solutions.*

SHAKER Heights is not your typical community. It is a small inner-ring bedroom suburb of Cleveland, covering an area of about five square miles and having a population of 30,000. It is a carefully planned city with tree-lined streets winding past well-maintained homes and manicured lawns, lakes, parks, and red-brick schools nestled in campus-like grounds. The city is about one-third African American and two-thirds white, with a sprinkling of other minorities. Although income levels in the city range from the poor (about 10% below the poverty level) to millionaires, the image of Shaker Heights is that of a primarily middle- and upper-middle-class community (median family income of \$66,000) that is home to many of the academics, professionals, and corporate executives of all ethnic groups who work in the Cleveland area. It is also a highly educated community, with more than 60% of all residents over the age of 25 holding at least a bachelor's degree — a figure *three times* the national average.

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## FAVORED EXPLANATIONS FOR

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Shaker Heights prides itself on the excellence of its school system, taxing itself voluntarily with one of the highest rates in the state of Ohio in order to maintain the wide range of academic and extracurricular programs that provide the students who take advantage of them with an education that would be the envy of any child in the nation. Hence the city tends to attract as residents relatively well-off people who seek both an integrated community and a high-quality education for their children. Every year, the school district sends off about 85% of its graduating seniors to four-year colleges, many of them prestigious, and boasts a remarkably high number of the National Merit Scholarship semifinalists, way out of proportion to the small size of its student enrollment (about 5,500).

But all is not well, and the problem is immediately apparent when you walk into classrooms. Although the school population has equal numbers of black students and white ones, in the highest-achievement tracks (the Advanced Placement sections) you find only a handful of blacks (about 10%), while the lowest-achievement tracks (called "general education") are populated almost exclusively by blacks (about 95%). When educational statistics are disaggregated by ethnicity, it is found that black Shaker Heights students on average do better than black students elsewhere, just as white Shaker Heights students do better than their counterparts in other school systems. The real puzzle has been why, although both communities have equal access to all the school district's educational

opportunities, the academic performance of black Shaker Heights students lags significantly behind that of their white peers. For example, the average black SAT score in 1996 was 956 (compared to a national black average of 856), while the average for white students was 1198 (compared to a national white average of 1049).

This ethnic educational achievement gap is hardly news. It is a well-studied and well-established fact that, using almost any measure (the famous 15-point average I.Q. gap between blacks and whites sensationalized by *The Bell Curve*, SAT scores, college and high school grade-point averages, graduation and dropout rates), black students nationwide do not perform as well as whites.<sup>1</sup> While the phenomenon itself is indisputable, there is no clear consensus on the causes, and favored explanations seem to depend on where one stands on the ideological spectrum.

The so-called liberal interpretation is that this gap is the result of economic disparities between the two ethnic communities that can be traced back to the legacy of slavery and other forms of oppression that blacks have suffered. Support for this view (which I will call the socioeconomic model) comes from the fact that educational achievement correlates more strongly (although not perfectly) with economic status than with any other single variable. Proponents of this model argue that, since the black community lags badly behind the white in both income and wealth, the educational disparities are *caused* by the socioeconomic disparities. Once economic disparities disappear, proponents of

this model say, educational (and other social) disparities will vanish along with them.

Those at the so-called conservative end of the ideological spectrum are not convinced that economic factors are the primary cause of black educational underachievement. As evidence, they point to the fact that other minority groups such as Asians, some of whom are economically worse off than blacks, excel in school. They believe that, while the legacy of slavery and segregation was indeed harsh, the civil rights legislation of the Fifties and Sixties has removed all legal roadblocks to black advancement and we have now achieved a color-blind society. This view leads them to conclude that various social pathologies within the black community (lumped under the euphemism "black culture") must be at fault. They point to unstable families; poor parenting skills; lack of drive and ambition; negative peer pressure and poor choice of role models; high levels of teenage pregnancies, drugs, and crime; and lack of parental involvement in their children's education as the causes of a lack of interest in education among black students.

Believers in this type of explanation (which I will call the sociopathological model) tend to lecture black communities constantly about the need for a wholesale spiritual awakening to traditional virtues and the work ethic. While they appreciate the hardships that blacks suffered in the past, their solution is to say, in effect, "Get over it. The real victims and perpetrators of that unjust system are dead. Stop looking to the past and claiming to be a victim. Pull yourself up by your bootstraps, and take advantage of what is now equally available to everyone." This group concedes that, while racial prejudice still exists, it is essentially a *personal* matter that should be dealt with on a personal level.

A third view (which I will call the genetic model) is best represented by Charles Murray and Richard Herrnstein, authors of *The Bell Curve*, who, after making the appropriate regretful noises to indicate their lack of racial prejudice, essentially conclude that the educational disparity is a fact of nature, the result of long-term evolutionary selection that has resulted in blacks' simply not having the genetic smarts to compete equally with whites. Instead of engaging in well-meaning, heroic, but ultimately futile efforts to solve an inherently insoluble problem, the authors

argue, the best thing to do would be to accept this situation and then determine how to minimize its adverse social consequences.

**T**HE GOOD news is that there is little evidence for the belief that black students are somehow genetically inferior to whites and that this constitutes an insurmountable barrier to their ever achieving academic equality.<sup>2</sup> The further good news is that there are some very promising studies that indicate that the achievement gap in education can be narrowed dramatically and even eliminated. The bad news is that it is not going to be easy to achieve this goal. The problem needs to be addressed on many fronts — educationally, socially, and psychologically — and there is no single “magic bullet” that is going to take care of it.

The first thing to note is that there is one odd feature that characterizes the discussion of any social problem that is analyzed on the basis of how different ethnic groups compare. Statistics for whites are usually taken as a measure of the “natural” state of society, and black statistics are used as a measure of the problem. If the problem is viewed in this way, then the solution lies in getting black people to “act white,” i.e., to adopt the values, behavior, attitudes, and mannerisms of white people, so that blacks will perform as well as whites. Much of the preaching of virtues to the black community about their social pathology (the sociopathological model) seems to have this belief as a basis.

There are many problems with this approach. One is that black people are not as impressed with the virtues of whites as whites are and see no need to emulate them. Given the behavior of whites during the time of slavery, to ask blacks to regard whites as role models for virtuousness seems presumptuous, to put it mildly. James Baldwin captured this difference in perception when he said in *The Fire Next Time*, “White Americans find it as difficult as white people elsewhere do to divest themselves of the notion that they are in possession of some intrinsic value that black people need or want. . . . [T]here is certainly little enough in the white man’s public or private life that one should desire to imitate.”<sup>3</sup>

It would also be presumptuous to assume that rejecting the white behavior model is an act designed merely to give perverse satisfaction to blacks, even though

it might hurt their chances of economic and educational success in life. Researcher Signithia Fordham, in her studies of black high school students in Washington, D.C., found that there was a marked difference in attitudes toward academic and career success between the generation of blacks that came of age during the civil rights struggle and their children.<sup>4</sup>

For black parents, the success of any one black person in any new field was perceived also as a vicarious victory for the whole black community because that individual was opening doors that had hitherto been closed to blacks. Other blacks could then emulate the example of the pioneer and follow in his or her footsteps. Thus eventually the community as a whole could pull itself out of the miserable conditions that were the legacy of slavery. So the black community rejoiced when Thurgood Marshall became a Supreme Court justice, when Ralph Bunche became an undersecretary-general of the United Nations and a winner of the Nobel Prize, when Arthur Ashe became Wimbledon and U.S. Open tennis champion, and when others became lawyers, doctors, nurses, college professors, and other kinds of professionals and administrators. It seemed to be only a matter of time before all members of the black community would obtain their share of the American dream that had long been denied them.

There was a price that was paid by these trailblazers, though. They recognized that all eyes were on them to see if they would measure up. Ever mindful of their responsibility not to jeopardize the chances of those who were to come after them, these black pioneers had to prove themselves “worthy” in white eyes, and this was done by “acting white” (at least in their work environment), by adopting the values and behavior of the white-dominated establishment they were trying to penetrate. In his autobiography, Malcolm X speaks sardonically of what he calls these “firsts,” black people who were hailed as the first to occupy any position that had previously been denied to blacks. He said that very often it was these people, even more than whites, who would vociferously condemn other blacks like himself who did not buy into the notion of having to act white in order to advance themselves and their community. But by and large, such “white” behavior was tolerated and excused by blacks as a temporary strategy for the long-term benefit of their community.

But Fordham found that young black people now, following Malcolm X’s lead, see things quite differently. What they have observed is that the success of the pioneers did not breed widespread success. A few more blacks made it into the professions but nowhere near the numbers necessary to lift up the whole community. Fordham reports that young black people see the strategy of using individual success to lead to community success as a fatally flawed one. They have replaced it with a largely unarticulated but nevertheless powerfully cohesive strategy that is based on the premise that the only way that the black community as a whole will advance is if all its members stick together and advance together. This way they can keep their ethnic identity intact (i.e., not have to “act white”). Hence the attempt by any individual black to achieve academic success is seen as a betrayal because it would involve eventually conforming to the norms of white behavior and attitudes.

This view causes immense problems for those black students who have higher academic aspirations. Many are torn between wanting to achieve academic success because of their parents’ expectations and sacrifices on their behalf and the natural desire to stay in step with their peers and retain important adolescent friendships. Many of them adopt a middle road, keeping their grades just high enough to avoid trouble at home and preserve good relations with their teachers but no more. Fordham calls their strategy “racelessness” — behaving in what they see as a race-neutral manner so as not to draw attention to themselves. They also tend to study alone and in secret so that they cannot be accused of breaking ranks with their peers. This pattern of isolated study leads to disastrous consequences when these same students confront the more challenging college environment.

By itself, Fordham’s explanation of why black students underperform may not be sufficiently compelling. But Claude Steele of Stanford University (along with Joshua Aronson) has done research that indicates that other complementary factors contribute to poor academic performance by blacks.<sup>5</sup> Steele’s research on college students at Stanford and the University of Michigan indicates that when students are placed in a situation in which a poor performance on a standardized test would support a stereotype of inferior abilities because of the student’s ethnicity or gender, then the stu-

dent's performance suffers when compared with those who do not labor under this preconception. For example, when black students and white ones were given tests that they were told measured their academic abilities, black students did worse than whites. But when a control group of black students and white ones were given the same test but were told that the test did not have any such significance but was merely a laboratory tool, the difference in performance disappeared. He calls this phenomenon "stereotype threat."

What is interesting about Steele's research results is that they do not apply only to black/white comparisons. The same phenomenon occurred with men and women. The women's performance deteriorated when they were told that the standardized mathematics test they were taking had shown gender differences, whereas the male/female difference disappeared in the control group when the women were told that the identical test had not shown any gender differences. The white men, who were outperforming black and women students, were themselves not immune to the stereotype threat. When they were told that the same tests were being used to compare their abilities with Asians, their performance deteriorated.

Another interesting fact that Steele uncovered is that the "threat" of stereotyping that depresses performance does not have to be very obvious. Just being required to check off their gender or ethnicity on the answer sheet was sufficient to trigger the weaker performance by the students. Steele concludes that the fear that a poor performance on a test will confirm a stereotype in the mind of an examiner imposes an anxiety on the test-taker that is difficult to overcome. Given the widespread suspicion that blacks cannot cut it in the academic world or that women are not good in math, both these groups enter any test-taking situation with a disadvantage compared with those who do not have this fear. Steele suggests that it is this fear that causes these groups to disinvest in education, to assert that it is not important and that they are not going to expend any effort on mastering it. That way, a poor performance is only a measure of the individual's lack of interest in the subject and is not a sign of his or her inability to master it.

Anthropologist John Ogbu's and other researchers' studies of the effects of minority/dominant relationships on academ-

ic performance are more complex.<sup>6</sup> They looked at studies of the performance of different ethnic minority groups in the same society (such as African Americans, Hispanics, Asians, and Native Americans in the U.S.) and of the same ethnic minority groups in different societies (such as Koreans in Japan and the U.S.). Their results indicate that the performance of any given minority depends on a complex interplay of factors, such as whether the minority is a voluntary one (such as Asians now and earlier generations of Jews, Irish, and Germans) or an involuntary one (such as blacks due to enslavement, Native Americans due to conquest, and Hispanics due to colonization), and the perceptions of the dominant community toward the minority. For example, Koreans and the Buraku (a tribe in Japan that is ethnically identical with other Japanese) do poorly in Japanese schools, where both groups are considered to be academically inferior. But members of the same groups excel when they come to the U.S., which tends to view any Koreans or Japanese (being Asian) as academic high fliers.

Ogbu points out the importance to academic performance of the perception of the relationship between effort and reward. People are more likely to work harder if they can see a benefit in return and have a realistic expectation of receiving that benefit. In the case of education, this link lies in the belief that educational effort leads to academic credentials, which in turn lead to gainful employment.

This effort/reward scenario lies at the basis of the white work ethic and forms an important component of the lectures delivered to blacks by those who adhere to the sociopathological view of underachievement. Ogbu points out that the effort/reward relationship is not at all obvious to blacks. For years blacks were denied employment and education commensurate with their efforts. It did not matter how much they valued education or strove to master it; higher levels of education and employment were routinely denied them purely on the basis of their ethnicity. Hence it is unreasonable to expect them to see the work/credential/employment linkage as applying to them, as most whites do.

But it could be argued that this difference in perception is something that will disappear with time (or, as some might contend, should have disappeared by now if not for blacks' clinging to their "victim" status.) But Ogbu points out that there is

a more pernicious effect still at work. He finds that the value of the "reward" lies very much in the eye of the beholder, because this perception is strongly affected by the group with which one compares oneself. Ogbu argues that members of voluntary minorities (i.e., the immigrant groups against whom blacks are routinely and adversely compared) judge their status and rewards against those of their peers *whom they left behind in their native country*. So even if they are working in lower-status jobs in the U.S. than those they left behind to come here, they tend to be earning more than their peers who stayed at home, and they also feel that their children (for whom they made the sacrifice to come to the U.S.) will have greater educational opportunities and chances for advancement than the children of their peers back home. Hence they have a strong sense of achievement that makes them strive even harder and instill these values in their children.

But blacks (an involuntary minority) have a different group as a basis for comparison. They have no reference points to groups outside the U.S. They compare their achievement with that of white people (usually suburban, middle-class whites), and they invariably suffer in the comparison. Ogbu says that in his interviews with "successful" blacks (however one measures that), it does not take long for the sentiment to be expressed that, of course, if they had been white, they would be even more successful, would have advanced more in their careers, or would have made more money. So for blacks, the perceived link between effort and reward is far weaker than it is for whites and voluntary minorities, and we should not be too surprised if the weakness of this link manifests itself in a lower commitment to academic effort.

The causes of black underachievement identified by Fordham, Steele, and Ogbu cannot simply be swept away by legislative or administrative action, by exhortations, or by identifying people with racial prejudice and weeding them out of public life. They lie in factors that are rooted deeply in history and that will not go away by themselves and may even worsen if not addressed. The good news is that there are specific *educational* strategies that provide hope for change.

One study originated around 1974 at the University of California, Berkeley, and was the result of an observation by a mathematics instructor named Uri Treisman.<sup>7</sup> He noticed (as had countless other college

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# THE ACADEMIC ACHIEVEMENT GAP

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## MAY REALLY BE TELLING US

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## THAT THERE ARE FUNDAMENTAL

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## PROBLEMS WITH THE WAY

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## EDUCATION IS DELIVERED

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## TO ALL STUDENTS.

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caused them to fall behind in the first place at the expense of the higher-level ones, thus compounding the problem instead of solving it. On the other hand, if students are given interesting and challenging problems to work on, things that pique their interest and are relevant to their lives, they are more likely to acquire the so-called basic skills as a means to solving the problems of interest.

In his book *Color-Blind* Ellis Cose describes another success story of black education, this time at Xavier University, a historically black college in New Orleans.<sup>8</sup> This university took to heart the message of psychometrician Arthur Whimbey, who argued in *Intelligence Can Be Taught* that students can be taught to perform better academically by a suitably planned program that stresses the importance of higher-level thinking skills.<sup>9</sup> When the school adopted a Whimbey-inspired curriculum, incoming freshmen so improved their academic performance that Xavier is now the single biggest supplier of black graduates to medical schools, despite its relatively small enrollment. Once again it must be emphasized that what was stressed in this program was the challenging nature of the academic program, the drive for *excellence* as opposed to remediation.

I HAVE argued here that perceiving the academic performance of white students as the norm and that of blacks as a measure of the problem naturally leads to the proposing of solutions that have as their basis the attempt to persuade blacks to “act white” or at least to adopt

white values. But the implicit notion that black behavior and values are somehow inferior to whites’ makes these solutions offensive and unacceptable to many blacks.

There is an even more serious objection to this strategy of trying to get everyone to adopt the “white ethic” as a means of reducing the educational achievement gap. It is that it might be masking the true nature of the problem by assuming that there is no real problem in the educational delivery system as such but only in the way that it is received by different groups: that is, black students don’t respond to education in the proper manner.

An alternative explanation is that the primary problem lies not in the way black children view education but in the way we teach *all* children, black, white, or other. The traditional model of education is one that largely requires children to work alone or to listen to an instructor. It is a passive model, based on the assumption that extrinsic rewards (such as credentials and jobs) are sufficient motivators for students to go to school and learn. Education is regarded as medicine; it is good for you but not necessarily pleasurable or worth doing for its own sake. Much emphasis is placed on teaching students “facts” that are unrelated to their interests or immediate experience but that they are told will be useful to them in the future. There is very little emphasis on exploiting the intrinsic curiosity that children have about the world around them or on using this as a springboard for challenging, self-motivated, and self-directed investigative studies.

Alternative, “active learning” methods

of education (which have variants that come under the labels of “inquiry” or “discovery” learning) have as their primary motivator *intrinsic* rewards, the satisfaction that students experience when they, by their own efforts, solve some complex and challenging problem. Anyone who has struggled to understand a complex issue he or she cared deeply about and has succeeded knows the feeling of exhilaration and confidence in one’s abilities that ensues. It is truly a high. Unfortunately, this happens far too rarely in education. Instead, most students (irrespective of gender or ethnicity) see the classroom as a place where they are made to learn material and jump through assessment hoops that have no meaning for them, with the carrot being rewarding employment far into the future.

Research indicates that active learning methods produce significant academic gains for students, with more on-task behavior in class. These methods also reduce the achievement gap — but not, as it might be feared, by “dumbing down” the curriculum or depressing the performance of traditional high achievers. These students gain too, but the most dramatic gains tend to be for those who are not well served by the traditional passive model (i.e., involuntary minorities and women). This is because these students are the ones who lagged behind more in the traditional classroom and thus have more room to improve their performance.<sup>10</sup>

Such a deep-rooted criticism of the current education system is hard for many people to accept, especially those who are already highly credentialed academically. After all, they reasonably point out, the system worked for me, and I became a success. In addition, the U.S. has become an economic, scientific, and technological superpower. So how could its education system be so bad?

The issue is not whether any given education system is good or bad, and framing the question in this way is to go down a blind alley. The issue is what fraction of the student population you want to achieve excellence. The fact is that there never was a majority of students “just like us.” What is true is that there has always been a relatively small fraction of students (possibly as high as 25%) from families that expect them to pursue a college education. For this fraction, the links between effort, credentials, and rewards are sufficiently realistic and compelling to act as an extrinsic motivator for academic effort. But

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## THE CHINESE STUDENTS,

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## UNLIKE THE BLACKS, STUDIED

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## TOGETHER, ROUTINELY

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## ANALYZING LECTURES AND

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## SHARING TIPS AND STRATEGIES.

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instructors) that black and Hispanic students were failing in the introductory mathematics course in far greater numbers than were members of any other ethnic group and were thus more likely to drop out of college. This occurred despite remedial courses, interventions, and other efforts aimed directly at this at-risk group. Treisman inquired among his colleagues as to the possible reasons for this phenomenon and was given the usual list of suspect causes: black students tended to come from homes characterized by more poverty, less stability, and a lack of emphasis on education; they went to poorer high schools and were thus not as well prepared; they lacked motivation; and so forth. Rather than accept this boilerplate diagnosis, Treisman actually investigated to see if it was true. He found that the black students at Berkeley came from families that placed an intense emphasis on education. Their parents took great pride in and were highly supportive of their going to college. Many of these black students had gone to excellent high schools and were as well prepared as any other group. There was also a wide diversity among them — some came from integrated middle-class suburban neighborhoods; others, from inner-city segregated ones. Clearly the conventional wisdom did not hold, and the cause of their poor achievement lay elsewhere.

What Treisman then did was to narrow his investigation to just two groups — blacks and the high-achieving ethnic Chinese minority. He studied all aspects of the two groups' lives to see what factors might be contributing to their hugely dif-

ferent performances, and what he found was interesting. He discovered that, while both blacks and Chinese socialized with other students in their group, the Chinese also *studied* together, routinely analyzing lectures and instructors, sharing tips and explanations and strategies for success. They had an enormously efficient information network for sharing what worked and what didn't. If someone made a mistake, others quickly learned of it and did not repeat it. In contrast, the black students partied together, just like the Chinese, but then went their separate ways for studying, perhaps as a result of the high school experience Fordham describes. This tendency resulted in a much slower pace of learning, as well as the suffering that comes with having to learn from mistakes. Black students typically had no idea where they stood with respect to the rest of the class, and they were usually surprised by the fact that they received poor grades despite doing exactly what they thought was expected of them, such as going to class, handing in all their assignments on time, and studying for as many hours as other students.

Treisman addressed this problem by creating a workshop for his mathematics students. In these workshops, students were formed into groups and worked on mathematics problems together. Discussion and sharing of information were actively encouraged and rewarded. By this means, Treisman sought to introduce to *all* his students (not just those who happened to chance upon this effective strategy) the value of group academic effort and shar-

ing as methods of achieving academic success. One notable feature of this experiment was that the working groups were mixed ethnically and in terms of prior achievement. The second noteworthy feature was that the students were given *very challenging* problems to work on, much harder than the ones that they would normally have encountered in the regular courses.

It is interesting that both these features, although they preceded Claude Steele's research, avoided triggering the stereotype threat identified by him. The ethnically mixed nature of the groups avoided the perception that this was a remedial program aimed at blacks, while the explicitly challenging nature of the problems posed to the students meant that there was no stigma attached to failing to solve them. Failure was simply due to the difficulty of the problems, not to membership in an ethnic group that was assumed to be incapable of achieving academic success. In addition, when students did succeed in solving a problem, they experienced a sense of exhilaration and power at having achieved mastery of something difficult, which, as anyone who has experienced it will testify, is the only real and lasting incentive to high achievement. What Treisman found was that, as a result of his workshops, black students' performance improved by as much as one letter grade.

Much research supports the effectiveness of Treisman's strategy. Traditional "remedial" courses designed for underachieving students are largely based on the assumption that poor performance is due to lack of adequate preparation: that weaker students are handicapped by a lack of so-called basic skills. Hence these courses tend to have a strong emphasis on drilling students on the basics. But what such courses ignore is that students fall behind academically for a variety of reasons, not the least of which is that they have not mastered the higher-level reasoning and problem-solving skills that are the prerequisites for success in real life. So even if you drill students in the basics so that they reach the same hypothetical starting line as others, they start falling behind again as soon as they encounter new material because they do not know how to process the new information efficiently. Even worse, the drilling methods often used in remedial courses bore the students (turning them off to education even more) and tend to reinforce the low-level thinking skills that



even in these families, many students sense that school is not a very interesting or challenging place, and they simply go through the motions, hoping to escape with just enough success to avoid parental censure before they enter the real world and do something meaningful with their lives. Once they do get into real jobs and are confronted with challenging problems, some of them soon develop the higher-level thinking skills required for success.

But in those communities and families in which the perception of the link between effort and reward is weaker (as is the case with low-income families of all ethnicities and with involuntary minorities), these extrinsic rewards become even less compelling as motivators for academic effort and excellence, and the students' performance suffers. In fact, the effort/reward link may actually work *against* education since life on the streets may seem to provide a more realistic expectation of material reward. As long as society requires only a small fraction of educated people and does not care about gender or ethnic or socioeconomic equity issues, then the present system of education is quite adequate. What the academic achievement gap may really be telling us is that, while the symptoms of the education system's ills are more clearly visible in the black community than in the white, there are fundamental problems with the way education is delivered to *all* students.

It used to be that coal miners took canaries into the mines as detectors of noxious gases. If the canary died, then the miners realized that they were in a region of danger and took the necessary precautions. The educational performance of the black community is like the canary, and the coal mine is the education system. The warning signals are apparent. But treating the problem by trying to make blacks "like whites" would be like replacing the canary in the coal mine with a bird that is more resistant to poisonous gases. It simply ignores the real problem.

While we cannot change history, we should not try to dismiss it as irrelevant either. We must come to terms with its very real and serious consequences for our lives *now* if we are to go beyond shallow analyses of important problems such as the achievement gap in education. Such shallow analyses, in the long run, do more harm than good because they force even well-meaning people to choose between two unsavory options: either to adopt a

race-neutral socioeconomic explanation that clashes with everyday experience (and is hence secretly rejected though lip service is paid to it) or to look for pathologies in the character or culture of the involuntary minority communities. Neither option reflects the reality.

The educational achievement gap is not an artifact. It is real and has serious social, economic, and political consequences. Its roots lie in complex and historically rooted ethnic relationships and characteristics. But the situation is by no means hopeless. We can be encouraged by very promising experiments that have narrowed this gap. But we have to start looking at the problem in new and deep ways, and we must avoid the temptation to seek simplistic one-shot solutions if we are going to make any real headway.

1. Richard J. Herrnstein and Charles Murray, *The Bell Curve* (New York: Free Press, 1994).

2. Mano Singham, "Race and Intelligence: What Are the Issues?," *PhiDelta Kappan*, December 1995, pp. 271-78; Stephen Jay Gould, *The Mismeasure of Man* (New York: Norton, 1981); and R. C. Lewontin, Steven Rose, and Leon J. Kamin, *Not in Our Genes* (New York: Pantheon, 1984).

3. James Baldwin, *The Fire Next Time* (New York: Dial Press, 1963), p. 108.

4. Signithia Fordham, "Racelessness as a Factor in Black Students' School Success," *Harvard Educational Review*, February 1988, pp. 54-84.

5. Claude M. Steele, "Race and the Schooling of

Black Americans," *Atlantic*, April 1992, pp. 68-78; Claude M. Steele and Joshua Aronson, "Stereotype Threat and the Intellectual Test Performance of African Americans," *Journal of Personality and Social Psychology*, vol. 69, 1995, pp. 797-811; and David J. Lewin, "Subtle Clues Elicit Stereotypes' Impact on Black Students," *Journal of NIH Research*, November 1995, pp. 24-26.

6. See, for example, John Ogbu, "Immigrant and Involuntary Minorities in Comparative Perspective"; Yongsook Lee, "Koreans in Japan and the United States"; and Nobuo K. Shimahara, "Social Mobility and Education: Burakumin in Japan," in John Ogbu and Margaret Gibson, eds., *Minority Status and Schooling* (New York: Garland, 1991).

7. P. Uri Treisman, "Studying Students Studying Calculus," *College Mathematics Journal*, vol. 23, 1992, pp. 362-72.

8. Ellis Cose, *Color-Blind: Seeing Beyond Race in a Race-Obsessed World* (New York: HarperCollins, 1997).

9. Arthur Whimbey with Linda Shaw Whimbey, *Intelligence Can Be Taught* (New York: Dutton, 1975).

10. David W. Johnson, Roger T. Johnson, and Karl A. Smith, *Active Learning: Cooperation in the College Classroom* (Edina, Minn.: Interaction Book Co., 1991); Mark Keegan, "Psychological and Physiological Mechanisms by Which Discovery and Didactic Methods Work," *School Science and Mathematics*, vol. 95, 1995, pp. 3-10; Chet Meyers and Thomas B. Jones, *Promoting Active Learning* (San Francisco: Jossey-Bass, 1993); Jane Butler Kahle, "Systemic Reform: Challenges and Changes," *Science Educator*, Spring 1997, pp. 1-5; and Jane Butler Kahle and Arta Damnjanovic, "The Effect of Inquiry Activities on Elementary Students' Enjoyment, Ease, and Confidence in Doing Science: An Analysis by Sex and Race," *Journal of Women and Minorities in Science and Engineering*, vol. 1, 1994, pp. 17-28. **K**

File Name and Bibliographic Information

**k9809sin.pdf**

**Mano Singham, "The Canary in the Mine: The Achievement Gap Between Black and White Students," Phi Delta Kappan, Vol. 80, No. 1, September 1998, pp. 8-15.**

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**Minicozzi, Mary**

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**From:** Laura Hamilton <lhamilton@courageousconversation.com>  
**Sent:** Monday, February 8, 2021 12:14 PM  
**To:** Laura Hamilton  
**Subject:** Fwd: CCAR™ VCC - Exploration Next Steps - Follow Up Question

**This message was sent from outside the Tredyffrin/Easttown School District.**

Happy Monday Everyone! 😊

You are receiving this email because you have signed up to observe the February 16th Exploration session, but have not yet accepted your calendar invite.

We're reaching out to confirm that you still plan to observe this session, as we have a few people on the waitlist. **If you would, please accept the calendar invite or reply back to this email so we know your plans have not changed and you'll be there. We'll send the February session Zoom link (and add it to the calendar) next Monday.**

We do have more seats that have opened up for the March session. Should you need to make a change, I'd be happy to assist with that.

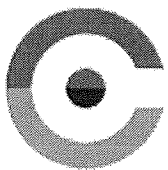
Thank you in advance!

Have a wonderful rest of the week!!

Best,  
Laura

----- Forwarded message -----

**From:** Laura Hamilton <lhamilton@courageousconversation.com>  
**Date:** Fri, Jan 22, 2021 at 2:59 PM  
**Subject:** CCAR™ VCC - Exploration Next Steps  
**To:** Laura Hamilton <lhamilton@courageousconversation.com>  
**Cc:** David Gonzales <dgonzales@courageousconversation.com>



**COURAGEOUS  
CONVERSATION**

Good Afternoon Everyone!

It has been great seeing you all in the last week or so in our walkthrough of VCC - Exploration. We wanted to provide you with information for the next steps along with the link to sign up for the live VCC-Exploration training.

**Steps to Endorsement:**

- 1) Information meeting (**completed**)
- 2) Walkthrough slide deck (**completed**)
- 3) Observe live training (**next step**)
- 4) Set up co-facilitation in your organization with Courageous Conversation with coaching and support (**upcoming**)
- 5) Facilitators lead VCC - Exploration in own organization (**Endorsed**)

*\*We had initially created a step for you to shadow a DJ, but that is not necessary with VCC - Exploration. It is needed only for VCC - Experience.*

- **Sign Up link to Observe Live Training**

As additional observational opportunities become available they will be added to the sign-up sheet and we will provide a follow-up email notification.

In gratitude,

David Gonzales  
Laura Hamilton  
Certification Program

COURAGEOUS CONVERSATION  
795 Folsom Street, 1st Floor  
San Francisco, CA 94107  
415-535-4381 cell/text

**Minicozzi, Mary**

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**From:** Luis Versalles <lversalles@courageousconversation.com>  
**Sent:** Monday, January 11, 2021 11:04 PM  
**To:** Towle, Wendy  
**Subject:** Developmental Scale Handout  
**Attachments:** DEVELOPMENTAL SCALE HANDOUT.pdf; ATPFile\_CE6EEE48-3663-4393-AEBB-9A55F7C1723F.token

**This message was sent from outside the Tredyffrin/Easttown School District.**

Dear Wendy,

Here is the developmental scale document I referenced in our call the other day. If you could make sure that each member of the DELT gets a hard copy that would be great; it's proprietary so it's not to be shared electronically.

Thanks, and looking forward to our call tomorrow.

Luis

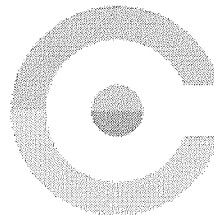
COURAGEOUS CONVERSATION  
LUIS VERSALLES  
Director of PreK-12 District Partnerships  
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[luis@courageousconversation.com](mailto:luis@courageousconversation.com)  
[courageousconversation.com](http://courageousconversation.com)

To schedule a virtual meeting click on this link: [calendly.com/luisversalles](https://calendly.com/luisversalles)



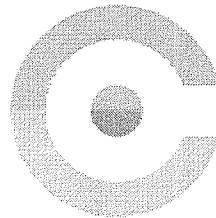
## Courageous Conversation Protocol Developmental Scale

	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Stay Engaged</b>	I know that I must agree to stay engaged.	I understand that staying engaged is essential for advancing the conversation and involves full participation of my mind, body and spirit.	I demonstrate engagement by actively listening, inquiring and responding to racialized situations or circumstances.	I identify my levels of engagement as well as what triggers my defenses, disconnection and/or search for detours.	I devise a method for recognizing a pathway through possible detours toward heightened engagement.	I engage at the personal, professional and organizational levels as a way of interrupting racism.
<b>Speak Your Truth</b>	I know that I must agree to speak my truth.	I understand that speaking my truth is essential for advancing the conversation and involves getting to know myself as a racial being.	I demonstrate speaking my truth by sharing my racial perspective and asking questions of others about their racial perspective.	I identify my personal truth about my racial experience and deconstruct limiting beliefs I have about speaking authentically about race.	I create space for myself and others to speak truth as a way to raise racial consciousness.	I consistently speak my truth as a way of deepening the conversation and interrupting institutional racism.



## Courageous Conversation Protocol Developmental Scale

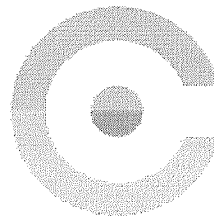
	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Experience Discomfort</b>	I know that I must agree to experience discomfort.	I understand that experiencing discomfort is essential for advancing the conversation on race.	I demonstrate my acceptance of discomfort by my continued participation in the conversation though it is difficult.	I identify my discomfort and am willing to look closely at it to better understand what my obstacles are in the conversation about race.	I devise a method for addressing the discomfort that allows me to continue to fully participate in the conversation about race.	I am willing to experience discomfort in all my conversations about race as a way to continue to interrupt racism.
<b>Expect/Accept Non-Closure</b>	I know that I must expect and accept non-closure.	I understand that expecting and accepting non-closure is essential for advancing the conversation on race and involves an ongoing dialogue with ever changing solutions.	I demonstrate non-closure by participating in an ongoing racial discourse where there is no “quick fix,” rather the solution is revealed in the process of dialogue itself.	I identify my ways of dealing with racial challenges and my trained desire to find solutions and closure.	I create a method for recognizing a pathway from solutions-thinking to sustaining dialogue on race, recognizing the more I talk, the more I learn, and the more I learn the more promising the intervention.	I expect and accept non-closure at the personal, professional and organizational level as a way of interrupting racism.





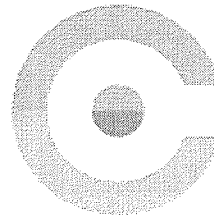
## Courageous Conversation Protocol Developmental Scale

	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Personal Local Immediate</b>	<b>I know that I must begin with exploring my own personal, local and immediate experiences about race.</b>	<b>I understand that my own experiences provide a foundation for me to make meaning about race and racism.</b>	<b>I demonstrate my personal explorations of race through my evolving racial autobiography.</b>	<b>I identify the aspects of my personal experience that are impacted by race and I am conscious of that impact.</b>	<b>I create opportunities to discuss the racial aspects of situations in which I am immediately involved.</b>	<b>I interrupt systemic racism when I encounter it in my personal, local and immediate interactions with others.</b>
<b>Isolate Race</b>	<b>I know that I must isolate race while never failing to recognize that other aspects and forms of diversity continue to impact the racialized scenario.</b>	<b>I understand that by isolating race, I am better able to keep race on the table and not allow for other aspects and forms of diversity to supplant racial meaning and significance.</b>	<b>I demonstrate my understanding of race when I can determine its meaning and significance in life situations where others may fail see its presence and/or impact.</b>	<b>I identify when to isolate race as a way of holding the space for investigation and understanding of the way in which race impacts my own and others' lives.</b>	<b>I combine my deepest analysis of race with an understanding of how other aspects and forms of diversity may be contributing to the process and/or result of a racialized situation.</b>	<b>I interrupt the perpetuation of individual and/or systemic racism by isolating race and insisting that other forms of diversity not be positioned as proxies for race.</b>



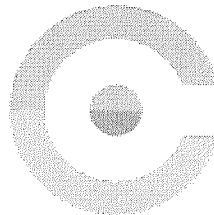
## Courageous Conversation Protocol Developmental Scale

	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Multiple Racial Perspective</b>	I recognize that race is a social construct and know there are multiple racial perspectives.	I understand how race was socially constructed and comprehend the need to have multiple racial perspectives.	I use the multiple racial perspective to interpret social constructs that have been normalized.	I identify the social constructs that I have normalized about race and compare them to other perspectives.	I combine multiple racial perspectives to modify my own and to reach a critical perspective.	I use the process of obtaining the critical perspective to interrupt social constructs normalized in Whiteness.
<b>The Compass</b>	I know that there is a Compass; I recognize its components and I can define its purpose in advancing the conversation.	I understand the Compass holistically as well as its components, and how they work independently and in relationship to each other.	I use the Compass to sustain the conversation by locating my response, getting centered and discovering the location of others.	I identify when to use the Compass holistically as a part of the Protocol in order to sustain the conversation.	I combine the components of the Compass as a tool to center myself and others in order to deepen the conversation.	I use the Compass as a tool to interrupt the silence and to progress into a deeper conversation about race.



## Courageous Conversation Protocol Developmental Scale

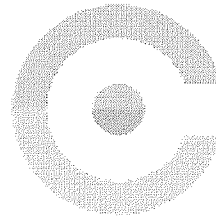
	Knowledge	Understand	Application	Analysis	Synthesis	Interrupt
<b>Working Definition For Race</b>	<b>I know that I must have a working definition for race in order to engage in a courageous conversation about race.</b>	<b>I understand that race is different from ethnicity and culture and that parties involved in a courageous conversation must agree on a working definition for race.</b>	<b>I use an agreed upon working definition for race when having a conversation about race.</b>	<b>I identify the nuances that distinguish race from other ethnic/cultural characteristics and place race in a social context.</b>	<b>I compile the social indicators for racial classification in order to capture the ways in which race is operating when I am engaged in a conversation about race.</b>	<b>I use a working definition for race to interrupt detours and keep the conversation focused on race.</b>
<b>Examining Whiteness</b>	<b>I know that Whiteness is a condition as well as its aspects or levels, and the purpose of recognizing it for deepening the conversation.</b>	<b>I understand that Whiteness is always operating when I engage in a conversation about race.</b>	<b>I use my awareness of Whiteness and can demonstrate its impact on the conversation.</b>	<b>I deconstruct the Presence and Role of Whiteness in my life and can identify ways I challenge my Whiteness.</b>	<b>I combine White as a color, culture and consciousness with White racial identity in order to capture the ways in which Whiteness is operating when I am engaged in a conversation about race.</b>	<b>I interrupt the perpetuation of White Supremacy by voicing the ways in which Whiteness is present and how it is impacting critical thinking, beliefs, emotions and actions.</b>





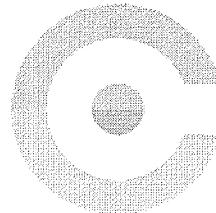
## Courageous Conversation Protocol Developmental Scale

	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Stay Engaged</b>	<b>I know that I must agree to stay engaged.</b>	<b>I understand that staying engaged is essential for advancing the conversation and involves full participation of my mind, body and spirit.</b>	<b>I demonstrate engagement by actively listening, inquiring and responding to racialized situations or circumstances.</b>	<b>I identify my levels of engagement as well as what triggers my defenses, disconnection and/or search for detours.</b>	<b>I devise a method for recognizing a pathway through possible detours toward heightened engagement.</b>	<b>I engage at the personal, professional and organizational levels as a way of interrupting racism.</b>
<b>Speak Your Truth</b>	<b>I know that I must agree to speak my truth.</b>	<b>I understand that speaking my truth is essential for advancing the conversation and involves getting to know myself as a racial being.</b>	<b>I demonstrate speaking my truth by sharing my racial perspective and asking questions of others about their racial perspective.</b>	<b>I identify my personal truth about my racial experience and deconstruct limiting beliefs I have about speaking authentically about race.</b>	<b>I create space for myself and others to speak truth as a way to raise racial consciousness.</b>	<b>I consistently speak my truth as a way of deepening the conversation and interrupting institutional racism.</b>



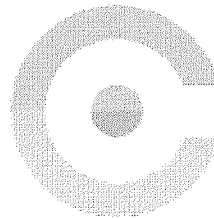
## Courageous Conversation Protocol Developmental Scale

	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Experience Discomfort</b>	<b>I know that I must agree to experience discomfort.</b>	<b>I understand that experiencing discomfort is essential for advancing the conversation on race.</b>	<b>I demonstrate my acceptance of discomfort by my continued participation in the conversation though it is difficult.</b>	<b>I identify my discomfort and am willing to look closely at it to better understand what my obstacles are in the conversation about race.</b>	<b>I devise a method for addressing the discomfort that allows me to continue to fully participate in the conversation about race.</b>	<b>I am willing to experience discomfort in all my conversations about race as a way to continue to interrupt racism.</b>
<b>Expect/Accept Non-Closure</b>	<b>I know that I must expect and accept non-closure.</b>	<b>I understand that expecting and accepting non-closure is essential for advancing the conversation on race and involves an ongoing dialogue with ever changing solutions.</b>	<b>I demonstrate non-closure by participating in an ongoing racial discourse where there is no “quick fix,” rather the solution is revealed in the process of dialogue itself.</b>	<b>I identify my ways of dealing with racial challenges and my trained desire to find solutions and closure.</b>	<b>I create a method for recognizing a pathway from solutions-thinking to sustaining dialogue on race, recognizing the more I talk, the more I learn, and the more I learn the more promising the intervention.</b>	<b>I expect and accept non-closure at the personal, professional and organizational level as a way of interrupting racism.</b>



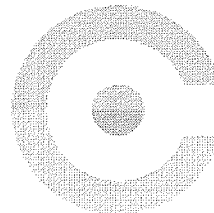
## Courageous Conversation Protocol Developmental Scale

	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Personal Local Immediate</b>	<b>I know that I must begin with exploring my own personal, local and immediate experiences about race.</b>	<b>I understand that my own experiences provide a foundation for me to make meaning about race and racism.</b>	<b>I demonstrate my personal explorations of race through my evolving racial autobiography.</b>	<b>I identify the aspects of my personal experience that are impacted by race and I am conscious of that impact.</b>	<b>I create opportunities to discuss the racial aspects of situations in which I am immediately involved.</b>	<b>I interrupt systemic racism when I encounter it in my personal, local and immediate interactions with others.</b>
<b>Isolate Race</b>	<b>I know that I must isolate race while never failing to recognize that other aspects and forms of diversity continue to impact the racialized scenario.</b>	<b>I understand that by isolating race, I am better able to keep race on the table and not allow for other aspects and forms of diversity to supplant racial meaning and significance.</b>	<b>I demonstrate my understanding of race when I can determine its meaning and significance in life situations where others may fail see its presence and/or impact.</b>	<b>I identify when to isolate race as a way of holding the space for investigation and understanding of the way in which race impacts my own and others' lives.</b>	<b>I combine my deepest analysis of race with an understanding of how other aspects and forms of diversity may be contributing to the process and/or result of a racialized situation.</b>	<b>I interrupt the perpetuation of individual and/or systemic racism by isolating race and insisting that other forms of diversity not be positioned as proxies for race.</b>



## Courageous Conversation Protocol Developmental Scale

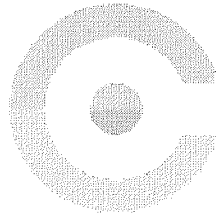
	Knowledge	Comprehension	Application	Analysis	Synthesis	Interrupt
<b>Multiple Racial Perspective</b>	I recognize that race is a social construct and know there are multiple racial perspectives.	I understand how race was socially constructed and comprehend the need to have multiple racial perspectives.	I use the multiple racial perspective to interpret social constructs that have been normalized.	I identify the social constructs that I have normalized about race and compare them to other perspectives.	I combine multiple racial perspectives to modify my own and to reach a critical perspective.	I use the process of obtaining the critical perspective to interrupt social constructs normalized in Whiteness.
<b>The Compass</b>	I know that there is a Compass; I recognize its components and I can define its purpose in advancing the conversation.	I understand the Compass holistically as well as its components, and how they work independently and in relationship to each other.	I use the Compass to sustain the conversation by locating my response, getting centered and discovering the location of others.	I identify when to use the Compass holistically as a part of the Protocol in order to sustain the conversation.	I combine the components of the Compass as a tool to center myself and others in order to deepen the conversation.	I use the Compass as a tool to interrupt the silence and to progress into a deeper conversation about race.





## Courageous Conversation Protocol Developmental Scale

	Knowledge	Understand	Application	Analysis	Synthesis	Interrupt
<b>Working Definition For Race</b>	I know that I must have a working definition for race in order to engage in a courageous conversation about race.	I understand that race is different from ethnicity and culture and that parties involved in a courageous conversation must agree on a working definition for race.	I use an agreed upon working definition for race when having a conversation about race.	I identify the nuances that distinguish race from other ethnic/cultural characteristics and place race in a social context.	I compile the social indicators for racial classification in order to capture the ways in which race is operating when I am engaged in a conversation about race.	I use a working definition for race to interrupt detours and keep the conversation focused on race.
<b>Examining Whiteness</b>	I know that Whiteness is a condition as well as its aspects or levels, and the purpose of recognizing it for deepening the conversation.	I understand that Whiteness is always operating when I engage in a conversation about race.	I use my awareness of Whiteness and can demonstrate its impact on the conversation.	I deconstruct the Presence and Role of Whiteness in my life and can identify ways I challenge my Whiteness.	I combine White as a color, culture and consciousness with White racial identity in order to capture the ways in which Whiteness is operating when I am engaged in a conversation about race.	I interrupt the perpetuation of White Supremacy by voicing the ways in which Whiteness is present and how it is impacting critical thinking, beliefs, emotions and actions.





**Minicozzi, Mary**

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**From:** Christine Saxman <csaxman@courageousconversation.com>  
**Sent:** Tuesday, November 26, 2019 9:35 AM  
**To:** McLuckie, Jennifer; Wendy  
**Cc:** Rie Gilsdorf; Apelila Peniata  
**Subject:** LEADS 6 - Dec 3  
**Attachments:** LEADS 6 MASTER 2017 HF.pdf; ATPFile\_CE6EEE48-3663-4393-AEBB-9A55F7C1723F.token

**This message was sent from outside the Tredyffrin/Easttown School District.**

Good morning,

I am looking forward to our time together for LEADS 6 on Dec 3.

Attached please find the handout (Please do not share electronically).

I have the times as 8-3 and the location as 940 W. Valley Road, Suite 1700, Wayne PA 19087.

I will touch base with my colleagues who have trained with you most recently and would also like to know if there is any information or context that you would like to share with me before I arrive.

Be well,  
Christine

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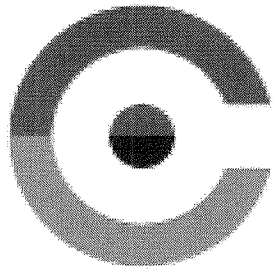
Christine Saxman  
Equity Transformation Specialist  
White woman, she/her/hers  
cell: 415.934.8016  
[csaxman@courageousconversation.com](mailto:csaxman@courageousconversation.com)  
[CourageousConversations.com](http://CourageousConversations.com)

Upcoming:

***Save the Date: Latinx Summit April 15-18, 2020 in Houston! [Info here.](#)***



**PACIFIC EDUCATIONAL GROUP PRESENTS**



**COURAGEOUS  
CONVERSATION**

**COURAGEOUS LEADERSHIP  
SEMINAR #6**

**CHRISTINE SAXMAN, FACILITATOR**

# RACIAL AUTOBIOGRAPHY UPDATE

ONE YEAR LATER: WHAT'S YOUR STORY?

A large, empty rounded rectangular box with a thick black border, intended for writing a response to the prompt above.

# PACIFIC EDUCATIONAL GROUP COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPTION
<b>STAY ENGAGED</b>	I know that I must agree to stay engaged.	I understand that staying engaged is essential for advancing the conversation and involves full participation of my mind, body and spirit.	I demonstrate engagement by actively listening, inquiring and responding to racialized situations or circumstances.	I identify my levels of engagement as well as what triggers my defenses, disconnection and/or search for detours.	I devise a method for recognizing a pathway through possible detours toward heightened engagement.	I engage at the personal, professional and organizational levels as a way of interrupting racism.
<b>SPEAK YOUR TRUTH</b>	I know that I must agree to speak my truth.	I understand that speaking my truth is essential for advancing the conversation and involves getting to know myself as a racial being.	I demonstrate speaking my truth by sharing my racial perspective and asking questions of others about their racial perspective.	I identify my personal truth about my racial experience and deconstruct limiting beliefs I have about speaking authentically about race.	I create space for myself and others to speak truth as a way to raise racial consciousness.	I consistently speak my truth as a way of deepening the conversation and interrupting institutional racism.

# PACIFIC EDUCATIONAL GROUP COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPTION
<b>EXPERIENCE DISCOMFORT</b>	I know that must agree to experience discomfort.	I understand that experiencing discomfort is essential for advancing the conversation on race.	I demonstrate my acceptance of discomfort by my continued participation in the conversation though it is difficult.	I identify my discomfort and am willing to look closely at it to better understand what my obstacles are in the conversation about race.	I devise a method for addressing the discomfort that allows me to continue to fully participate in the conversation about race	I am willing to experience discomfort in all my conversations about race as a way to continue to interrupt racism
<b>EXPECT/ ACCEPT NON-CLOSURE</b>	I know that I must expect and accept non-closure.	I understand that expecting and accepting non-closure is essential for advancing the conversation on race and involves an ongoing dialogue with ever changing solutions.	I demonstrate non-closure by participating in an ongoing racial discourse where there is no “quick fix,” rather the solution is revealed in the process of dialogue itself.	I identify my ways of dealing with racial challenges and my trained desire to find solutions and closure.	I create a method for recognizing a pathway from solutions-thinking to sustaining dialogue on race, recognizing the more I talk, the more I learn, and the more I learn the more promising the intervention.	I expect and accept non-closure at the personal, professional and organizational level as a way of interrupting racism



# PACIFIC EDUCATIONAL GROUP COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPTION
<b>PERSONAL LOCAL IMMEDIATE</b>	I know that I must begin with exploring my own personal, local and immediate experiences about race.	I understand that my own experiences provide a foundation for me to make meaning about race and racism.	I demonstrate my personal explorations of race through my evolving racial autobiography.	I identify the aspects of my personal experience that are impacted by race and I am conscious of that impact.	I create opportunities to discuss the racial aspects of situations that I am immediately involved in.	I interrupt systemic racism when I encounter it in my personal, local and immediate interactions with others.
<b>ISOLATE RACE</b>	I know that I must isolate race while never failing to recognize that other aspects and forms of diversity continue to impact the racialize scenario.	I understand that by isolating race, I am better able to keep race on the table and not allow for other aspects and forms of diversity to supplant racial meaning and significance.	I demonstrate my understanding of race when I can determine its' meaning and significance in life situations that others may fail see its' presence and/or impact.	I identify when to isolate race as a way of holding the space for investigation and understanding of the way in which race impacts my own and others' lives.	I combine my deepest analysis of race with an understanding of how other aspects and forms of diversity may be contributing to the process and/or result of a racialized situation.	I interrupt the perpetuation of individual and/ or systemic racism by isolating race and insisting that other forms of diversity not be positioned as proxies for race.

# PACIFIC EDUCATIONAL GROUP COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPTION
<b>MULTIPLE RACIAL PERSPECTIVE</b>	I recognize that race is a social construct and know there are multiple racial perspectives	I understand how race was socially constructed and comprehend the need to have multiple racial perspectives	I use the multiple racial perspective to interpret social constructs that have been normalized.	I identify the social constructs that I have normalized about race and compare them to other perspectives.	I combine multiple racial perspectives to modify my own and to reach a critical perspective.	I use the process of obtaining the critical perspective to interrupt social constructs normalized in Whiteness.
<b>THE COMPASS</b>	I know that there is a Compass; I recognize its components and I can define its purpose in advancing the conversation.	I understand the Compass holistically as well as its components, and how they work independently and in relationship to each other.	I use the Compass to sustain the conversation by locating my response, getting centered and discovering the location of others.	I identify when to use the Compass holistically as a part of the Protocol in order to sustain the conversation.	I combine the components of the Compass as a tool to center myself and others in order to deepen the conversation.	I use the Compass as a tool to interrupt the silence and to progress into a deeper conversation about race.

# PACIFIC EDUCATIONAL GROUP

## COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	UNDERSTAND	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPTION
<b>WORKING DEFINITION FOR RACE</b>	I know that I must have a working definition for race in order to engage in a courageous conversation about race.	I understand that race is different from ethnicity and culture and that parties involved in a courageous conversation must agree on a working definition for race.	I use an agreed upon working definition for race when having a conversation about race.	I identify the nuances that distinguish race from other ethnic/cultural characteristics and place race in a social context.	I compile the social indicators for racial classification in order to capture the ways in which race is operating when I am engaged in a conversation about race.	I use a working definition for race to interrupt detours and keep the conversation focused on race.
<b>EXAMINING WHITENESS</b>	I know that Whiteness is a condition as well as its' aspects or levels, and the purpose of recognizing it for deepening the conversation.	I understand that Whiteness is always operating when I engage in a conversation about race.	I use my awareness of Whiteness and can demonstrate its impact on the conversation.	I deconstruct the Presence and Role of Whiteness in my life and can identify ways I challenge my whiteness.	I combine White as a color, culture and consciousness with White racial identity in order to capture the ways in which Whiteness is operating when I am engaged in a conversation about race.	I interrupt the perpetuation of White Supremacy by voicing the ways in which Whiteness is present and how it is impacting critical thinking, beliefs, emotions and actions.

# MINDFUL INQUIRY

## Listening, Inquiring and Responding

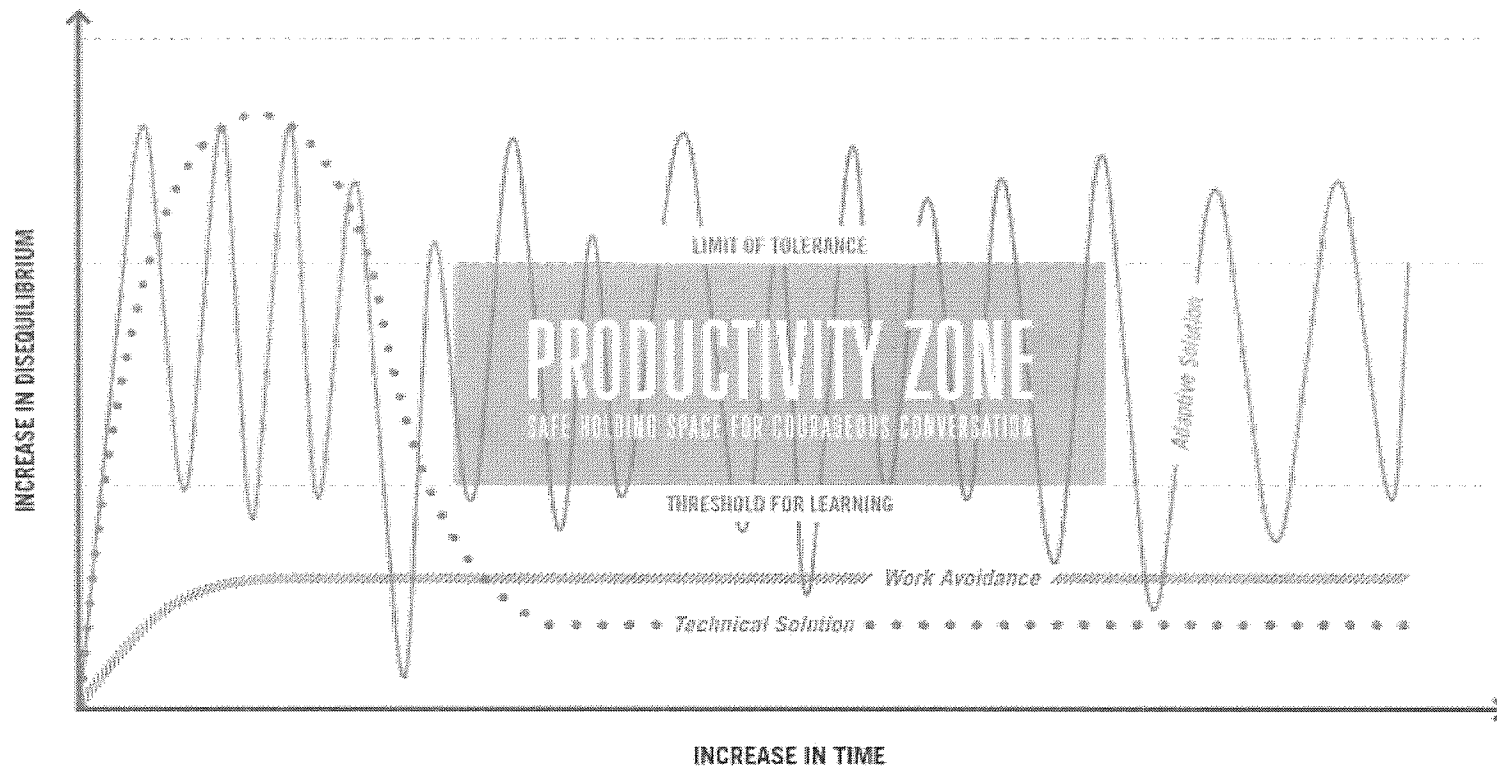
### NINE HEALTHY WAYS TO COMMUNICATE

1. Reflect back on what is being said. Use their words, not yours.
2. Begin where they are, not where you want them to be.
3. Be curious and open to what they are trying to say.
4. Notice what they are saying and what they are not
5. Emotionally, relate to how they are feeling. Nurture the relationship
6. Notice how you are feeling. Be honest and authentic
7. Take responsibility for your part in the conflict or misunderstanding
8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.
9. Stay with the process and the relationship, not just the solution

### THE ART OF MINDFUL INQUIRY

- ❖ What I heard you say was...
- ❖ Tell me more what you meant by...
- ❖ What angered (or excited) you about what happened?
- ❖ What hurt (or encouraged) you about what happened?
- ❖ What's familiar about what happened?  
(How did it affect you? How does it affect you now?)
- ❖ What do you need/want?

# ADAPTIVE LEADERSHIP FOR RACIAL EQUITY



SOURCE: COURAGEOUS CONVERSATIONS ABOUT RACE: A FIELD GUIDE FOR ACHIEVING EQUITY IN SCHOOLS, SECOND EDITION, YERGENE BARKI, EA

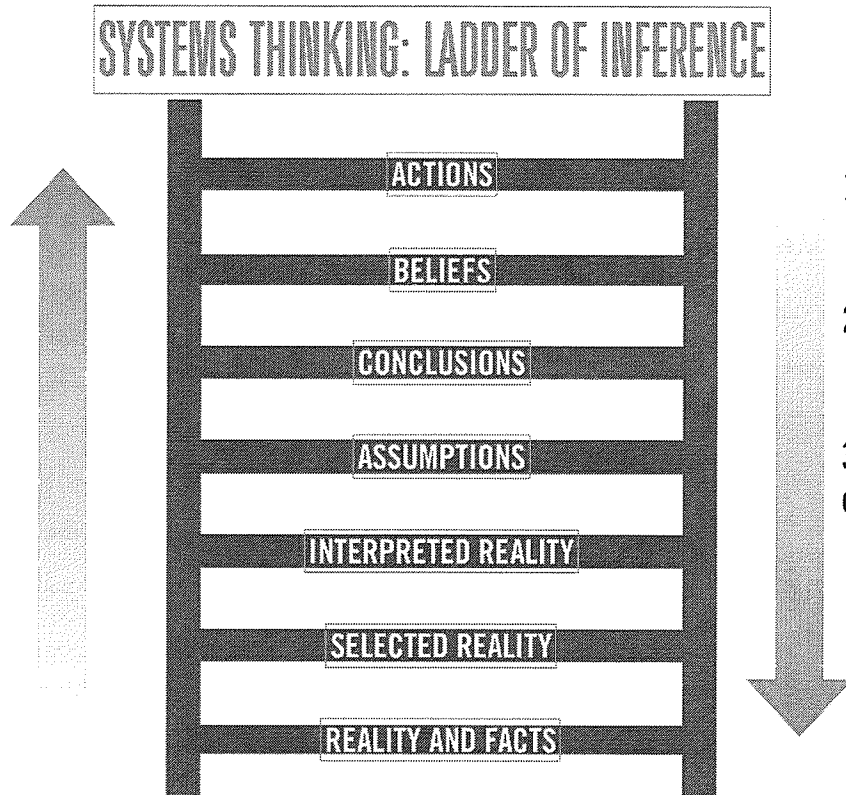
# ADAPTIVE LEADERSHIP: DISTINGUISHING BETWEEN TECHNICAL AND ADAPTIVE CHALLENGES

TECHNICAL CHALLENGES	ADAPTIVE CHALLENGES
<ul style="list-style-type: none"><li>• Apply current, established know-how to solve; solutions lie within the organizational repertoire</li><li>• The “authorities” do the work</li></ul>	<ul style="list-style-type: none"><li>• Learn new ways to respond to challenges; solutions to the challenges have not yet been discovered by the organization</li><li>• The people with the problem collectively own and address the problem</li><li>• Leadership must engage people in counteracting exaggerated dependency and promote each individual’s resourcefulness</li></ul>

## ADAPTIVE LEADERSHIP: ROLES OF LEADERS

- Exercise authority
  - Combat pressure to produce technical solutions to adaptive challenges (teasing out what is adaptive and what is technical)
  - Develop capacity in the organization to grapple with adaptive challenges (those being led are “part of the problem”, and thus must be given back the work to have ownership in the solutions)
  - Create space for the organization to analyze loyalties, constituencies, values
- Clarify the required new learning to the organization and model desired behavior
  - Failure to distinguish the adaptive nature of the challenge and thus the required leadership contributes to cycle of overpromising, followed by disappointment, followed by pushing leaders out of authority and continuing the cycle of dependency
  - The work of the adaptive leader then is to frame the right questions and allow the group IQ to surface

# SYSTEMIC THINKING: LADDER OF INFERENCE



## KEY POINTS TO REMEMBER:

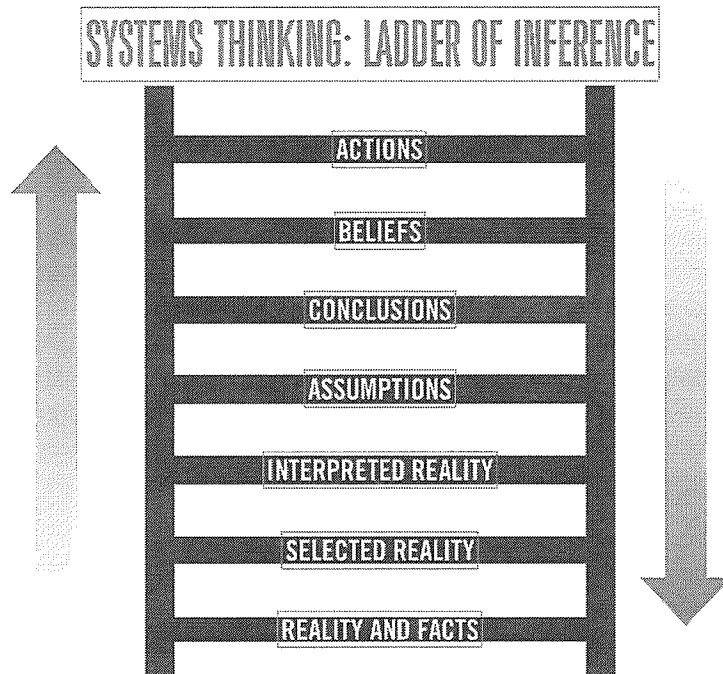
We use the ladder to...

1. Become more aware of our own thinking and reasoning (reflection)
2. Make our thinking and reasoning more visible to others (advocacy)
3. Inquire into others' thinking and reasoning decision-making processes (inquiry)

Source: The Fifth Discipline Fieldbook by Peter Senge, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith, Copyright 1994 Doubleday, New York



# SYSTEMIC THINKING: LADDER OF INFERENCE



## UNPACKING OUR THINKING AND REASONING: Working Down the Rungs of the Ladder of Inference

- What actions come to mind when you think about employing this work in your school?
- What are the beliefs that drive these actions (conscious or unconscious)?
- What conclusions, and assumptions have I made that inform this belief (Apply CRT to analyze)?
- What data might I have left “on the floor”? How have I made meaning with the data I have selected?
- What beliefs are operating in my reflexive loop that drive the actions and beliefs I named at the top of the ladder?

Source: *MORE Courageous Conversations About Race* By Glenn E. Singleton, Copyright 2012 Corwin Press, Thousand Oaks, CA

# Challenging Institutionalized Racism in Our Schools

By Pamela Noli, August 1998

Educating all children effectively is the mission of schools today, yet great number of children, primarily African-American and Latino children, still have scant opportunity to acquire the knowledge and abilities that will help them thrive in and contribute to today's society. The mission of our Beyond Diversity work is to improve performance and raise achievement for ALL students; narrow the achievement gap between the highest and lowest performing students; and eliminate the predictability of which student populations will define the lowest and highest performing categories.

Achieving this mission requires culturally competent teachers and administrative leaders; leaders capable of recognizing the devastating affects of racism on individuals, schools and society; leaders with the will and skill to act boldly to eliminate both personal and institutionalized racism; leaders committed to improving the achievement of the bottom 1/3 of our student population; and leaders ready to design and deliver racist-free school systems in service of powerful student learning and social justice.

Whether students are successful in school and in their quest to achieve standards depends directly on the nature of the encounters they have with the system. School leaders are responsible for the nature of these encounters; encounters that either empower or disable students of color to the degree that they are a part of the school program, their parents and communities are authentically encouraged to participate, and educators are supportive in curriculum, pedagogy and assessment decisions.

Racism in school adversely affects students of color's daily academic performance by interfering with the cognitive processes involved in learning (Gougis, 1986; Caine and Caine, 1993) and by reducing their willingness to persist at academic tasks. Success in school for students of color requires that they perceive that adults with "wise eyes" (Steele, 1994) expect that they can and will achieve at the highest levels; that they have positive relationships with their own race/culture and the race/culture of the majority (Cummins, 1990); and that they are protected from the pain and discouragement that racism engenders. School leaders must examine themselves and their schools to become aware of attitudes, behaviors, structures, situations, and systems that reinforce racist or prejudicial beliefs and actions that hurt students. To do that, they must abandon the idea that there is something wrong with children because of their racial grouping. In place of those prejudices, educators must examine in depth the barriers placed in children's paths to learning, including racist beliefs and actions that result in mental downshifting (Caine and Caine, 1995). We must recognize that since privileged people constructed those barriers, entitled people have responsibility to begin the process of tearing them down.

Culturally competent leaders, both teachers and administrators, regularly consider issues of equity when making decisions. Classroom, schools and district theories of action in the areas of curriculum, instructional practices, assessment, school policies, staffing, parent and student involvement and incentives are considered through questions of equity and probable impact on students of color before final determinations are made.

The questions that follow are intended as prompts to uncover and reverse areas of neglect or oversight that result in institutionalized practices of racism. The questions could act as equity filters, change considerations, or as the basis for strategic planning. "No" answers may serve as key focus areas for schools looking for variables standing in the way of students of color achieving standards. In total, these questions are intended to help leaders adapt the school program so that it addresses the needs of all students, not just the privileged ones.

# Challenging Institutionalized Racism in Our Schools

## School Culture and Climate

1. Does our school have a committee that selects racially diverse materials?
2. Does our school have a policy against racist jokes, slurs, and language?
3. Do we teach people appropriate ways to ask others about racial culture?
4. Do we, consistently and regularly, present materials that teach about a variety of races/cultures?
5. Do we provide chances for students to learn about their own racial culture in this school?
6. Does our school have rules against racial discrimination?
7. Does our school have activities to encourage students to meet people from other racial cultures?
8. Does our school provide opportunities for people to tell others about their own racial culture?
9. Do we teach that conflict is an everyday part of life?
10. Do we provide opportunities for students and adults to learn about other peoples' racial culture?
11. Does our school encourage teachers to use cooperative learning strategies as a technique to get students to work and play across racial cultures?
12. Does our school make sure that a diversity of racial groups within the community are represented in advisory groups; do advisory groups look like the student body at our school?
13. Does our school have rules which require learning about all represented racial groups?
14. Do our school policies reflect a value for the racial differences among people?
15. Do we teach people how their racial culture affects the people around them?
16. Does our school explicitly hold educators accountable for demonstrating high expectations for students of color?
17. Do we educate people about rules that promote respect for racial differences?
18. Do we have a racially diverse workforce at all levels?
19. Do we provide classes for all students about different racial cultures?
20. Does our school promote activities that value the common qualities among people?
21. Are educators who reflect the racial makeup of the student body hired and promoted in our school?
22. Does our school provide activities that recognize there are differences within racial groups?
23. Do we teach how to work cross-racially while problem solving?
24. Do we teach how to maintain positive interaction among people of different racial backgrounds?
25. Do we encourage students to talk about racial differences without making judgments?
26. Does our school provide activities that recognize that each racial group has its own strengths, desires and challenges?
27. Does our school strongly enforce rules against racist jokes, slurs, and language?
28. Does our school make sure that all racial groups within the community are represented in decision making groups?
29. Does our school provided learning opportunities that promote cross racial understanding between all employees?
30. Do we consistently correct even the most "subtle" racist behaviors?
31. Does our school have effective strategies for intervening in racial conflictive situations?
32. Do we teach that racial groups often communicate in different ways?
33. Do we encourage school employees to converse about racial differences?
34. Do we teach everyone in our school how to respect racial differences?

# USING CRITICAL RACE THEORY TO EXAMINE...

<b>CRT THEME</b>	<u><b>THEORETICALLY</b></u> <b>WHAT DOES THE TENET MEAN IN LAYMAN'S TERMS?</b>	<u><b>EXAMINATION</b></u> <b>AS I EXAMINE CRITICALLY WITH THIS TENET, WHAT DO I SEE?</b>	<u><b>INTERRUPTION</b></u> <b>HOW CAN I APPLY MY KNOWLEDGE OF THE TENET TO LEAD EFFECTIVELY FOR RACIAL EQUITY?</b>
<b>A) COUNTER-STORYTELLING</b>	<p>The approach of telling a story that aims to cast doubt on the validity of accepted views and narratives, especially those constructed and held by the dominant culture. It's a strategy and means of exposing and critiquing dialogues that perpetuate racial stereotypes.</p>		
<b>B) THE PERMANENCE OF RACISM</b>	<p>The concept that racism is a permanent component of life in the U.S. Racism is endemic to all our institutions, systems and structures. Race is central, pervasive and operates like the air we breathe, it is everywhere.</p>		
<b>C) WHITENESS AS PROPERTY</b>	<p>Racial identity and property are deeply interrelated concepts in the U.S. Whiteness evolved as a form of property, protected by law and shares several attributes:</p> <ol style="list-style-type: none"> <li>1. The right of disposition</li> <li>2. The right to use and enjoyment</li> <li>3. Reputation and status property</li> <li>4. The absolute right to exclude.</li> </ol>		

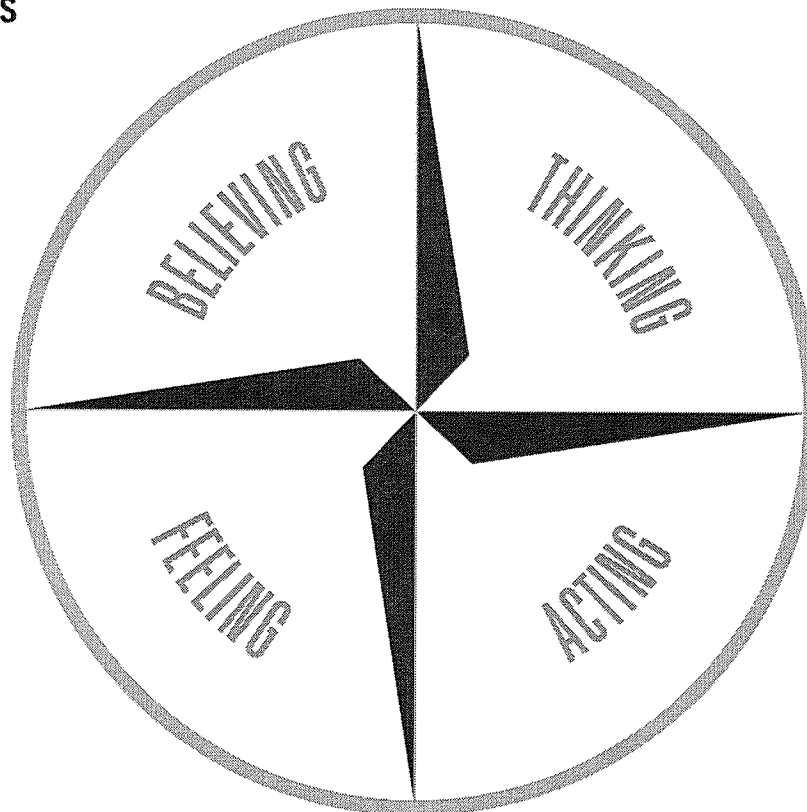
# USING CRITICAL RACE THEORY TO EXAMINE...

<p style="text-align: center;"><b>CRT THEME</b></p>	<p style="text-align: center;"><b><u>THEORETICALLY</u></b>  <b>WHAT DOES THE TENET MEAN IN LAYMAN'S TERMS?</b></p>	<p style="text-align: center;"><b><u>EXAMINATION</u></b>  <b>AS I EXAMINE CRITICALLY WITH THIS TENET, WHAT DO I SEE?</b></p>	<p style="text-align: center;"><b><u>INTERRUPTION</u></b>  <b>HOW CAN I APPLY MY KNOWLEDGE OF THE TENET TO LEAD EFFECTIVELY FOR RACIAL EQUITY?</b></p>
<p><b>D) INTEREST CONVERGENCE</b></p>	<p>Civil rights gains should be interpreted with measured enthusiasm because unless it is first in the interest of the dominant group to advance that of the subordinate group, advancement of such interest will not occur. And in such instances when they are, those interests are under constant pressure to be abrogated.</p>		
<p><b>E) CRITIQUE OF LIBERALISM</b></p>	<p>Several basic notions that have been embraced by liberal legal ideology must be deconstructed and challenged</p> <ol style="list-style-type: none"> <li>1. colorblindness,</li> <li>2. the race neutrality,</li> <li>3. incremental change,</li> <li>4. equality vs. equity</li> <li>5. the myth of meritocracy.</li> </ol>		

## HOW DO WE AS AN E-TEAM “ROLL OUT” THIS WORK WITHIN OUR SCHOOL/DEPARTMENT?

- Based on your current understanding of this work, as you think about rolling out this work who and what comes to mind?

### COURAGEOUS CONVERSATION COMPASS



<b>POWER DYNAMICS...</b>	
<b>WHAT ARE THEY?</b>	<b>HOW DO I LEAD WITH THAT IN MIND?</b>

SOURCE: Ronald A. Heifetz, Leadership on the Line

# THE ICEBERG MODEL

Challenge/Undesired Results: "What are the most challenging results we are experiencing with regard to racial equity?"

## OUTCOMES

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## BEHAVIOR- PATTERNS & SYSTEMS

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## BELIEFS/MENTAL MODELS

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SOURCE: PETER SENGE

## OUTCOMES

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## BEHAVIOR – PATTERNS & SYSTEMS AT PLAY

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## BELIEFS/MENTAL MODELS

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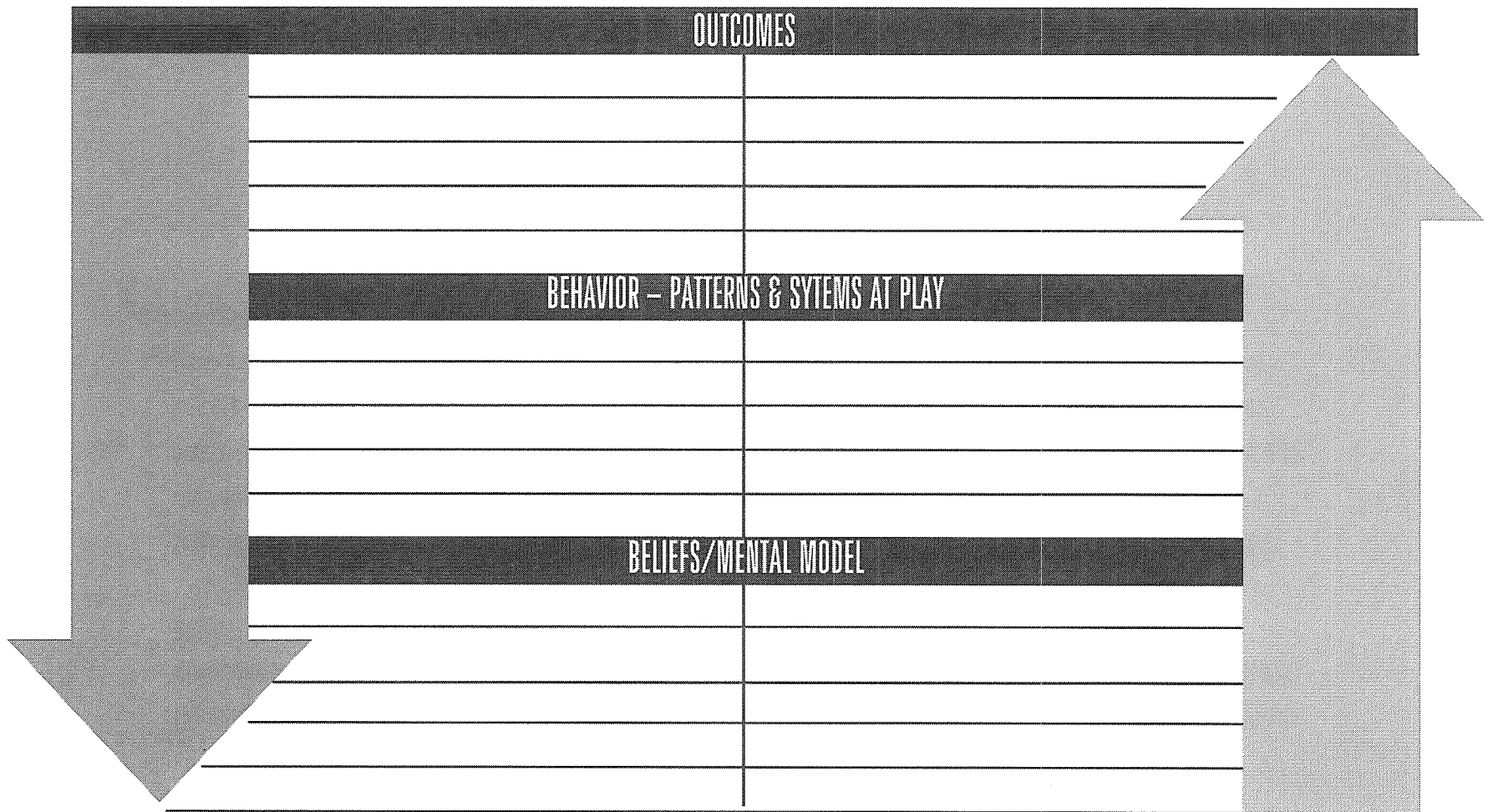
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# WORKING BACK UP THE ICEBERG



# IDENTIFYING & RESPONDING TO THE “FACES OF DANGER” OF ADAPTIVE LEADERSHIP

The dangers of leadership take many forms. Although each organization and culture has its preferred ways to restore equilibrium when someone upsets the balance, we've noticed four basic forms...When exercising leadership, you risk getting MARGINALIZED, DIVERTED, ATTACKED, OR SEDUCED.

Seduction, marginalization, diversion, and attack all serve a function. They reduce the disequilibrium that would be generated were people to address the issues that are taken off the table. They serve to maintain the familiar, restore order, and protect people from the pains of adaptive work. It would be wonderful if adaptive work did not involve hard transitions, adjustments, and loss in people's lives. Because it does, it usually produces resistance. Being aware of the likelihood of receiving opposition in some form is critical to managing it when it arrives. Leadership, then, requires not only reverence for the pains of change and recognition of the manifestations of danger, but also the skill to respond.”

Ronald A. Heifetz, Leadership on the Line

# “Faces of Danger” of Adaptive Leadership

## 1. MARGINALIZATION

- Physical marginalization or separation from responsibilities
- Not having perspectives heard or acknowledged
- Tokenism—feigning dedication to a racial equity but remaining stuck in actions rooted in a technical solution orientation
- We sometimes collude unwittingly with our marginalizers out of a desire to “keep the peace” by delaying required courses of adaptive action
- Seductive forms of marginalization include “special person” mentality which hinders building organizational capacity (frequently plays into interest convergence)

## 2. DIVERSION

- Overwhelming of agendas to consciously or subconsciously divert attention from racial equity adaptive leadership
- Promotions to busy disquieters with new or different work
- Experiencing a sense of duty to allay recurring/old concerns of others rather than feeling sanctioned to keep adaptive challenge the organizational priority (frequently unconsciously done to leaders by followers)

# “Faces of Danger” of Adaptive Leadership

## 3. ATTACK

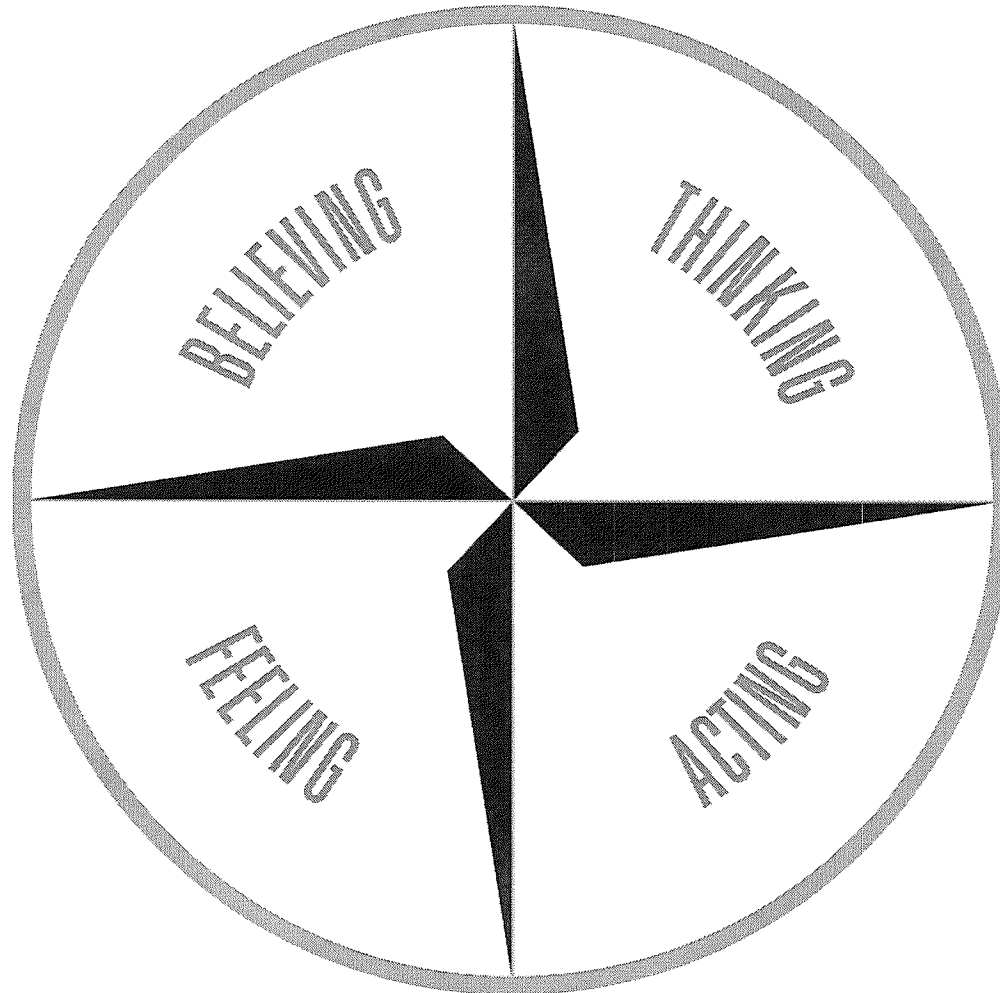
- Personal character/leadership/communication style attacks can submerge the priority given to the adaptive challenge you are engaging. This diminishes organizational attention, “the currency of leadership” (Heifetz)
- Misrepresentation is a common attack tactic
- Leadership often risks having to bear the difficulty of addressing attacks; what is key is recognizing the attack efforts for what they are, attempts to divert attention from adaptive issues that are more troubling to people

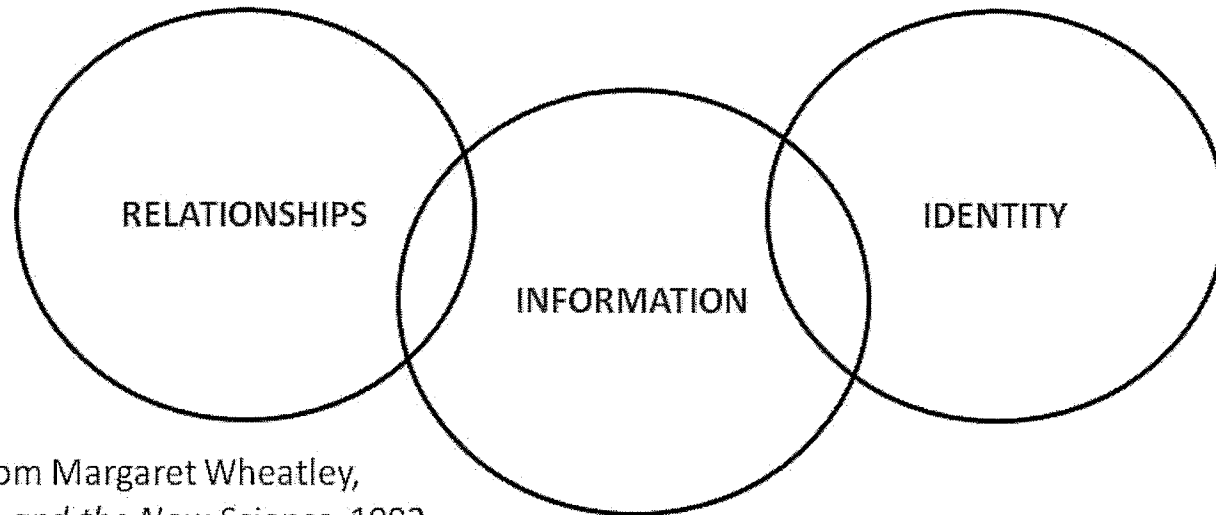
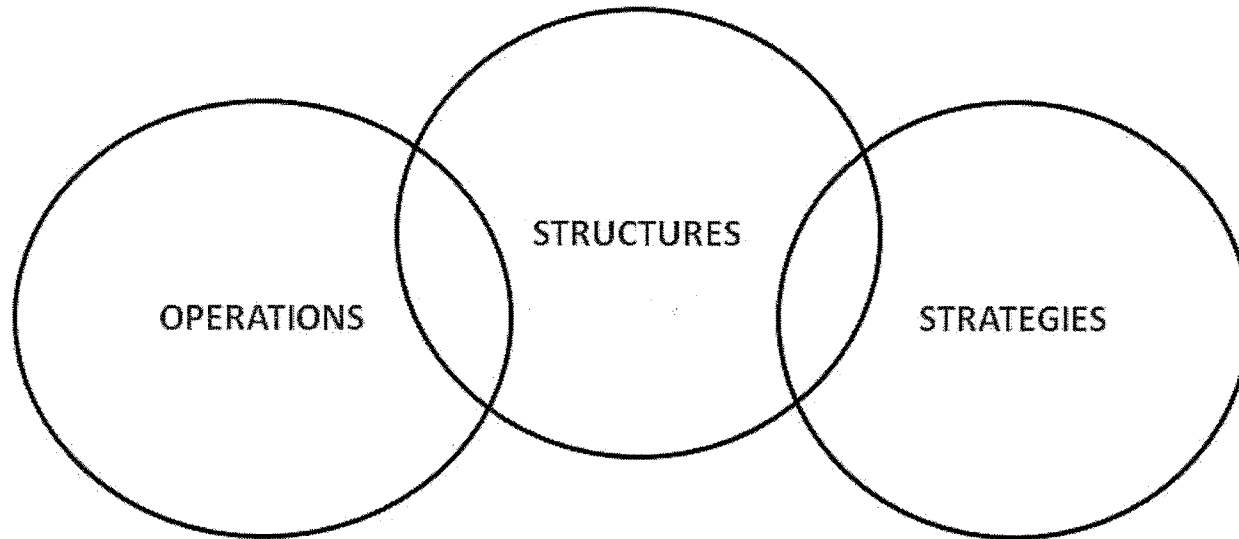
## 4. SEDUCTION

- A process by which leaders lose their sense of purpose altogether
- Can come in the form of initiatives that are known to have a strong, personal appeal for you but that distract priority to equity work as an organizational Polestar
- Can come in the form of desire for the approval of those nearest to us and our strongest supporters; the ability to manage the real or perceived disappointed expectations of those in your inner circles can be compromised by this form of seduction



# COURAGEOUS CONVERSATION COMPASS





Adapted from Margaret Wheatley,  
*Leadership and the New Science*, 1992

# RESPONDING TO “THE FACES OF DANGER” IN ADAPTIVE LEADERSHIP

## “THINK POLITICALLY”

### A. ACKNOWLEDGE THEIR LOSS.

- Recognize that asking others to engage in adaptive change necessitates a choice between values that are closely linked to self-concepts. You may be asking them to close the distance between their espoused values and their actual behavior. When the pain of ignoring our own hypocrisy hurts more than giving up the status quo, change is possible and tenable.
- Confronting gaps between values and behavior requires going through a period of loss; adaptive work can require disloyalty to one’s roots and self-concepts. The lack of acknowledgement of the significance of this loss can be disastrous to leadership, as the change seems not to be as much of a sacrifice from the perspectives of those in leadership positions.
- Exercising leadership involves helping the organization understand what and who they are willing to let go in the interest of progress. For this to occur, people must know the reason for the change and that it’s worth it.

### B. MODEL THE BEHAVIOR.

- Leaders and the organizations they lead frequently see the magnitude of the adaptive change being requested differently.
- Even if the concerns of the organization seem unwarranted, by acknowledging the loss we are asking members of the organization to accept (safety, relationships with colleagues, being viewed as “racist”, or “ignorant”), and going beyond verbal acknowledgement by modeling the desired behavior we engender trust and support for the adaptive leadership effort.

# RESPONDING TO “THE FACES OF DANGER” OF ADAPTIVE LEADERSHIP

## “ORCHESTRATE THE CONFLICT”

1. Create a Holding Environment for the Work.

2. Control the Temperature.

3. Set the Pace.

4. Show Them the Future.



# RESPONDING TO “THE FACES OF DANGER” OF ADAPTIVE LEADERSHIP

## CREATE A HOLDING ENVIRONMENT FOR THE WORK.

- Work with differences, passions and conflicts in a way that diminishes destructive potential and converts the energy in a constructive direction.
- Honor the Agreements and Conditions of Courageous Conversation Protocol in all leadership for racial equity functions.

## CONTROL THE TEMPERATURE.

- Raise the heat enough for folks to deal with the adaptive challenges they face (without some distress, there is no incentive for change).
- Lower the temperature when necessary to reduce a counterproductive level of disequilibrium that could result in immobilization or loss of control.
- Leaders cannot expect the organization to be able to withstand a level of “heat” that they themselves cannot endure; by leaders raising their level of capacity for disequilibrium, we raise the level of capacity of the organization.
- Organizations almost reflexively prefer for leaders to turn down the “heat”, so leaders must take the temperature frequently to ensure that the “heat” is sufficiently hot enough to keep motivation high but not so high that it paralyzes. Most leaders find it more difficult to raise the heat than lower it.

# RESPONDING TO “THE FACES OF DANGER” OF ADAPTIVE LEADERSHIP

## SET THE PACE

- People can stand only so much change at any one time. You risk revolt, and your own survival, by trying to do too much, too soon.
- Pacing typically requires people in authority to let their ideas and programs seep out a little at a time, so they can be absorbed slowly enough to be tested and accepted. This kind of patient withholding of information must be done carefully, with an openness to the testing and revision of one's ideas, lest it be interpreted as deceitful or misleading.

## SHOW THEM THE FUTURE

- In challenging times it is the responsibility of leaders to remind the organization of the orienting values and positive vision that lies ahead and that make the current challenges worthwhile.
- It is not always possible to show the organization the future, because it may not exist, but leaders must strive to provide a glimpse of what the future for racial equity could hold, and in doing so the organization is less likely to fixate on real and perceived losses.
- In order to embody hope and not fear, leaders must convey a vision of an improved future to counteract those who doggedly cling to the present and who equate those leading the adaptive change with an unwanted disturbance to the status quo.

**PERSONAL, LOCAL, IMMEDIATE,  
ISOLATING RACE**

**HOW I CAN RESPOND EFFECTIVELY TO THE FACES OF DANGER IN MY CHALLENGE?**

A large, empty rounded rectangular box with a thick black border, intended for a person to write their response to the challenge question above.



**Minicozzi, Mary**

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**From:** Lori Watson <lwatson@courageousconversation.com>  
**Sent:** Wednesday, August 7, 2019 6:06 PM  
**To:** Rie Gilsdorf  
**Cc:** McLuckie, Jennifer; Luis Versalles  
**Subject:** Re: A few questions about the SOAR Trainings at the T/E School District  
**Attachments:** T-E1PAGEHANDOUT.pdf; attachment.html; ATPFile\_CE6EEE48-3663-4393-AEBB-9A55F7C1723F.token

**This message was sent from outside the Tredyffrin/Easttown School District.**

Hi Jennifer,

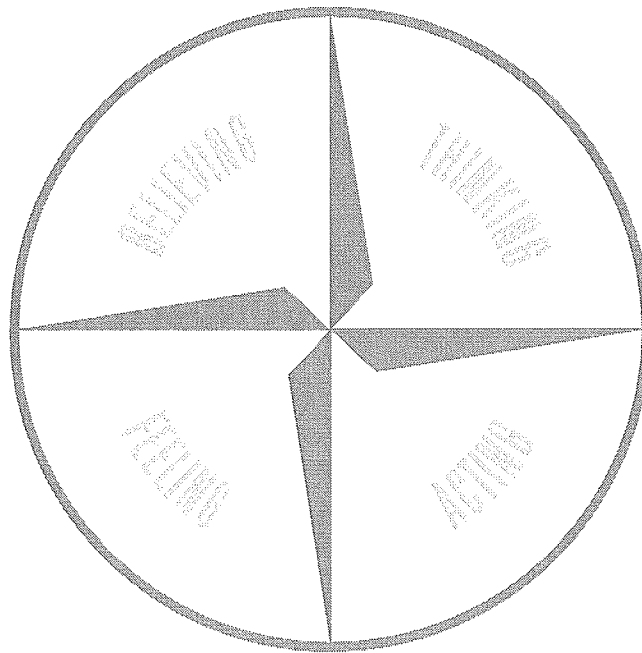
This is the 1 page handout that I share with districts when I'm introducing them to Courageous Conversation. I hope that this will help serve as a quick reference to the protocol for SOAR students. Thanks!



# THE SIX CONDITIONS

- 1. FOCUS ON PERSONAL, LOCAL, AND IMMEDIATE.**
- 2. ISOLATE RACE.**
- 3. NORMALIZE SOCIAL CONSTRUCTION AND MULTIPLE PERSPECTIVES.**
- 4. MONITOR AGREEMENTS, CONDITIONS AND ESTABLISH PARAMETERS.**
- 5. USE A "WORKING DEFINITION" FOR RACE.**
- 6. EXAMINE THE PRESENCE AND ROLE OF "WHITENESS."**

# COURAGEOUS CONVERSATION COMPASS

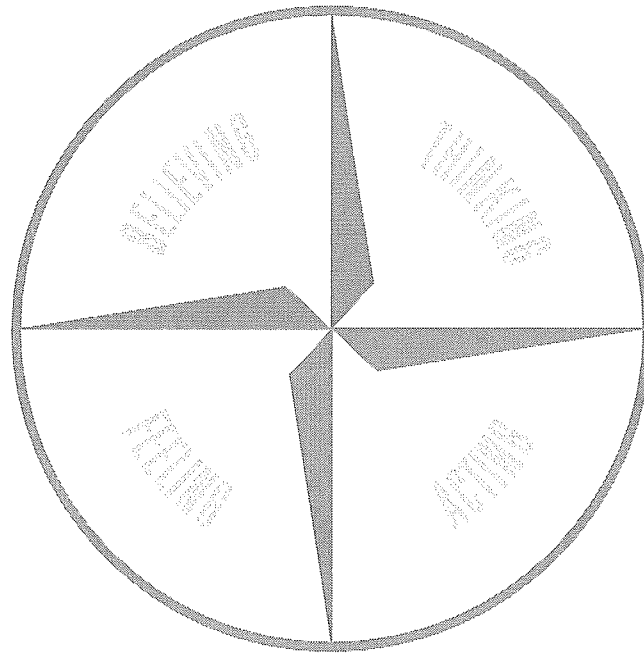


## THE FOUR AGREEMENTS

**STAY ENGAGED  
EXPERIENCE DISCOMFORT  
SPEAK YOUR TRUTH  
EXPECT/ACCEPT NON-CLOSURE**



# COURAGEOUS CONVERSATION COMPASS



## THE FOUR AGREEMENTS

**STAY ENGAGED  
EXPERIENCE DISCOMFORT  
SPEAK YOUR TRUTH  
EXPECT/ACCEPT NON-CLOSURE**

# THE SIX CONDITIONS

- 1. FOCUS ON PERSONAL, LOCAL, AND IMMEDIATE.**
- 2. ISOLATE RACE.**
- 3. NORMALIZE SOCIAL CONSTRUCTION AND MULTIPLE PERSPECTIVES.**
- 4. MONITOR AGREEMENTS, CONDITIONS AND ESTABLISH PARAMETERS.**
- 5. USE A "WORKING DEFINITION" FOR RACE.**
- 6. EXAMINE THE PRESENCE AND ROLE OF "WHITENESS."**

## Minicozzi, Mary

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**From:** Krischanna Roberson <kroberson@courageousconversation.com>  
**Sent:** Wednesday, May 1, 2019 7:49 PM  
**To:** TowleW@TESD.NET; jones\_devita@tesd.net; lewis@tesd.net; carvajalo@tesd.net; torreso@tesd.net; renee.jacobs123002@gmail.com; ebarviat@tesd.net; jacobsr@tesd.net  
**Cc:** Shaundra Brown  
**Subject:** Affiliate Virtual Coaching with Krischanna for TESD May 17 from 10am-12pm  
**Attachments:** Protocol Processing Template.docx; Racial Autobiography Template.pptx; ATPFile\_CE6EEE48-3663-4393-AEBB-9A55F7C1723F.token

**This message was sent from outside the Tredyffrin/Easttown School District.**

Good Evening Affiliates,

Thank you for completing the Doodle poll! Looks like most of you are available for the May 17<sup>th</sup> time slot. I have sent a separate calendar invite email that contains the ZOOM login information for our session.

To prepare for our first coaching session I would like for you each to complete the attached Protocol template. This is a tool that will allow you to “Run It Through Protocol” in a reflective and personal way.

Use the protocol template to process the following article. Please complete it and have it ready for discussion on our May 17<sup>th</sup> call.

- ↳ [Read the following article on Dr. Robin Diangelo White Supremacy Article](#). Reflect on your process of using the Protocol when reading this. What aspects of Protocol were you most comfortable with and which aspects challenged you the most?

Please let me know if you have any questions or need clarification on any of the attachments. I’m really looking forward to our call and working with this great team!

**Here are some ideas and activities for you to consider in your personal development:**

- ↳ [Update your Racial Autobiography](#) (learned in Beyond Diversity 1). Feel free to use the attached PowerPoint template to help you.
- ↳ [Movie Recommendations](#) – Check out the film BlacKkLansman and think about how the tenants of Critical Race Theory show up in this film. How can your understanding lend to your learning around internalizing Protocol on a more deeper level as well as building your knowledge around the concept of race?
- ↳ [Book Recommendations](#) – Between The World And Me by Ta-Nehisi Coates Between the World and Me, is written as a letter to the author's teenaged son about the feelings, symbolism, and realities associated with being black in the US. Coates draws from an abridged, autobiographical account of his youth experience in Baltimore. The work takes inspiration from James Baldwin's 1963 The Fire Next Time.

Thank you,  
*Krischanna*

## COURAGEOUS CONVERSATION

Krischanna Roberson, M.Ed.

Affiliate Coach

795 Folsom Street, 1st Floor

San Francisco, CA 94107

425.922.8389 cell/text | [kroberson@CourageousConversation.com](mailto:kroberson@CourageousConversation.com)

[CourageousConversation.com](http://CourageousConversation.com)

Interested in becoming a CCAR Affiliate Practitioner? Visit [LEARN.CourageousConversation.com](http://LEARN.CourageousConversation.com)

### **SAVE THE DATES:**

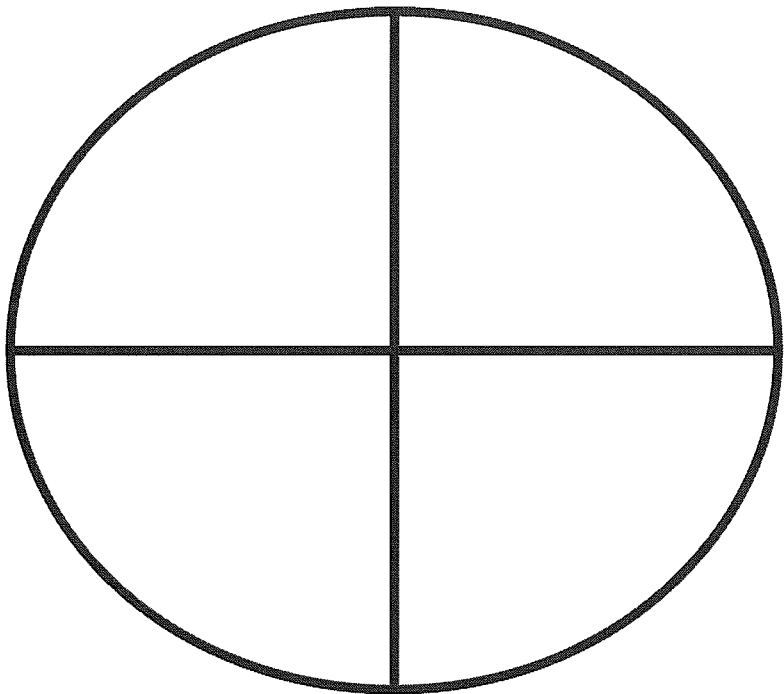
- ([Register here](#)) Chicago Regional Summit for Courageous Conversation: June 21-22, 2019, Northwestern University, Evanston, IL.
- ([Register here](#)) Seattle Regional Summit for Courageous Conversation: June 27 - 28, 2019, Odle Middle School, Bellevue, WA.
- National [Summit](#) for Courageous Conversation: October 12-16, 2019, Sheraton New Orleans, LA

National Summit for Courageous Conversation: October 12-16, 2019, Sheraton New Orleans, LA CCAR WORK for Graduate Credit? Click [here](#) to learn how!

*"I have learned that as long as I hold fast to my beliefs and values - and follow my own moral compass - then the only expectations I need to live up to are my own." ~Michelle Obama*

# Defining and Processing Protocol for Yourself

## The Compass



## The Agreements

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_

## The Conditions

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_
- 6. \_\_\_\_\_

# Defining and Processing Protocol for Yourself

I am Feeling:	I am Thinking:
I am Believing:	I am Acting:

Speaking Truth	Stay Engaged	Experience Discomfort	Expect/Accept Non-Closure
What is my truth in this situation?	What is going to help me stay in the conversation?	What am I most uncomfortable with in this situation?	What do I need to be able to revisit the conversation?

# Defining and Processing Protocol for Yourself

1. How are you personally connected to this?

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2. How is race coming up negatively or positively?

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3. What's the normalized social construction of this situation? What do you understand from this perspective?

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4. Where am I now writing in protocol? Am I centered? Where am I off balance and why?

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5. How is race defined or showing up? Who defined it, and do I agree?

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6. Whiteness, is it present, is it mines or the other persons, institutional or systemic?

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## Minicozzi, Mary

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**From:** Deborah McKnight <dmcknight@courageousconversation.com>  
**Sent:** Monday, January 7, 2019 3:41 AM  
**To:** McLuckie, Jennifer; Towle, Wendy  
**Subject:** LEADS 2 Handout  
**Attachments:** HANDOUT LEADS 2.pdf

**This message was sent from outside the Tredyffrin/Easttown School District.**

Hello Wendy and Jennifer, Happy New Year to you!

I am looking forward to returning to T/E this week for your LEADS 2 session and hearing about your racial equity efforts since I was with you for your DELT. I am available this week if you would like to check in prior to our session on Friday. Just let me know what day/times work best for you.

Best,

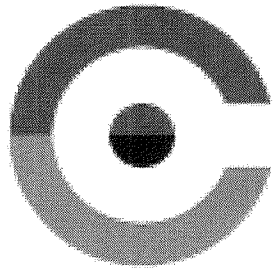
Deborah

I have attached the Handout file below.

COURAGEOUS CONVERSATION  
DEBORAH MCKNIGHT  
Equity Transformation Specialist  
795 Folsom Street, 1st Floor  
San Francisco, CA 94107  
415.346.4575 main  
415.848.2301 fax  
415.695.1396 cell  
[courageousconversation.com](http://courageousconversation.com)



PACIFIC EDUCATIONAL GROUP PRESENTS



# COURAGEOUS CONVERSATION

**LEADS 2**

**Tredyffrin/Easttown School District**

1/11/19

DEBORAH MCKNIGHT, FACILITATOR

# AGENDA

**A FRAMEWORK FOR SYSTEMIC RACIAL EQUITY TRANSFORMATION**

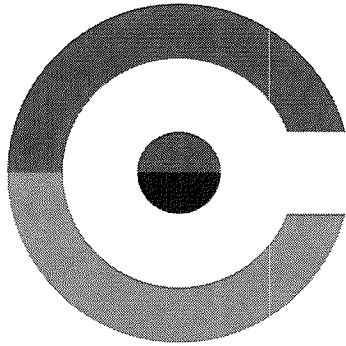
**THROUGH COURAGEOUS CONVERSATION TO CRITICAL RACE THEORY**

**AN INTRODUCTION TO CRITICAL RACE THEORY**

**CRITICAL RACE THEORY: STUDENTS WITH DISABILITIES AND ENGLISH LANGUAGE LEARNERS**

**“THE HOUSE WE LIVE IN”**

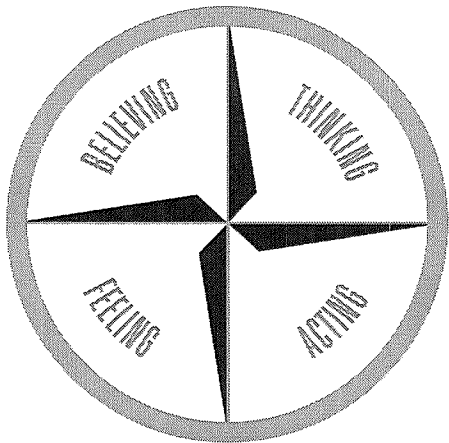
# COURAGEOUS CONVERSATION ABOUT RACE OVERVIEW



*Courageous Conversation is utilizing the Four Agreements, Six Conditions and Compass in order to engage, sustain and deepen*

**INTRA-RACIAL, AND INTER-RACIAL DIALOGUE ABOUT RACE,**  
*and is an essential foundation for examining and addressing institutionalized culture and structures that promote racial disparities.*

## THE COMPASS



## THE CONDITIONS

1. Focus on what is personal, local and immediate
2. Isolate race
3. Normalize social construction and multiple perspectives
4. Monitor agreements and conditions. Establish parameters
5. Use a “working definition” for race
6. Examine the presence and role of “Whiteness.”

## THE AGREEMENTS

- Stay engaged
- Speak your truth
- Experience discomfort
- Expect and accept non-closure

# EQUITY LEADERSHIP DEVELOPMENT PILLAR

**RACIAL EQUITY VITAL SIGNS** that demonstrate internalization and application of PEG Framework with regard to this domain/pillar of work:

- Leaders internalize and model the CCAR protocol as a foundational tool for dialogue, inquiry and coaching**
- Leaders develop capacity to analyze data from a critical perspective utilizing critical race theory tenets as tools of analysis, and to inform racial equity leadership and analysis of school policies, practices and procedures**
- Leaders uncover their own operating beliefs/assumptions/mental models and empower their staff to do the same in order to better understand their impact on practices for racially equitable outcomes**
- LEADERS EMBODY ADAPTIVE LEADERSHIP PRINCIPLES FOR RACIAL EQUITY LEADERSHIP**

# LISTENING, INQUIRING AND RESPONDING

## NINE HEALTHY WAYS TO COMMUNICATE

1. Reflect back on what is being said. Use their words, not yours.
2. Begin where they are, not where you want them to be.
3. Be curious and open to what they are trying to say.
4. Notice what they are saying and what they are *not*
5. Emotionally, relate to how they are feeling. Nurture the relationship
6. Notice how you are feeling. Be honest and authentic.
7. Take responsibility for your part in the conflict or misunderstanding
8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.
9. Stay with the process and the relationship, not just the solution

## THE ART OF MINDFUL INQUIRY

What I heard you say was...

Tell me more what you meant by...

What angered (or excited) you about what happened?

What hurt (or inspired) you about what happened?

What's familiar about what happened?  
(How did it affect you? How does it affect you now?)

What do you need/want?

From The Art of Mindful Facilitation ©2004. Used with permission of Author,  
Lee Mun Wah

## **E-TEAMS**

### **The Equity Leadership Team**

Anti-Racist School Leaders, led by the principal, who design and deliver professional development activities which shift the culture of the school toward embracing school-wide equity transformation.

#### **Practice Courageous Conversations**

**Analyze Achievement Data**

**School Improvement Planning**

**Create Vision and Establish Goals**

**Staff Meeting Facilitation**

**Faculty/Staff Study Group Facilitation**

**Literature Circle Facilitation**

**Parent/Student Focus Group Facilitation**

**Equity Walk-Through Participation**

**Develop Equity "Local" Team**

**Provide Mutual Support and Appreciation**

## **P.A.S.S. TEAMS**

### **The Partnerships for Academically Successful Students Team**

Anti-Racist School and Family/Community Leaders who collaborate in order to cultivate and share resources and understandings that support the improved achievement of African American and Latino students.

#### **Practice Courageous Conversations**

**Analyze Achievement Data**

**Develop Familiarity with Federal/State and District Policies**

**Facilitate Forums, Focus Groups and Action Research**

**Engagement and Motivation**

**Collaboration and Collegiality**

## **PEG Systemic Equity Transformational Programming**

## **C.A.R.E. TEAMS**

### **The Collaborative Action Research for Equity Team**

Anti-Racist Teacher Leaders who participate in collaborative action research to discover, develop, document, deliver and disseminate culturally responsive teaching and learning strategies.

#### **Practice Courageous Conversations**

**Instructional Leadership Support**

**Analyze Achievement Data**

**Backwards Mapping (Standards)**

**Authentic Assessment**

**Differentiated Instruction**

**Motivation**

**Cultural Proficient/Anti-Racist Instruction**

**Collaboration and Collegiality**

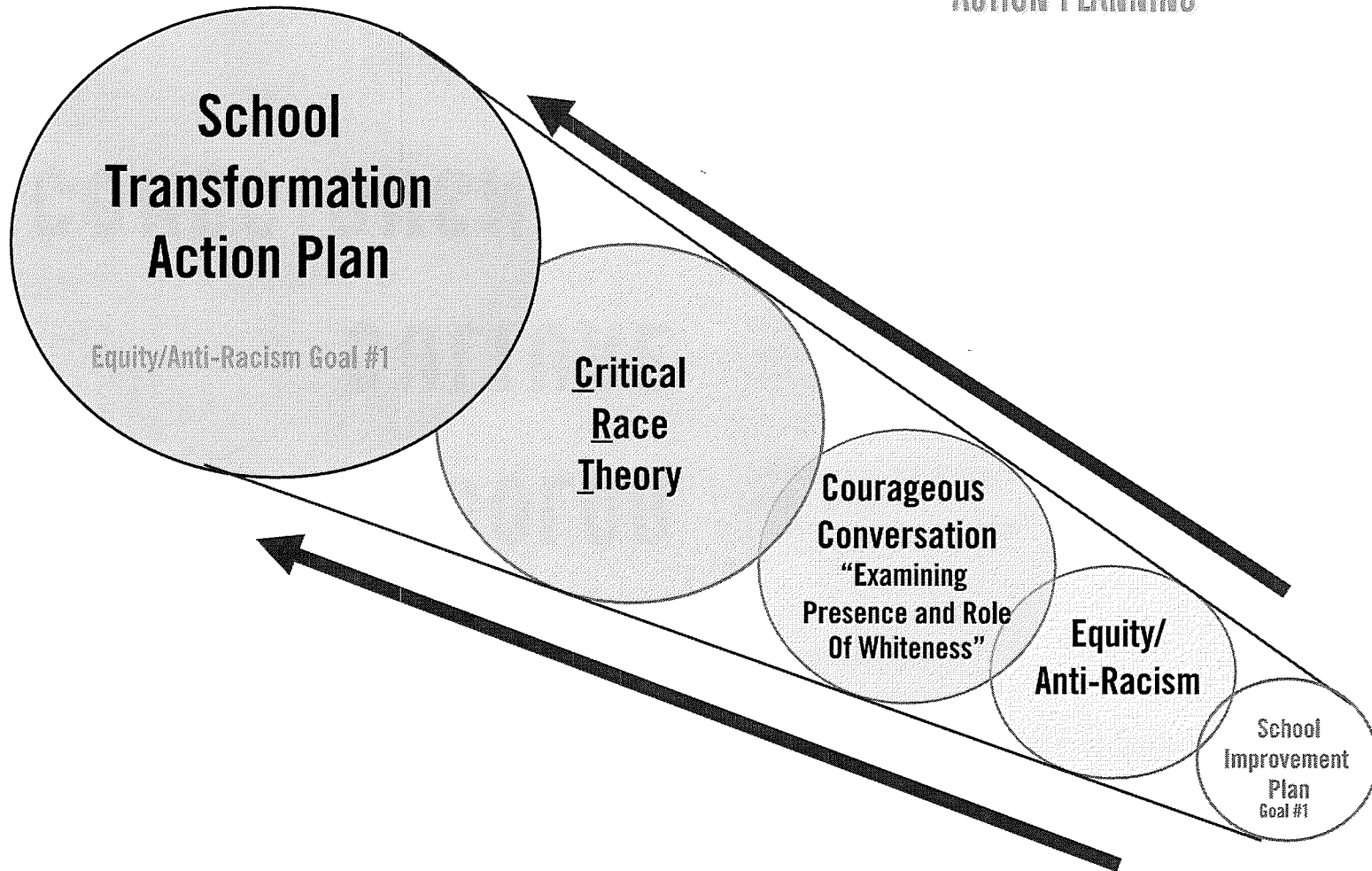
**Multicultural Curriculum Development**

**Inquiry-Based/Reflective Practice**

**Continuous Improvement**



EQUITY/ANTI-RACISM  
SCHOOL TRANSFORMATION  
ACTION PLANNING



# WHAT IS WHITENESS?

“The virtual invisibility that whiteness affords those of us who have it, is like psychological money in the bank, the proceeds of which we cash in every day while others are in a state of perpetual overdraft.”

Tim Wise, “Membership Has Its Privileges”

Rethinking Schools, Summer 2002

## COLOR

Primary, Presence, Positioning

“White Privilege”

Stages of Avoidance: Ignorance to Competing Victimization

## CULTURE

Being, Feeling and Acting White

“White Racial Bonding”

Avoidance | Individualism | Universality | De-Contextualization

## CONSCIOUSNESS

Thinking and Reasoning White

“White Racial Identity Development”

Color-Blindness | Guilt/Shame | Anger | Helplessness | Anti-Racist

# WHAT DOES IT MEAN TO BE WHITE?



Dr. Robin DiAngelo  
Author of What Does it Mean to be White?: Developing White Racial Literacy

“

I have spent years studying what it means to be white in a society that proclaims race meaningless, yet is deeply divided by race. This is what I have learned: ANY White person living in the United States will develop opinions about race simply by swimming in the water of our culture.

## SEGREGATION

Most whites live, grow, play, learn, love, work and die primarily in racial segregation. Yet, our society does not teach us to see this as a loss.

## INDIVIDUALISM

Whites are taught to see themselves as individuals, rather than as part of a racial group. It follows that whites are racially objective and thus can represent the universal human experience, while people of color can only represent their race.

## FOCUS ON INTENTIONS OVER IMPACT

We are taught that racism must be intentional and that only bad people commit it. Thus a common white reasoning in crossracial conflicts is that as long as we are good people and don't intend to perpetuate racism, then our actions don't count as racism.

## WHITE FRAGILITY

In a white-dominant society, challenges to a white worldview are uncommon. The racial status quo is comfortable for us. We haven't had to develop the skills, perspectives or humility that would help us engage constructively. As a result, we have very little tolerance for racial discomfort and respond poorly.

SOURCE: ADAPTED FROM *WHAT DOES IT MEAN TO BE WHITE?* BY ROBIN DIANGELO, SEATTLE TIMES, 8/11/14

### **RUGGED INDIVIDUALISM**

- Self-reliance
- Individual is primary unit
- Independence and autonomy highly valued and rewarded
- Individuals assumed to be in control of their environment – “You get what you deserve”

### **COMPETITION**

- Be #1
- Win at all costs
- Winner-loser dichotomy
- Action Orientation
- Master and control nature
- Must always “do something” about a situation
- Aggressiveness and Extroversion
- Decision-Making
- Majority rules (when Whites have power)
- Hierarchical

### **JUSTICE**

- Based on English common law
- Protect property and entitlements
- Intent counts

### **COMMUNICATION**

- “The King’s English” rules
- Written tradition
- Avoid conflict, intimacy
- Don’t show emotion
- Don’t discuss personal life
- Be polite

### **HOLIDAYS**

- Based on Christian religions
- Based on white history and male leaders

### **HISTORY**

- Based on Northern European immigrants’ experience in the United States
- Heavy focus on the British Empire
- Primacy of Western (Greek, Roman) and Judeo – Christian tradition

### **PROTESTANT WORK ETHIC**

- Hard work is the key to success
- Work before play
- “If you didn’t meet your goals, you didn’t work hard enough”

### **EMPHASIS ON SCIENTIFIC METHOD**

- Objective, rational linear thinking
- Cause and effect relationships
- Quantitative emphasis

### **STATUS, POWER AND AUTHORITY**

- Wealth = worth
- Heavy value on ownership of goods, space, property
- Your job is how you are
- Respect authority

### **TIME**

- Adherence to rigid time schedules
- Time viewed as a commodity

### **FUTURE ORIENTATION**

- Plan for future
- Delayed gratification
- Progress is always best
- “Tomorrow will be better”

### **FAMILY STRUCTURE**

- Nuclear family (father, mother, 2.3 children is the ideal social unit
- Husband is breadwinner and head of household
- Wife is homemaker and subordinate to husband
- Children should have own rooms, be independent

### **AESTHETICS**

- Based on European culture
- Woman’s beauty based on blonde, thin – “Barbie”
- Man’s attractiveness based on economic status, power, intellect
- Steak and potatoes; “bland is best”

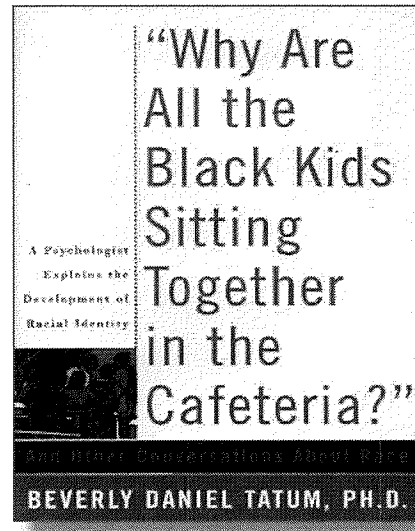
### **RELIGION**

- Christianity is the norm
- Anything other than Judeo – Christian tradition is foreign
- No tolerance for deviation from single god concept

# UNDERSTANDING WHITENESS IN A WHITE CONTEXT

FROM "WHY ARE ALL THE BLACK KIDS SITTING TOGETHER IN THE CAFETERIA?"

HELMS' MODEL OF WHITE IDENTITY:
1. <i>contact</i> – Whites pay little attention to the significance of their racial identity – "I'm just normal." Perceive themselves as <u>color-blind</u> and completely free of prejudice
2. <i>disintegration</i> – growing awareness of racism and White privilege as a result of personal encounters. This new awareness is characterized by discomfort
3. <i>reintegration</i> – feelings of guilt or denial may be transformed into fear and anger directed towards people of color. May be frustrated if seen as a group rather than individuals



4. <i>pseudo-independent</i> – the individual gains an intellectual understanding of racism as a system of advantage, but doesn't quite know what to do about it
5. <i>immersion/emersion</i> – marked by a recognized need to find more positive self-definition. Whites need to seek new ways of thinking about Whiteness, ways that take them beyond the role of victimizer
6. <i>autonomy</i> - represents the culmination of the White racial development process. A person incorporates the newly defined view of Whiteness as part of a personal identity. The process is marked by an increased effectiveness in multiracial settings

1. WHERE AM I?

2. WHERE ARE MY "WHITE" COLLEAGUES?

# Critical Race Theory (CRT)

The Civil Rights Movement of the 1960's prompted heightened focus on race, race relations and racism in the United States of America as well as around the world...

During this time, Harvard legal scholars, Derrick Bell, Alan Freeman and Richard Delgado, as well as other prominent intellectual figures (Mari Matsuda, Angela Harris, Margaret Montoya, Neil Gotanda, Eric Yamamoto, Robert Williams) questioned the assumption that ours is a "color-blind", race neutral system of justice. Their work was initially introduced as "Critical Legal Studies."

## Critical Race Theory (CRT) in Public K-12 Education

By the late 1970's, Gloria Ladson-Billings and other prominent researchers, applied the principles of (CLS) to the field of education, suggesting that the process of schooling is neither race neutral nor "color-blind." The culmination of their work provided 5 Tenets of Critical Race Theory to better understand the critical intersection of race and schooling.

### 5 Tenets of Critical Race Theory (CRT)

Counter-Storytelling

Interest Convergence

The Permanence of Racism

Critique of Liberalism

Whiteness as Property

“So When It Comes Out, They Aren’t That Surprised That It Is There”:  
Using Critical Race Theory As A Tool Of Analysis Of Race And Racism In Education

**EVERYONE READS:** Introduction, Wells Academy, Critical Race Theory

**Group 1: COUNTER STORYTELLING**

**Group 2: THE PERMANENCE OF RACISM**

**Group 3: WHITENESS AS PROPERTY**

**Group 4: INTEREST CONVERGENCE**

**Group 5: CRITIQUE OF LIBERALISM**

# CRITICAL RACE THEORY

<p><b><u>Critical Race Theory Tenets</u></b></p>	<p><b><u>Theoretically</u></b> What does the tenet mean in layman's terms?</p>	<p><b><u>Personally</u></b> FIRST Condition: CRT In My life?</p>	<p><b><u>Professional</u></b> Where does it show up in my professional role?</p>
<p><b>Counter-Storytelling</b></p>	<p>The approach of telling a story that aims to cast doubt on the validity of accepted views and narratives, especially those constructed and held by the dominant culture. It's a strategy and means of exposing and critiquing dialogues that perpetuate racial stereotypes.</p>		
<p><b>The Permanence of Racism</b></p>	<p>The concept that racism is a permanent component of life in the U.S. Racism is endemic to all our institutions, systems and structures. Race is central, pervasive and operates like the air we breathe, it is everywhere.</p>		
<p><b>Whiteness as Property</b></p>	<p>Racial identity and property are deeply interrelated concepts in the U.S. Whiteness evolved as a form of property, protected by law and shares several attributes:</p> <ol style="list-style-type: none"> <li>1. The right of disposition</li> <li>2. The right to use and enjoyment</li> <li>3. Reputation and status property</li> <li>4. The absolute right to exclude.</li> </ol>		



# CRITICAL RACE THEORY

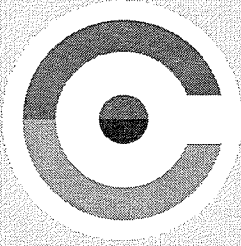
<p><b><u>Critical Race Theory Tenets</u></b></p>	<p><b><u>Theoretically</u></b> What does the tenet mean in layman's terms?</p>	<p><b><u>Personal</u></b> Where does it show up in my personal life?</p>	<p><b><u>Professional</u></b> Where does it show up in my professional role?</p>
<p><b>Interest Convergence</b></p>	<p>Civil rights gains should be interpreted with measured enthusiasm because unless it is first in the interest of the dominant group to advance that of the subordinate group, advancement of such interest will not occur. And in such instances when they are, those interests are under constant pressure to be abrogated.</p>		
<p><b>Critique of Liberalism</b></p>	<p>Several basic notions that have been embraced by liberal legal ideology must be deconstructed and challenged            1. colorblindness, 2. the race neutrality, 3. incremental change, 4. equality vs. equity 5. the myth of meritocracy.</p>		

# “THE HOUSE WE LIVE IN”

<p><u>BELIEVING</u></p>	<p><u>THINKING</u></p>
<p><u>FEELING</u></p>	<p><u>ACTING</u></p>

# “WHAT’S ON YOUR MIND?”

<p><u>What did I learn today that will help me as an Equity Leader?</u></p>	<p><u>What Challenged Me and My Learning Today and Why?</u></p>
<p><u>What Are My Needs?</u></p>	<p><u>What will I do to develop the requisite knowledge, will, skill and capacity to be an effective leader for racial equity?</u></p> <p><u>Personally:</u></p>  <p><u>Professionally:</u></p>



**PLEASE CONTACT US:**

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795 FOLSOM STREET, #1  
SAN FRANCISCO, CA 94107  
415.346.4575  
[WWW.COURAGEOUSCONVERSATION.COM](http://WWW.COURAGEOUSCONVERSATION.COM)

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SEMINARS INCLUDE:**

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- Coaching for Racial Equity (CRE)

**JOIN OUR  
UPCOMING SUMMIT:**

**NATIONAL SUMMIT FOR  
COURAGEOUS CONVERSATION**  
New Orleans, LA  
October 12-16, 2019

**Minicozzi, Mary**

---

**From:** Apelila Peniata <apeniata@courageousconversation.com>  
**Sent:** Tuesday, January 21, 2020 4:34 PM  
**To:** Deborah McKnight; LuisVersalles; Tony Hudson; Christine Saxman; Wendy Towle; Jennifer McLuckie  
**Subject:** Scheduling Courageous Conversation/T-E Planning Call

**This message was sent from outside the Tredyffrin/Easttown School District.**

Good Afternoon Jennifer and Wendy,

I hope you are well!

I am emailing today to try and coordinate a planning call for our staff and yours regarding SPELL planning at Tredyffrin/Easttown.

It appears that Deborah, Tony, Luis and Christine have availability next Friday, January 31st. Is there a time between 11 am - 5 pm EST that you would have time to schedule a call?

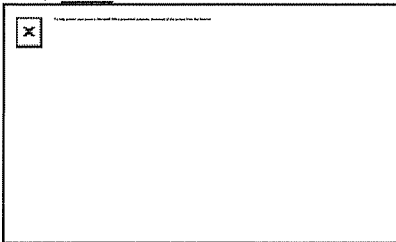
Please let me know and I can schedule a Webex.

If this date does not work, please let me know and I can look at calendars again to find an alternative solution.

Thank you and I look forward to hearing from you soon!

**SAVE THE DATE:**

Latinx Summit for Courageous Conversation: April 15-18, 2020 at Hyatt Regency in Houston, Texas. For information, [click here](#).

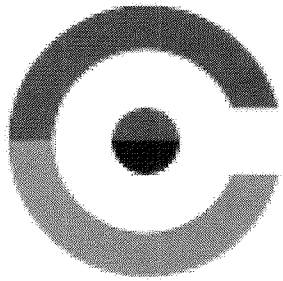


**COURAGEOUS CONVERSATION**

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PACIFIC EDUCATIONAL GROUP PRESENTS



# COURAGEOUS CONVERSATION

E-TEAMS 1: INTRODUCTION TO THE THEORY OF TRANSFORMATION &  
SYSTEMIC RACIAL EQUITY FRAMEWORK

TREDYFFRIN-EASTTOWN SCHOOL DISTRICT  
FEBRUARY 4, 2020

LORI A. WATSON, ED.D.  
EQUITY TRANSFORMATION SPECIALIST

# LEARNING OUTCOMES

## BY THE END OF THIS SEMINAR:

- Leaders will recognize and understand the CCAR Protocol and Developmental Scale as essential tools and part of the foundation of Systemic Equity Transformation; will locate, assess themselves on the CCAR Developmental Scale and determine their own next position for growth.
- Leaders will demonstrate their understanding of Mindfulness language in their dyads, small group and whole group sharing.
- Leaders will be able to identify and understand the components of the PEG Systemic Equity Transformation Framework and Theory of Transformation; understand the training delivery model and their differentiated personal purpose as well as their professional and organizational roles and responsibilities as leaders in achieving equity at the school and district levels and begin the process of creating the culture and conditions necessary for this work to occur.
- Leaders will understand the rationale for intersession assignments as a way of engaging, sustaining, and deepening their understanding of the PEG Systemic Equity Transformation Framework as well as begin the process of creating the culture and conditions necessary for equity work and continuous learning to occur.
- Leaders will understand the usefulness of and begin developing a Personal/Professional Leadership Transformation Portfolio.



# PEG BELIEF, VISION AND CORE VALUES

## **WE BELIEVE...**

Systemic Racism is the most devastating factor contributing to the diminished capacity of all children, especially black children, to achieve at the highest levels and contributes to the fracturing of the communities that nurture and support them.

## **WE ENVISION...**

All learners, especially black children and their families, are emancipated in racially-conscious and socially-just political and educational systems that nurture their spirit and infinite potential.

## **WE VALUE...**

Love  
Consciousness  
Freedom  
Interdependence  
Equity

- **WHAT BELIEFS BRING YOU TO AND KEEP YOU IN THIS WORK?**
- **WHAT DO YOU ENVISION IN THIS WORK?**
- **WHO DO YOU VALUE IN THIS WORK?**

# COURAGEOUS CONVERSATION COMPASS

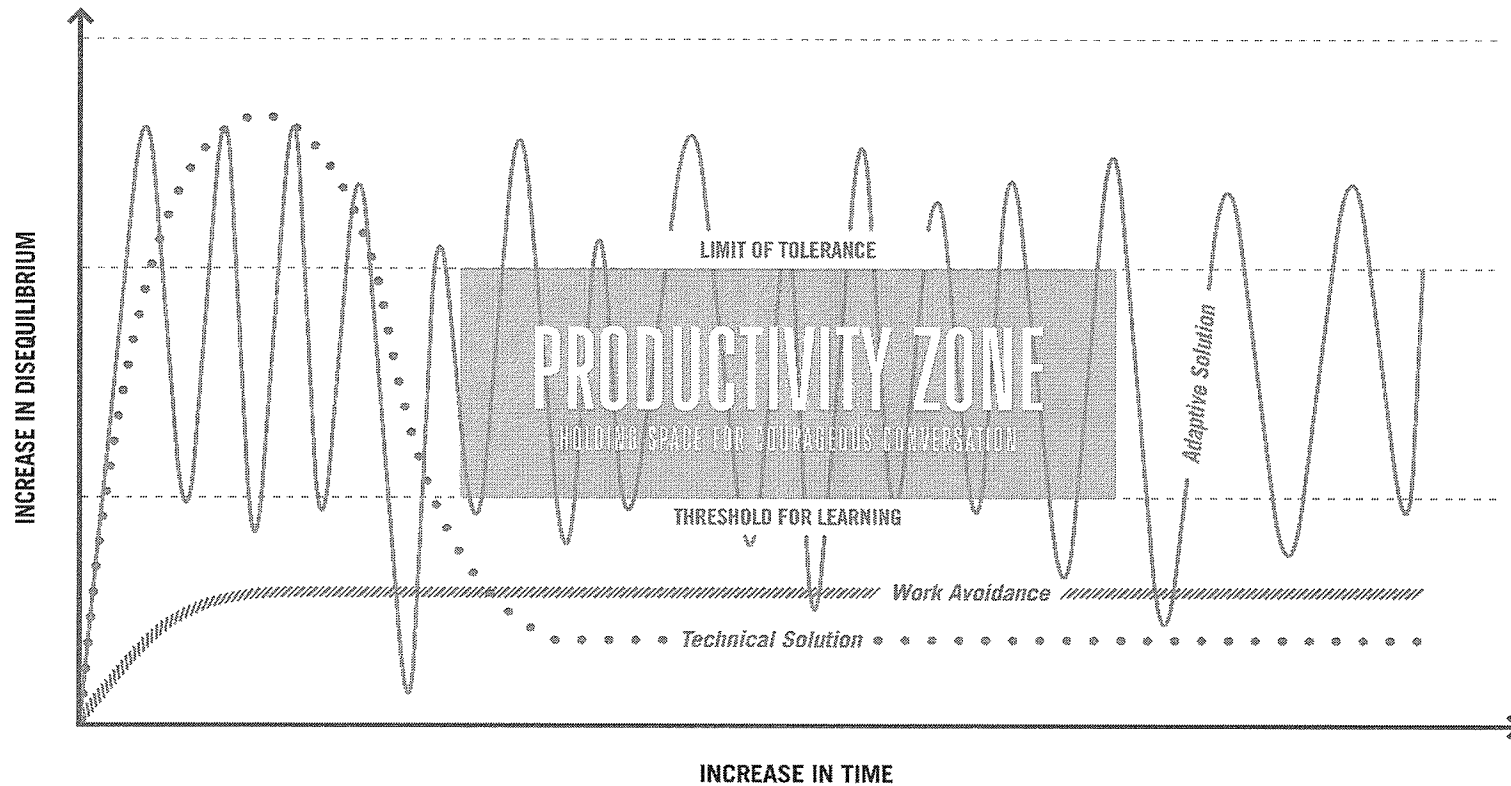


# “A HOPE & A CAUTION”

**HOPES**

**CAUTIONS**

# ADAPTIVE LEADERSHIP FOR RACIAL EQUITY



SOURCE: COURAGEOUS CONVERSATIONS ABOUT RACE, A FIELD GUIDE FOR ACHIEVING EQUITY IN SCHOOLS, SECOND EDITION. THOUSAND OAKS, CA

TO WHAT DEGREE AM I CONSCIOUS OF RACE IN MY LIFE?

**RACIAL CONSCIOUSNESS (?)**

=



**RACIAL IMPACT (100)**

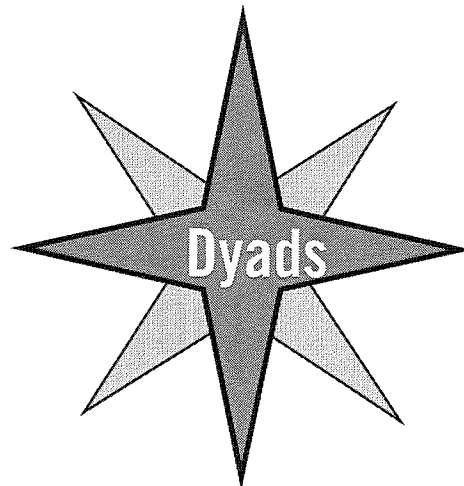
SINCE BEYOND DIVERSITY, AN ILLUSTRATION OF RACE IN MY LIFE



# RACE IN MY LIFE

## KEY POINTS IN MY PARTNER'S NARRATIVE

- 1.
- 2.
- 3.



## KEY POINTS IN MY NARRATIVE

- 1.
- 2.
- 3.

Tell me more about what you meant by...

- 1.



# LISTENING, INQUIRING AND RESPONDING

## NINE HEALTHY WAYS TO COMMUNICATE

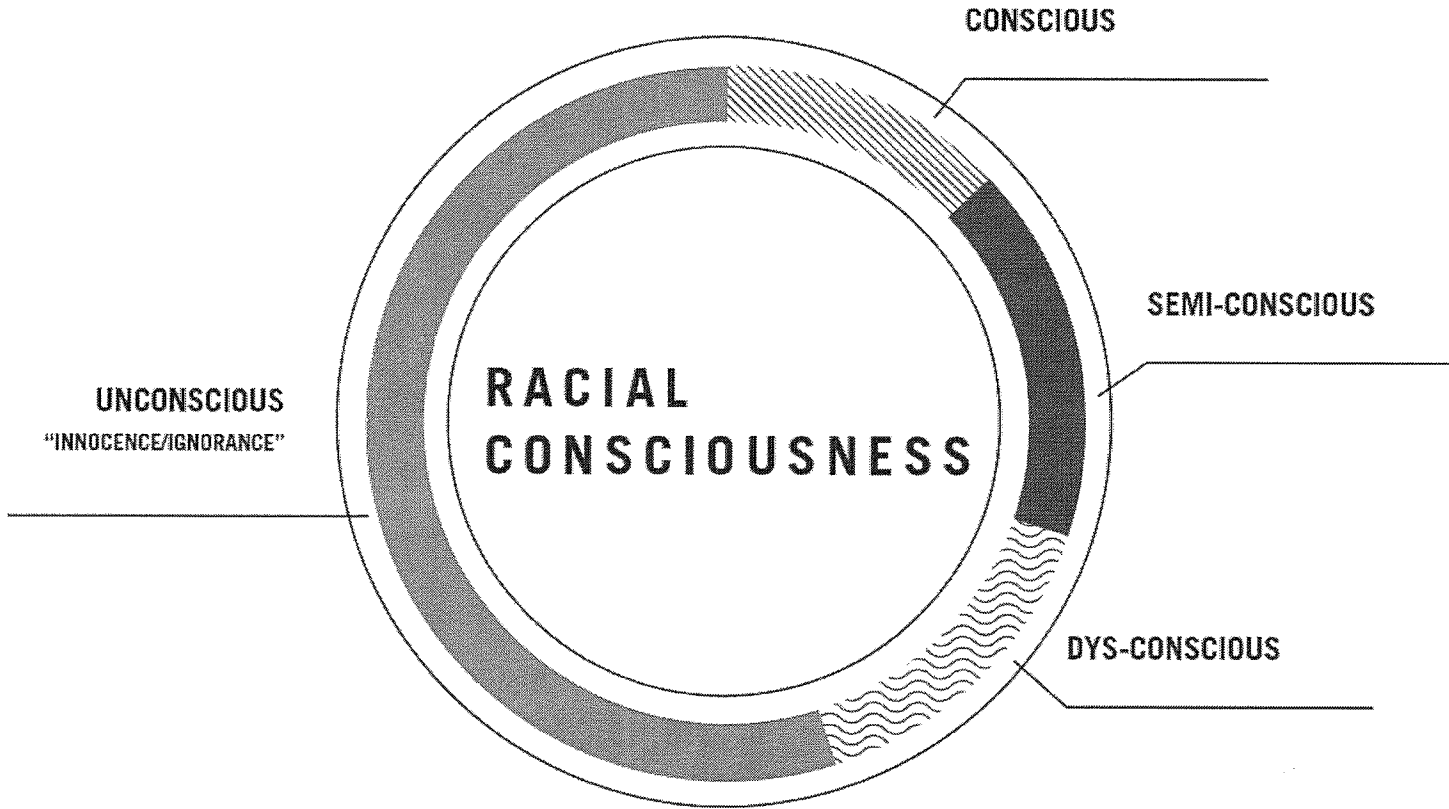
1. Reflect back on what is being said. Use their words, not yours.
2. Begin where they are, not where you want them to be.
3. Be curious and open to what they are trying to say.
4. Notice what they are saying and what they are not
5. Emotionally, relate to how they are feeling. Nurture the relationship
6. Notice how you are feeling. Be honest and authentic
7. Take responsibility for your part in the conflict or misunderstanding
8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.
9. Stay with the process and the relationship, not just the solution.

## THE ART OF MINDFUL INQUIRY

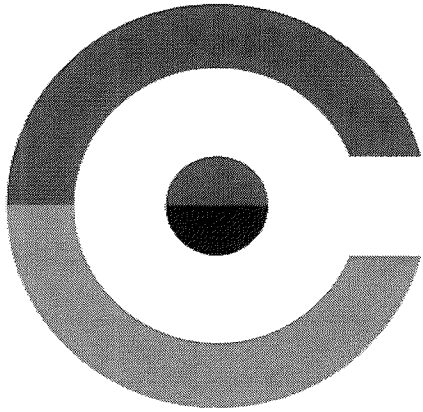
- ❖ What I heard you say was...
- ❖ Tell me more what you meant by...
- ❖ What angered (or excited) you about what happened?
- ❖ What hurt (or encouraged) you about what happened?
- ❖ What's familiar about what happened?  
(How did it affect you? How does it affect you now?)
- ❖ What do you need/want?



# RACIAL CONSCIOUSNESS







*Courageous Conversation is utilizing the Four Agreements, Six Conditions and Compass in order to engage, sustain and deepen*

**INTRA-RACIAL, AND INTER-RACIAL DIALOGUE ABOUT RACE,**  
*and is an essential foundation for examining and addressing institutionalized culture and structures that promote racial disparities.*

**IN MY OWN WORDS...**

### THREE TIERS OF COURAGEOUS CONVERSATION

#### ENGAGE

1.

2.

#### SUSTAIN

3.

4.

#### DEEPEN

5.

6.

### FOUR AGREEMENTS

★

★

★

★





# A MORE COURAGEOUS RESPONSE

<p><b>ENGAGE</b></p> <p>1. Keep it PLI?</p> <p>2. Isolate Race?</p> <p><b>SUSTAIN</b></p> <p>3. Engage Multiple Perspectives?</p> <p>4. Use the Compass?</p> <p><b>DEEPEN</b></p> <p>5. Use a Working Definition For Race?</p> <p>6. Examine Whiteness?</p>	

# COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

**KNOWLEDGE**

**COMPREHENSION**

**APPLICATION**

**ANALYSIS**

**SYNTHESIS**

**INTERRUPT**

Adapting Blooms Taxonomy for Developing Proficiency in Understanding, Internalizing and Applying the Protocol for Courageous Conversations About Race.

✧ Knowledge: Define, Describe, Recite, Recall, Recognize, Identify, States, Outlines

✧ Comprehension: Comprehends, Converts, Defends, Distinguishes, Generalizes, Gives Examples, Infers, Interprets, Understands

✧ Application: Applies, Changes, Computes, Constructs, Demonstrates, Discovers, Solves, Uses

✧ Analysis: Breaks Down, Compares, Contrasts, Diagrams, Deconstructs, Discriminates, Identifies, Illustrates, Infers

✧ Synthesis: Categorizes, Combines, Compiles, Composes, Creates, Devises, Designs, Modifies, Organizes, Plans, Summarizes

✧ Interrupts: Evaluation



# COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPT
STAY ENGAGED	I know that I must agree to stay engaged.	I understand that staying engaged is essential for advancing the conversation and involves full participation of my mind, body and spirit.	I demonstrate engagement by actively listening, inquiring and responding to racialized situations or circumstances.	I identify my levels of engagement as well as what triggers my defenses, disconnection and/or search for detours.	I devise a method for recognizing a pathway through possible detours toward heightened engagement.	I engage at the personal, professional and organizational levels as a way of interrupting racism.
SPEAK YOUR TRUTH	I know that I must agree to speak my truth.	I understand that speaking my truth is essential for advancing the conversation and involves getting to know myself as a racial being.	I demonstrate speaking my truth by sharing my racial perspective and asking questions of others about their racial perspective.	I identify my personal truth about my racial experience and deconstruct limiting beliefs I have about speaking authentically about race.	I create space for myself and others to speak truth as a way to raise racial consciousness.	I consistently speak my truth as a way of deepening the conversation and interrupting institutional racism.

# COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPT
<b>EXPERIENCE DISCOMFORT</b>	I know that I must agree to experience discomfort.	I understand that experiencing discomfort is essential for advancing the conversation on race.	I demonstrate my acceptance of discomfort by my continued participation in the conversation though it is difficult.	I identify my discomfort and am willing to look closely at it to better understand what my obstacles are in the conversation about race.	I devise a method for addressing the discomfort that allows me to continue to fully participate in the conversation about race.	I am willing to experience discomfort in all my conversations about race as a way to continue to interrupt racism.
<b>EXPECT/ACCEPT NON-CLOSURE</b>	I know that I must expect and accept non-closure.	I understand that expecting and accepting non-closure is essential for advancing the conversation on race and involves an ongoing dialogue with ever changing solutions.	I demonstrate non-closure by participating in an ongoing racial discourse where there is no “quick fix,” rather the solution is revealed in the process of dialogue itself.	I identify my ways of dealing with racial challenges and my trained desire to find solutions and closure.	I create a method for recognizing a pathway from solutions-thinking to sustaining dialogue on race, recognizing the more I talk, the more I learn, and the more I learn the more promising the intervention.	I expect and accept non-closure at the personal, professional and organizational level as a way of interrupting racism.

# COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPT
<b>PERSONAL LOCAL IMMEDIATE</b>	I know that I must begin with exploring my own personal, local and immediate experiences about race.	I understand that my own experiences provide a foundation for me to make meaning about race and racism.	I demonstrate my personal explorations of race through my evolving racial autobiography.	I identify the aspects of my personal experience that are impacted by race and I am conscious of that impact.	I create opportunities to discuss the racial aspects of situations in which I am immediately involved.	I interrupt systemic racism when I encounter it in my personal, local and immediate interactions with others.
<b>ISOLATE RACE</b>	I know that I must isolate race while never failing to recognize that other aspects and forms of diversity continue to impact the racialized scenario.	I understand that by isolating race, I am better able to keep race on the table and not allow for other aspects and forms of diversity to supplant racial meaning and significance.	I demonstrate my understanding of race when I can determine its meaning and significance in life situations where others may fail see its presence and/or impact.	I identify when to isolate race as a way of holding the space for investigation and understanding of the way in which race impacts my own and others' lives.	I combine my deepest analysis of race with an understanding of how other aspects and forms of diversity may be contributing to the process and/or result of a racialized situation.	I interrupt the perpetuation of individual and/or systemic racism by isolating race and insisting that other forms of diversity not be positioned as proxies for race.

# COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPT
<b>MULTIPLE RACIAL PERSPECTIVE</b>	I recognize that race is a social construct and know there are multiple racial perspectives.	I understand how race was socially constructed and comprehend the need to have multiple racial perspectives.	I use the multiple racial perspective to interpret social constructs that have been normalized.	I identify the social constructs that I have normalized about race and compare them to other perspectives.	I combine multiple racial perspectives to modify my own and to reach a critical perspective.	I use the process of obtaining the critical perspective to interrupt social constructs normalized in Whiteness.
<b>THE COMPASS</b>	I know that there is a Compass; I recognize its components and I can define its purpose in advancing the conversation.	I understand the Compass holistically as well as its components, and how they work independently and in relationship to each other.	I use the Compass to sustain the conversation by locating my response, getting centered and discovering the location of others.	I identify when to use the Compass holistically as a part of the Protocol in order to sustain the conversation.	I combine the components of the Compass as a tool to center myself and others in order to deepen the conversation.	I use the Compass as a tool to interrupt the silence and to progress into a deeper conversation about race.



# COURAGEOUS CONVERSATION PROTOCOL DEVELOPMENTAL SCALE

	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	INTERRUPT
WORKING DEFINITION FOR RACE	I know that I must have a working definition for race in order to engage in a courageous conversation about race.	I understand that race is different from ethnicity and culture and that parties involved in a courageous conversation must agree on a working definition for race.	I use an agreed upon working definition for race when having a conversation about race.	I identify the nuances that distinguish race from other ethnic/cultural characteristics and place race in a social context.	I compile the social indicators for racial classification in order to capture the ways in which race is operating when I am engaged in a conversation about race.	I use a working definition for race to interrupt detours and keep the conversation focused on race.
EXAMINING WHITENESS	I know that Whiteness is a condition as well as its aspects or levels, and the purpose of recognizing it for deepening the conversation.	I understand that Whiteness is always operating when I engage in a conversation about race.	I use my awareness of Whiteness and can demonstrate its impact on the conversation.	I deconstruct the Presence and Role of Whiteness in my life and can identify ways I challenge my whiteness.	I combine White as a color, culture and consciousness with White racial identity in order to capture the ways in which Whiteness is operating when I am engaged in a conversation about race.	I interrupt the perpetuation of White Supremacy by voicing the ways in which Whiteness is present and how it is impacting critical thinking, beliefs, emotions and actions.

# AS A RACIAL EQUITY LEADER...

**STRENGTHS**

**CHALLENGES**

**PERSONAL LEADERSHIP TRANSFORMATION GOAL(S)**

**PROFESSIONAL LEADERSHIP TRANSFORMATION GOAL(S)**

**ORGANIZATIONAL LEADERSHIP TRANSFORMATION GOAL(S)**

# SO, HOW ARE THE CHILDREN DOING?

<b><u>WHAT IS GOING WELL</u></b> (and HOW do I know)?	<b><u>WHAT IS NOT WORKING OUT</u></b> (and HOW do I know)?
<b><u>WHAT HAVE I DISCOVERED?</u></b>	<b><u>WHAT DO I NEED TO KNOW/DO NEXT?</u></b>



# SYSTEMIC EQUITY TRANSFORMATION FRAMEWORK

**SKILL**  
COURAGEOUS  
CONVERSATION  
ABOUT RACE:  
PROTOCOL  
Having an effective  
way to talk about  
race and racism

**WILL**  
SYSTEMS  
THINKING: TOOLS  
Examining beliefs that  
drive behaviors and  
determine results



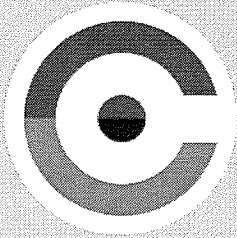
**CAPACITY**  
ADAPTIVE  
LEADERSHIP:  
PRINCIPLES  
Authorizing productive  
disequilibrium

**KNOWLEDGE**  
CRITICAL RACE  
THEORY: TENETS  
Developing racial literacy  
and consciousness

# EQUITY LEADERSHIP DEVELOPMENT PILLAR

**RACIAL EQUITY VITAL SIGNS** that demonstrate internalization and application of PEG Framework with regard to this domain/pillar of work:

- Leaders internalize and model the CCAR protocol as a foundational tool for dialogue, inquiry and coaching
- Leaders develop capacity to analyze data from a critical perspective utilizing critical race theory tenets as tools of analysis, and to inform racial equity leadership and analysis of school policies, practices and procedures
- Leaders uncover their own operating beliefs/assumptions/mental models and empower their staff to do the same in order to better understand their impact on practices for racially equitable outcomes
- Leaders embody adaptive leadership principles for racial equity leadership



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### **JOIN OUR UPCOMING SUMMITS:**

#### **LATINX SUMMIT FOR COURAGEOUS CONVERSATION**

**Houston, Texas  
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#### **NATIONAL SUMMIT FOR COURAGEOUS CONVERSATION**

**Austin, TX  
December 5-9, 2020**



**Minicozzi, Mary**

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**From:** Leidene King <lking@courageousconversation.com>  
**Sent:** Tuesday, March 3, 2020 11:39 PM  
**To:** towlew@tesd.net  
**Subject:** Re: LEADS Seminar 2 on March 17  
**Attachments:** T&E E-Teams 2H.pdf; attachment.html; ATPFile\_CE6EEE48-3663-4393-AEBB-9A55F7C1723F.token

**This message was sent from outside the Tredyffrin/Easttown School District.**

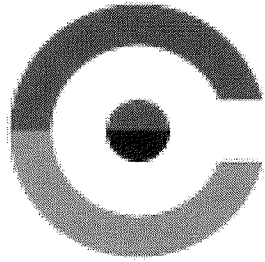
Hi again,

I realized after prepping and sending the handout that this session is E-Teams not LEADS. I've updated the handout accordingly and it is attached here.

Leidene



PACIFIC EDUCATIONAL GROUP PRESENTS



# COURAGEOUS CONVERSATION

E-TEAMS #2: CRITICAL RACE THEORY

TREDYFFRIN/EASTTOWN SCHOOL DISTRICT

March 17, 2020

LEIDENE C. KING, FACILITATOR

# AGENDA

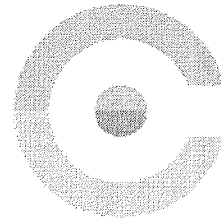
**A Framework for Systemic Racial Equity Transformation  
Through Courageous Conversation to Critical Race Theory**

**Race & Schooling**

**An Introduction to Critical Race Theory**

**“The House We Live In”**

**Taking Stock of Racial Transformation**

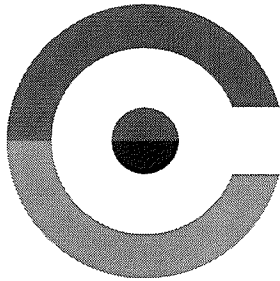




# COURAGEOUS CONVERSATION COMPASS



# COURAGEOUS CONVERSATION ABOUT RACE OVERVIEW



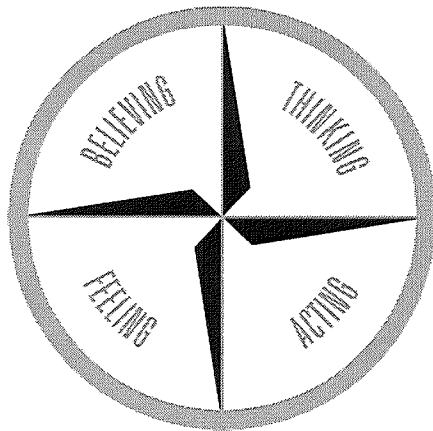
“

*Courageous Conversation is utilizing the Four Agreements, Six Conditions and Compass in order to engage, sustain and deepen*

**INTRA-RACIAL, AND INTER-RACIAL DIALOGUE ABOUT RACE,**

*and is an essential foundation for examining and addressing institutionalized culture and structures that promote racial disparities.*

## THE COMPASS



## THE CONDITIONS

1. Focus on what is personal, local and immediate
2. Isolate race
3. Normalize social construction and multiple perspectives
4. Monitor agreements and conditions. Establish parameters
5. Use a “working definition” for race
6. Examine the presence and role of “Whiteness”

## THE AGREEMENTS

- Stay engaged
- Speak your truth
- Experience discomfort
- Expect and accept non-closure

# Listening, Inquiring and Responding

## Nine Healthy Ways to Communicate

1. Reflect back on what is being said. Use their words, not yours.
2. Begin where they are, not where you want them to be.
3. Be curious and open to what they are trying to say.
4. Notice what they are saying and what they are not.
5. Emotionally, relate to how they are feeling. Nurture the relationship.
6. Notice how you are feeling. Be honest and authentic.
7. Take responsibility for your part in the conflict or misunderstanding.
8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.
9. Stay with the process and the relationship, not just the solution.

## The Art of Mindful Inquiry

- ❖ What I heard you say was...
- ❖ Tell me more what you meant by . . .
- ❖ What angered (or excited) you about what happened?
- ❖ What hurt (or encouraged) you about what happened?
- ❖ What's familiar about what happened?  
(How did it affect you? How does it affect you now?)
- ❖ What do you need/want?



# PEG Systemic Equity Transformational Programming

## E-TEAMS

### The Equity Leadership Team

Anti-Racist School Leaders, led by the principal, who design and deliver professional development activities which shift the culture of the school toward embracing school-wide equity transformation.

- Practice Courageous Conversations
- Analyze Achievement Data
- School Improvement Planning
- Create Vision and Establish Goals
- Staff Meeting Facilitation
- Faculty/Staff Study Group Facilitation
- Literature Circle Facilitation
- Parent/Student Focus Group Facilitation
- Equity Walk-Through Participation
- Develop Equity "Local" Team
- Provide Mutual Support and Appreciation

## C.A.R.E. TEAMS

### The Collaborative Action Research for Equity Team

Anti-Racist Teacher Leaders who participate in collaborative action research to discover, develop, document, deliver and disseminate culturally responsive teaching and learning strategies.

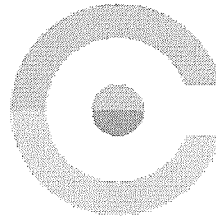
- Practice Courageous Conversations
- Instructional Leadership Support
- Analyze Achievement Data
- Backwards Mapping (Standards)
- Authentic Assessment
- Differentiated Instruction
- Motivation
- Cultural Proficient/Anti-Racist Instruction
- Collaboration and Collegiality
- Multicultural Curriculum Development
- Inquiry-Based/Reflective Practice
- Continuous Improvement

## P.A.S.S. TEAMS

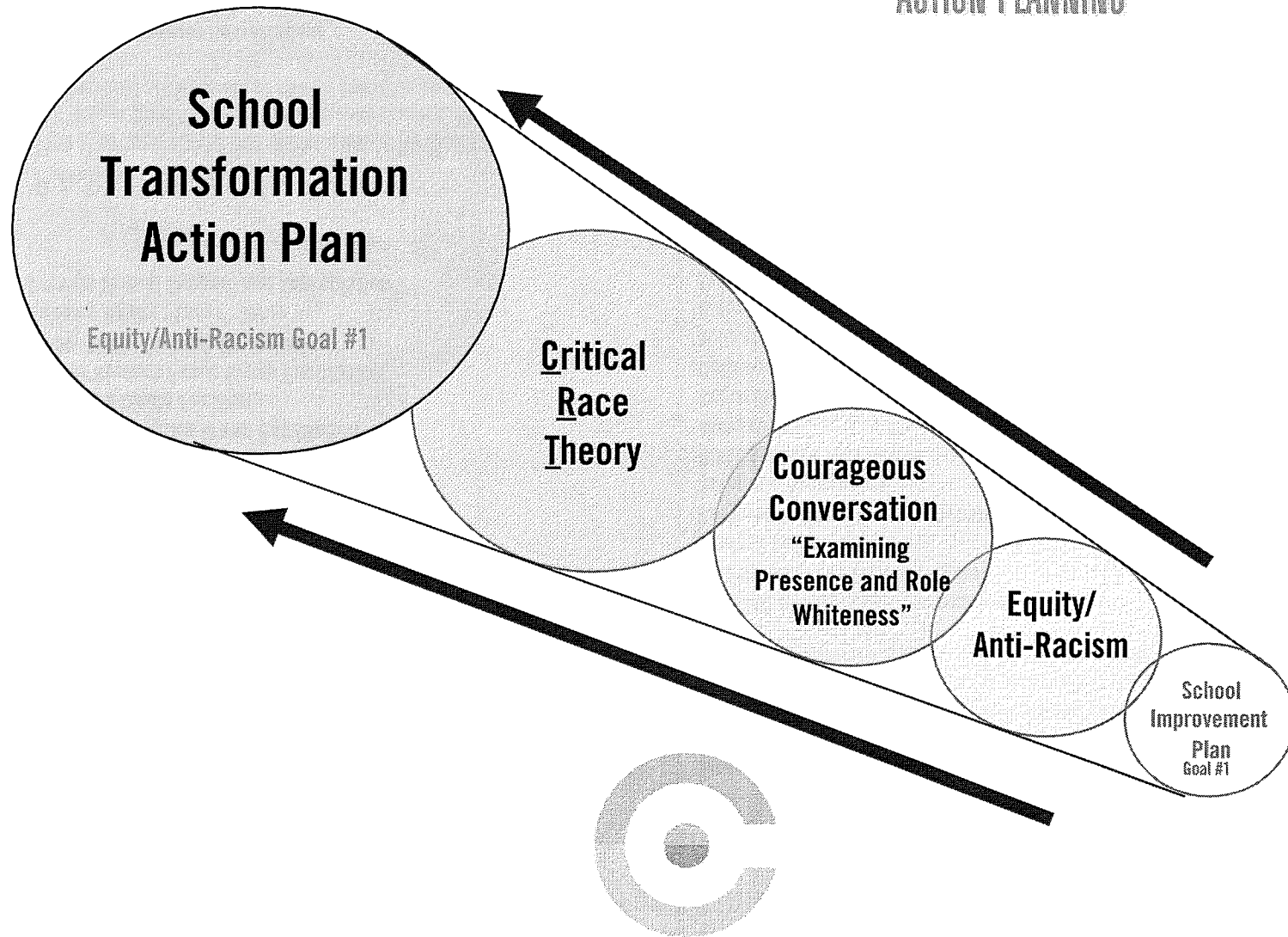
### The Partnerships for Academically Successful Students Team

Anti-Racist School and Family/Community Leaders who collaborate in order to cultivate and share resources and understandings that support the improved achievement of African American and Latino students.

- Practice Courageous Conversations
- Analyze Achievement Data
- Develop Familiarity with Federal/State and District Policies
- Facilitate Forums, Focus Groups and Action Research
- Engagement and Motivation
- Collaboration and Collegiality



EQUITY/ANTI-RACISM  
SCHOOL TRANSFORMATION  
ACTION PLANNING



# WHAT DOES IT MEAN TO BE WHITE?

"The virtual invisibility that whiteness affords those of us who have it, is like psychological money in the bank, the proceeds of which we cash in every day while others are in a state of perpetual overdraft."

Tim Wise, "Membership Has Its Privileges"  
*Rethinking Schools*, Summer 2002

## COLOR:

### Being & Seeing White "White Privilege"

Stages of Avoidance: Ignorance to Competing Victimization

## CULTURE:

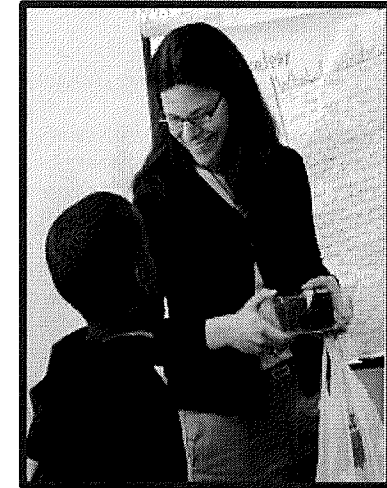
### Doing, Feeling & "Acting" White "White Racial Bonding"

Avoidance • Individualism • Universality • De-Contextualization

## CONSCIOUSNESS:

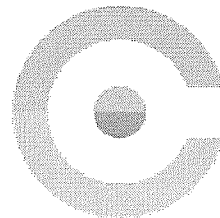
### Thinking, Believing & Reasoning White "White Racial Identity Development"

Color-blindness • Guilt/Shame • Anger • Helplessness • Anti-Racist



"I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own."

Peggy McIntosh, "White Privilege: Unpacking the Invisible Knapsack" Wellesley College Center for Research on Women, 1988



# SOME ASPECTS AND ASSUMPTIONS OF WHITE CULTURE IN THE UNITED STATES

While different individuals might not practice or accept all of these traits, they are common characteristics of most U.S. White people most of the time.

## RUGGED INDIVIDUALISM

- Self-reliance
- Individual is primary unit
- Independence and autonomy highly valued and rewarded
- Individuals assumed to be in control of their environment—"You get what you deserve"

## COMPETITION

- Be #1
- Win at all costs
- Winner-loser dichotomy
- Action oriented
- Master and control nature
- Must always "do something" about a situation
- Aggressiveness and extroversion
- Decision-Making
- Majority rules (when whites have power)
- Hierarchical

## JUSTICE

- Based on English common law
- Protect property and entitlements
- Intent counts

## COMMUNICATION

- *The King's English* rules
- Written tradition
- Avoid conflict, intimacy
- Don't show emotion
- Don't discuss personal life
- Be polite

## HOLIDAYS

- Based on Christian religions
- Based on white history and male leaders

## HISTORY

- Based on northern European immigrants' experiences in the United States
- Heavy focus on the British Empire
- Primacy of Western (Greek, Roman) and Judeo-Christian tradition

## PROTESTANT WORK ETHIC

- Hard work is the key to success
- Work before play
- "If you didn't meet your goals, you didn't work hard enough."

## EMPHASIS ON SCIENTIFIC METHOD

- Objective, rational, linear thinking
- Cause-and-effect relationships
- Quantitative emphasis

## STATUS, POWER AND AUTHORITY

- Wealth = worth
- Heavy value on ownership of goods, space, property
- Your job is who you are
- Respect authority

## TIME

- Adherence to rigid time schedules
- Time viewed as a commodity

## FUTURE ORIENTATION

- Plan for future
- Delayed gratification
- Progress is always best
- "Tomorrow will be better."

## FAMILY STRUCTURE

- Nuclear family (father, mother, 2.3 children) is the ideal social unit
- Husband is breadwinner and head of household
- Wife is homemaker and subordinate to husband
- Children should have own rooms, be independent

## AESTHETICS

- Based on European culture
- Woman's beauty based on blonde, thin—Barbie doll
- Man's attractiveness based on economic status, power, intellect
- Steak and potatoes; "bland is best"

## RELIGION

- Christianity is the norm
- Anything other than Judeo-Christian tradition is foreign
- No tolerance for deviation from single God concept

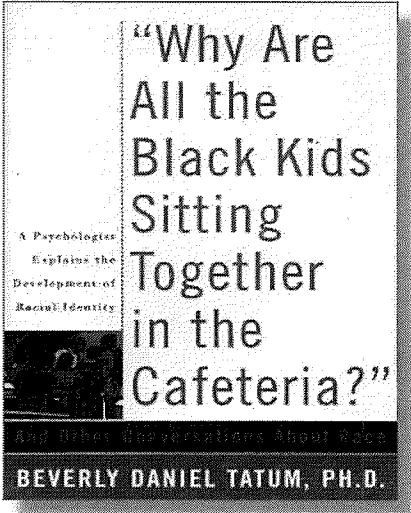


HELMS' MODEL OF WHITE IDENTITY:
1. contact – Whites pay little attention to the significance of their racial identity – “I’m just normal.” Perceive themselves as <u>color-blind</u> and completely free of prejudice
2. disintegration – growing awareness of racism and White privilege as a result of personal encounters. This new awareness is characterized by discomfort
3. reintegration – feelings of guilt or denial may be transformed into fear and anger directed towards people of color. May be frustrated if seen as a group rather than individuals

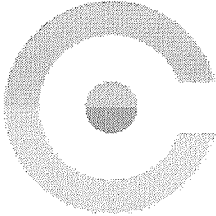
1. WHERE AM I?

2. WHERE ARE MY “WHITE” COLLEAGUES?

“UNDERSTANDING WHITENESS IN A WHITE CONTEXT”  
 FROM WHY ARE ALL THE BLACK KIDS SITTING TOGETHER IN THE CAFETERIA?



4. <i>pseudo-independent</i> – the individual gains an intellectual understanding of racism as a system of advantage, but doesn’t quite know what to do about it
5. <i>immersion/emersion</i> – marked by a recognized need to find more positive self-definition. Whites need to seek new ways of thinking about Whiteness, ways that take them beyond the role of victimizer
6. <i>autonomy</i> - represents the culmination of the White racial development process. A person incorporates the newly defined view of Whiteness as part of a personal identity. The process is marked by an increased effectiveness in multiracial settings



# Critical Race Theory (CRT)

The Civil Rights Movement of the 1960's prompted heightened focus on race, race relations and racism in the United States of America as well as around the world...

During this time, Harvard legal scholars, Derrick Bell, Alan Freeman and Richard Delgado, as well as other prominent intellectual figures (Mari Matsuda, Angela Harris, Margaret Montoya, Neil Gotanda, Eric Yamamoto, Robert Williams) questioned the assumption that ours is a "color-blind," race neutral system of justice. Their work was initially introduced as "Critical Legal Studies (CLS.)"

## Critical Race Theory (CRT) in Public K-12 Education

By the late 1970's, Gloria Ladson-Billings and other prominent researchers, applied the principles of (CLS) to the field of education, suggesting that the process of schooling is neither race neutral nor "color-blind." The culmination of their work provided 5 tenets of Critical Race Theory to better understand the critical intersection of race and schooling.

## 5 Tenets of Critical Race Theory (CRT)

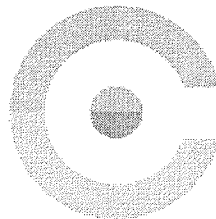
Counter-Storytelling

The Permanence of Racism

Whiteness as Property

Interest Convergence

Critique of Liberalism



“So When It Comes Out, They Aren’t That Surprised That It Is There”:  
Using Critical Race Theory As A Tool Of Analysis Of Race And Racism In Education

**EVERYONE READS:** Introduction, Wells Academy, Critical Race Theory

**Group 1: COUNTER-STORYTELLING**

**Group 2: PERMANENCE OF RACISM**

**Group 3: WHITENESS AS PROPERTY**

**Group 4: INTEREST CONVERGENCE**

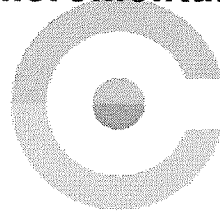
**Group 5: CRITIQUE OF LIBERALISM: Equity vs. Equality**

**Group 6: CRITIQUE OF LIBERALISM: Color-blindness**

**Group 7: CRITIQUE OF LIBERALISM: Neutrality of the Law**

**Group 8: CRITIQUE OF LIBERALISM: Incremental Change**

DeCuir and Dixon



# CRITICAL RACE THEORY

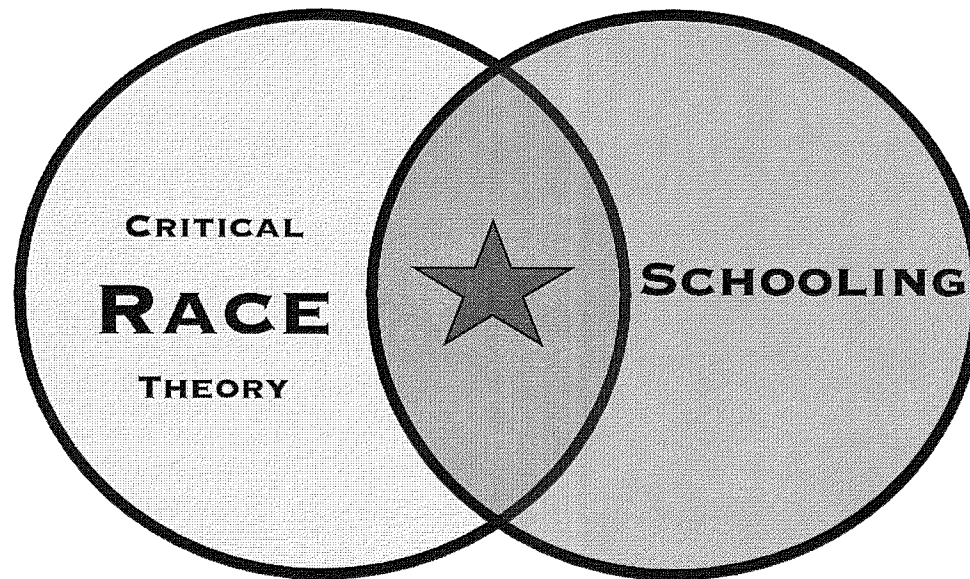
<u>Critical Race Theory Tenets</u>	<u>Theoretically</u> What does the tenet mean in layman's terms?	<u>Personally</u> FIRST Condition: CRT In My life?	<u>Professional</u> Where does it show up in my professional role?
<b>Counter-Storytelling</b>	The approach of telling a story that aims to cast doubt on the validity of accepted views and narratives, especially those constructed and held by the dominant culture. It's a strategy and means of exposing and critiquing dialogues that perpetuate racial stereotypes.		
<b>Permanence of Racism</b>	The concept that racism is a permanent component of life in the United States. Racism is endemic to all our institutions, systems and structures. Race is central, pervasive and operates like the air we breathe, it is everywhere.		
<b>Whiteness as Property</b>	Racial identity and property are deeply interrelated concepts in the United States. Whiteness evolved as a form of property, protected by law and shares several attributes: 1. The right of disposition 2. The right to use and enjoyment 3. Reputation and status property 4. The absolute right to exclude		



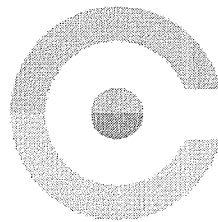
# CRITICAL RACE THEORY

<p><b><u>Critical Race Theory Tenets</u></b></p>	<p><b><u>Theoretically</u></b> What does the tenet mean in layman's terms?</p>	<p><b><u>Personal</u></b> Where does it show up in my personal life?</p>	<p><b><u>Professional</u></b> Where does it show up in my professional role?</p>
<p><b>Interest Convergence</b></p>	<p>Civil rights gains should be interpreted with measured enthusiasm because unless it is first in the interest of the dominant group to advance that of the subordinate group, advancement of such interest will not occur. And in such instances when they are, those interests are under constant pressure to be abrogated.</p>		
<p><b>Critique of Liberalism</b></p>	<p>Several basic notions that have been embraced by liberal legal ideology must be deconstructed and challenge:</p> <ol style="list-style-type: none"> <li>1. Colorblindness</li> <li>2. Neutrality of the law</li> <li>3. Incremental change</li> <li>4. Equality vs. Equity</li> <li>5. Myth of meritocracy</li> </ol>		

# WHAT ARE THE APPARENT INTERSECTIONS?

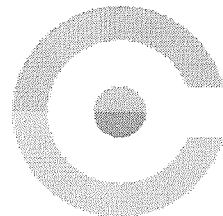


Which intersections will be Most Difficult for your school to negotiate? Why?



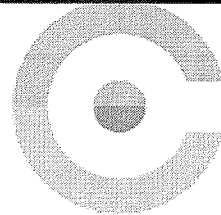
# “THE HOUSE WE LIVE IN”

<p><u>BELIEVING</u></p>	<p><u>THINKING</u></p>
<p><u>FEELING</u></p>	<p><u>ACTING</u></p>



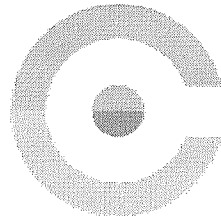
# SO, HOW ARE THE CHILDREN DOING?

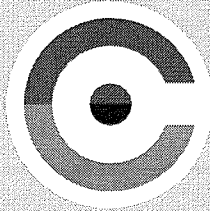
<b>WHAT IS GOING WELL:</b>	<b>WHAT IS NOT WORKING:</b>
<b>WHAT WE DISCOVERED:</b>	<b>WHAT WE NEED TO KNOW/DO NEXT:</b>



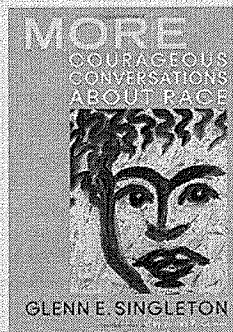
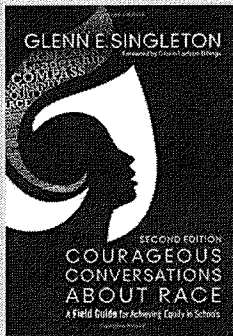
# WHAT'S ON YOUR MIND?

<p><u>What did I learn today that will help me as an Equity Leader?</u></p>	<p><u>What Challenged Me and My Learning Today and Why?</u></p>
<p><u>What Are My Needs?</u></p>	<p><u>What will I do to develop the requisite knowledge, will, skill and capacity to be an effective leader for racial equity?</u></p> <p><u>Personally:</u></p>  <p><u>Professionally:</u></p>





PLEASE CONTACT  
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PACIFIC EDUCATIONAL GROUP  
795 FOLSOM STREET, #1  
SAN FRANCISCO, CA 94107  
415.346.4575



**OTHER COURAGEOUS  
CONVERSATION  
SEMINARS INCLUDE:**

- Beyond Diversity
- Beyond Diversity II
- Echoes of the Past, Voices of Today:  
A Courageous Conversation About Making the Invisible Visible in Education
- Leading While White
- My Brother's Keeper: A Courageous Transformation of the Plight of Black Males as we Journey Back to Love, Engagement and High Achievement
- Phenomenal Young Women: Reimagining and Creating Schools in Which Black Girls Thrive, Again!
- Excellence for Students With Disabilities and English Language Learners
- The Latinx Student Experience
- Toward Culturally Relevant Teaching: Using Critical Race Theory to Establish Cultural Relevance
- Trust Me, Gay is Not the New Black – Or Brown, Yellow, or Red, For That Matter!

**SYSTEMIC EQUITY TRANSFORMATION  
PROGRAMMING:**

- Pacific Educational Group Affiliate Certification
- Superintendent and School Board Workshops
- Setting the Stage
- District Equity Leadership Team Development (DELTA)
- District Administrators and Principals (LEADS)
- Site Equity Leadership Development (E-TEAMS)
- Collaborative Action Research for Equity (CARE)
- Culturally Relevant Instructional Coaching (CRIC)
- Students Organized Against Racism (SOAR) Development
- SP/ELLing Out Institutional Barriers to Equity and Excellence for Students With Disabilities and English Language Learners
- Partnership for Academically Successful Students (PASS)
- District Equity Leadership Team Advisory (DELTA)
- Coaching for Racial Equity (CRE)

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June, 2020

Seattle, WA  
June, 2020

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Austin, TX  
September 26-30, 2020