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12 FAIR EDUCATION SANTA BARBARA, INC.

13 **UNITED STATES DISTRICT COURT**  
14 **CENTRAL DISTRICT OF CALIFORNIA**

15 FAIR EDUCATION SANTA  
16 BARBARA, INC., a 501(c)(3)  
17 organization,

18 Plaintiff,

19 vs.

20 SANTA BARBARA UNIFIED  
21 SCHOOL DISTRICT, a public school  
22 district; and JUST COMMUNITIES  
23 CENTRAL COAST, INC., a  
24 501(c)(3) organization.

25 Defendants.

Case No.: 2:18-cv-10253

**COMPLAINT FOR  
DECLARATORY AND  
INJUNCTIVE RELIEF**

**JURY TRIAL DEMANDED**

## **INTRODUCTION**

### **A. Protecting California's Citizens**

1. Plaintiff Fair Education Santa Barbara ("Fair Education SB") brings this action to help ensure that the Santa Barbara Unified School District ("SBUSD") (and its school board) provide every student, irrespective of race, ethnicity, culture and sexual orientation, the opportunity to achieve his or her highest ability and potential.

### **B. "Just Communities" Central Coast is Divisive and Discriminatory**

2. This action is brought against the anti-Caucasian, anti-Christian organization calling itself, Just Communities Central Coast, Inc. ("JCCC"), and its willing enabler, SBUSD – two organizations that have had a veritable revolving door of employees working for each -- to obtain, among other relief, and without limitation, a declaratory judgment and an injunction under the Declaratory Judgment Act, 28 U.S.C. § 2201. JCCC and SBUSD are sometimes collectively referred to herein as "Defendants".

3. Defendants have employed and continue to employ policies and procedures (for teaching SBUSD's teachers and students) that unlawfully discriminate on the basis of race, ethnicity, sex and religion. As but one of many examples, the following chart is *copied directly* from JCCC's materials and speaks for itself:

## Forms of Oppression

Form of Oppression	Privilege Group	Target Group
Sexism	Men	Women
Racism	White People	People of Color
Heterosexism	Heterosexual People	LGBTQ People
Genderism	Traditionally gendered people	Transgender and Genderqueer People
Classism	Wealthy People	Working Class & Poor
Ableism	Generic / "Able"	People living with Disabilities
Ageism	Adults, 18-65 years old	Youth & Elders
Religious Oppression	Christian People	All others

(Exh. B, p. 15.)

### **C. Just Communities' "Unconscious Bias" Training Violates Federal and State Law**

4. Under the guise of promoting so-called "unconscious bias" and "inclusivity" instruction, JCCC's actual curriculum and practices are overtly and intentionally anti-Caucasian, anti-male, and anti-Christian. SBUSD has wholeheartedly supported and promoted JCCC's discriminatory program and has paid JCCC more than \$1,000,000 since 2013 alone, and on September 11, 2018, considered contracting with JCCC for additional 4 years at a cost to the taxpayers of more than \$1.7 million. On October 9, 2018, SBUSD renewed its contract with JCCC for another year at a cost to the taxpayers of nearly \$300,000.

5. California Public Contracts Code § 20111 requires SBUSD to follow California's mandated competitive bidding procedures and put its "unconscious bias training" out for public bidding. SBUSD has failed to do so rendering its contract with JCCC void as a matter of law. There are scores of entities and individuals that provide "unconscious bias training," and other forms of training for reducing the

1 achievement gap, such as the Santa Barbara Pathways Program, run by the  
 2 University of California, Santa Barbara, as well as numerous online courses. But  
 3 unlike JCCC, they do not single out Caucasians and Christians as the cause of the  
 4 ills purportedly suffered by all others.

5 6. SBUSD's Board Policy No. 3600 requires SBUSD to obtain a conflict  
 6 of interest statement regarding the relationships between JCCC and SBUSD.  
 7 SBUSD has failed to do so. Fair Education SB is informed and believes, and based  
 8 thereon alleges, that at least 7 individuals, including present SBUSD Board member  
 9 Ismael Paredes Ulloa, and present Assistant Superintendent of Secondary Education  
 10 Shawn Carey, have been employed at one time or another by both entities and/or its  
 11 major donors. These conflicts of interest help explain SBUSD's apparent zeal to  
 12 contract with JCCC.

13 7. Defendants, recipients of federal funds, are also in violation of the  
 14 United States Constitution as they discriminate on the basis of their race in violation  
 15 of Title VI of the Civil Rights Act of 1964, 42 U.S.C. § 2000d, *et seq.* by  
 16 intentionally supporting, promoting and implementing JCCC's programming in  
 17 SBUSD's schools with knowledge of its racially discriminatory content and  
 18 application, which has created a racially hostile educational environment for many  
 19 teachers and students.

20 **c. Relief Requested**

21 8. Fair Education SB respectfully requests that the Court find that  
 22 SBUSD and JCCC are in violation of the United States Constitution, 42 U.S.C. §  
 23 2000d, *et seq.*, 42 U.S.C. § 1983, California Government Code § 11135, California  
 24 Education Code § 220, California Education Code § 60044 and California Public  
 25 Contracts Code § 20111 and now declare as void, and terminate, JCCC's current  
 26 contract with SBUSD.  
 27



## **JURISDICTION AND VENUE**

9. This action arises under 42 U.S.C. § 2000d, *et seq.* and 42 U.S.C. § 1983. This Court has subject matter jurisdiction under 28 U.S.C. §§ 1331 and 1343.

10. Venue is proper in the Central District of California under 28 U.S.C. § 1391 because the events giving rise to the claims detailed herein occurred in the Central District of California.

## **THE PARTIES**

### **A. Plaintiff**

11. Plaintiff, Fair Education Santa Barbara is an Internal Revenue Code Section 501(c)(3) organization formed to advocate for fair education policies in the Santa Barbara Unified School District and in Santa Barbara County that benefit all Americans educated in the Santa Barbara Unified School District through, among other methods, lobbying, grass roots organizing, community outreach, legal actions and education.

12. Fair Education Santa Barbara is a coalition of concerned parents of students in the Santa Barbara Unified School District, all of whom are residents and tax payers within Santa Barbara County. Members of Fair Education Santa Barbara are assessed for, liable to pay, and have paid real property taxes and assessments on property located within the Santa Barbara Unified School District's boundaries within one year before commencement of this action. Members of Fair Education Santa Barbara include SBUSD taxpayers and parents of current minor students in the SBUSD system that identify as Caucasian, Christian and/or male.

### **B. Defendants**

13. Defendant Santa Barbara Unified School District is a public-school district located in Santa Barbara County, California, organized and existing under the laws of the State of California. As a public educational institution and recipient of federal and state funds, SBUSD has a duty to enforce the United States Constitution and California Constitution by not enacting, imposing, operating, or

1 maintaining policies, operations, or goals that discriminate against or grant  
2 preferential or detrimental treatment to any individual or group on the basis of race,  
3 sex, color, religion, ethnicity or national origin.

4 14. SBUSD receives and benefits from federal and state financial  
5 assistance, as well as taxes and assessments paid by the members of Fair  
6 Communities SB. SBUSD has utilized and expended public monies in violation of  
7 the United States Constitution and California Constitution. So long as Defendants  
8 continue to implement, enforce, and maintain their discriminatory policies,  
9 procedures and curriculum, they will continue to expend public funds in violation of  
10 the aforementioned Federal and State Constitutional provisions.

11 15. Defendant Just Communities Central Coast is an Internal Revenue  
12 Code Section 501(c)(3) organization. From its website, JCCC purports to “work to  
13 ensure that Central Coast schools, organizations and communities are places of  
14 opportunity, not places of limitations” and to “bring together community members  
15 and empower them to be leaders who promote equity around issues of race, socio-  
16 economic class, sexual orientation, [and] gender.” JCCC’s self-serving statements  
17 to the contrary, its program materials and program methodology promote the  
18 opposite. JCCC has contracted with the SBUSD to provide educational programs to  
19 the SBUSD teachers and students that engage in impermissible discrimination on  
20 the basis of race, sex, ethnicity and religion.

21 16. All named Defendants are persons acting under color of state law  
22 within the meaning of 42 U.S.C. § 1983.

### 23 **FACTUAL BACKGROUND**

24 17. Fair Education SB is informed and believes, and based thereon alleges,  
25 that for the past several years, SBUSD has engaged JCCC to provide training and  
26 educational programs to SBUSD staff and students with respect to “diversity,  
27 inclusion, and equity.” JCCC’s programs consist of several workshops and training  
sessions provided to SBUSD staff and students throughout the year.

18. SBUSD funds JCCC's programming through state and federal funds earmarked in its Local Control Accountability Plan ("LCAP"). LCAP funds can be used by the district for many purposes, including for example, music, dance, theater and visual arts training for foster care, low-income and English learner children.<sup>1</sup> To date, SBUSD has paid JCCC well-over \$1,000,000 to provide its programs to SBUSD staff and students. On or about October 9, 2018, for the 2018-2019 school year, SBUSD entered into a renewed contract with JCCC (the "2018 JCCC Contract") to again provide its so-called "diversity, inclusion and equity" programs for a total cost to the tax payers of at least \$294,000 for the school year. A true and correct copy of the JCCC Contract that was approved by SBUSD is attached hereto as Exhibit A.

a. **JCCC's Racially and Religiously Divisive Agenda**

19. While JCCC purports to provide "diversity, inclusion and equity" programs, its actual curriculum and programs are anything but. JCCC's actual programming is a radical, exclusionary and discriminatory curriculum, masquerading under the guise of "advancing justice" and making communities "more inclusive and just for all people." JCCC's curriculum and written materials attempt to indoctrinate staff and students with a warped view of the world where racism can only be perpetrated by "white people" and where the success of students in so-called "privileged" groups is due solely to their "unearned access to resources ..."

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<sup>1</sup> As explained for example, in "A Parent's Guide to School Funding – Learning the Fundamentals About LCFF and LCAP", arts education boosts literacy, math skills, and ELA for English Language Learners, who are more likely to pursue a college degree if they attend an arts-enriched high school. Arts education is also linked to improved state test scores among low income students. <https://www.familiesinschools.org/wp-content/uploads/2016/05/Parents-Guide-to-School-Funding-LCFF.pdf>.

20. True and correct copies of JCCC's materials, that were able to be obtained by a parent who attended some of JCCC's courses, are attached hereto as Exhibit B. These documents *are exactly* in the form obtained from JCCC. Nevertheless, JCCC has engaged in an ongoing effort to obfuscate and confuse the public to try to divert attention from JCCC's racist and divisive materials, by asserting that some of its materials have purportedly been altered. Making matters worse, JCCC (and SBUSD) have ignored repeated demands to put the issue of alleged altered documents to rest, by repeatedly refusing (despite multiple demands therefore), to post JCCC's materials on the district's or another publicly available website, to allow all the citizens of Santa Barbara to see JCCC's agenda for themselves.

21. JCCC's materials contain the following direct quotes, among many others:

- a. "Privileged Groups" include "Men," "White People," "Christian People," and "Wealthy People," and "Target Groups" include "Women," "People of Color," and "Working Class & Poor." (Exh. B, p. 15.)
- b. "Racism" is "[a] system of oppression based on race that privileges white people and targets people of color." (Exh. B, p. 17.)
- c. "Privilege" is "[u]nearned access to resources that enhance one's chances of getting what one needs or influencing others in order to lead a safe, productive and fulfilling life." (Exh. B, p. 19.)
- d. JCCC's materials define "Religious Oppression" as "Christian People" targeting "All Others" and "Sexism" as "Men" targeting "Women." (Exh. B, p. 15.)

1           22. Utilizing this ideological framework, during the actual workshops and  
2 training sessions, JCCC physically separates participants into different racial  
3 groups, requiring all individuals that JCCC *perceives* to be “white” to be segregated  
4 in a separate room to receive instruction that differs from all perceived “non-white”  
5 participants.

6           23. In these racially segregated sessions, the “white” participants are  
7 instructed that, whether they are conscious of it or not, all “white people” are racist  
8 and collude to promote or perpetuate racism against non-whites. JCCC’s program  
9 administrator, Jarrod Schwartz, admitted that JCCC splits its participants into  
10 separate racial groups to receive differing instruction in a recent interview with  
11 KCRW Santa Barbara, which can be found at: <https://kcrw.co/2R0a0s8>.

12           24. JCCC’s written curriculum further states that “public schools teach  
13 ‘skills’ that business owners find useful like competition, obedience and respect for  
14 authority,” and that “public schools create the illusion that everyone has an equal  
15 chance” and that “wealthy people and business shaped the schools to contain and  
16 control poor people.” (Exh. B, pp. 87-88.)

17           25. Past participants in JCCC’s programs for SBUSD have reported that, if  
18 any dissent or argument is expressed concerning JCCC’s instruction, the dissenter is  
19 labeled as a racist. This has led to a situation where JCCC and SBUSD have  
20 effectively silenced any dissent to JCCC’s indoctrination for fear of being publicly  
21 branded a “racist” or an “oppressor.”

22           26. Fair Education SB is informed and believes, and based thereon alleges,  
23 that the purportedly successful results JCCC and SBUSD tout about their impact on  
24 the district’s students, have neither been properly or correctly analyzed or vetted  
25 and, amount to nothing more than the self-serving and self-created statements of  
26 these two entities that are intent on doing and saying whatever is necessary to  
27 continue their incestuous (and to JCCC – very profitable) relationship.

27. The negative effects of JCCC's programming are reverberating within SBUSD and creating a hostile educational environment for teachers and students that fall within a so-called "Privileged Group" as per JCCC's materials. Anti-white graffiti has appeared within SBUSD schools. Anti-white racial epithets have been hurled at SBUSD teachers and students. Anti-white slogans have recently defaced the Mission Santa Barbara.

**b. The SBUSD's School Board Contracts with JCCC**

28. On September 11, 2018, SBUSD's Board considered entering into a four-year Memorandum of Understanding with JCCC for its programming at a cost of \$1,737,910. (Ex. C [JCCC Proposed MOU].)

29. At the September 11<sup>th</sup> meeting, JCCC's proposal was challenged by a group of concerned teachers and parents within SBUSD. Concerns were expressed regarding JCCC's discriminatory programming, the failure of the proposed JCCC MOU to adhere to district contracting standards, numerous conflicts of interest between JCCC and the SBUSD School Board, and the failure of SBUSD to open the contract for public bidding as required by California Public Contracts Code § 20111. As a result of this initial challenge, SBUSD tabled approval of the proposed JCCC MOU until October of 2018.

30. At the October 9, 2018 SBUSD School Board meeting, the group of concerned teachers and parents requested among other things:

- a. That the School Board publish JCCC's written materials on the Board's website so that all of Santa Barbara's citizens could see for themselves exactly what JCCC is teaching their teachers and students. SBUSD Assistant Superintendent of Secondary Education Shawn Carey – a former instructor at JCCC -- told the Board that JCCC's materials *should not* be published. The Board did not publish the materials.

1  
2 b. That the School Board submit the district's "unconscious bias training"  
3 program for public bidding. The Board refused.

4 31. Instead, a revised, one-year contract with JCCC for an aggregate cost  
5 of \$294,000 was proposed and approved. (See Ex. A [JCCC Contract].)

6 32. JCCC is scheduled to give its next instructional program to SBUSD  
7 under the JCCC Contract on March 11-15, 2019.

8 **COUNT I**

9 **Violation of 42 U.S.C. § 2000d *et seq.***

10 **(Intentional Discrimination On The Basis Of Race Against SBUSD and JCCC)**

11 33. Plaintiff incorporates the allegations and averments contained in  
12 paragraphs 1 through 32 as if fully set forth herein.

13 34. SBUSD and JCCC, recipients of federal funds, intentionally  
14 discriminated against certain of Plaintiff's members and/or their minor children  
15 students on the basis of their race in violation of Title VI of the Civil Rights Act of  
16 1964, 42 U.S.C. § 2000d, *et seq.* by intentionally supporting, promoting and  
17 implementing JCCC's programming in SBUSD's schools with knowledge of its  
18 racially discriminatory content and application, which has created a racially hostile  
19 educational environment for teachers and students who are Caucasian.

20 35. Title VI is privately enforceable.

21 36. Discrimination that violates the Equal Protection Clause of the  
22 Fourteenth Amendment of the United States Constitution constitutes a violation of  
23 Title VI when committed by any institution, entity or person that accepts federal  
24 funds.

25 37. Plaintiff's members have been and will continue to be injured due to  
26 SBUSD and JCCC's unlawful and discriminatory actions.  
27



38. Plaintiff is entitled to a declaratory judgment, pursuant to 28 U.S.C. § 2201, and a permanent injunction because there is no plain, adequate or speedy remedy at law to prevent Defendants from continuing to practice and promote the aforementioned actions that discriminate on the basis of race or ethnicity in violation of Title VI of the Civil Rights Act of 1964 and because the harm Plaintiff's members will otherwise continue to suffer is irreparable.

## **COUNT II**

### **Violation of 42 U.S.C. § 1983**

#### **(Intentional Discrimination On The Basis Of Race, Ethnicity, Religion And Sex Against SBUSD and JCCC)**

39. Plaintiff incorporates the allegations and averments contained in paragraphs 1 through 38 as if fully set forth herein.

40. Defendants SBUSD and JCCC are persons acting under color of state law within the meaning of 42 U.S.C. § 1983.

41. SBUSD and JCCC intentionally discriminated against certain of Plaintiff's members and/or their minor children students on the basis of their race, ethnicity, religion and/or sex by intentionally supporting, promoting and implementing JCCC's programming in SBUSD's schools with knowledge of its discriminatory content and application, which has created a hostile educational environment for teachers and students who are Caucasian, Christian and/or Male.

42. Plaintiff's members have been and will continue to be injured due to SBUSD and JCCC's unlawful and discriminatory actions.

43. Plaintiff is entitled to a declaratory judgment that Defendants' conduct is in violation of 42 U.S.C. § 1983 and the United States Constitution and a permanent injunction because there is no plain, adequate or speedy remedy at law to prevent Defendants from continuing to practice and promote the aforementioned discriminatory actions and because the harm Plaintiff's members will otherwise continue to suffer is irreparable.



**COUNT III**

**Violation of California Government Code § 11135**

**(Intentional Discrimination On The Basis Of Race, Ethnicity, Religion And Sex  
Against SBUSD and JCCC)**

44. Plaintiff incorporates the allegations and averments contained in paragraphs 1 through 43 as if fully set forth herein.

45. California Government Code § 11135 prohibits discrimination and/or denial of the full and equal access to the benefits of any program or activity that is conducted, operated, or administered by the state or by any state agency, is funded directly by the state, or receives any financial assistance from the state on the basis of sex, race, color, religion, ancestry, national origin, or ethnic group identification, among other things.

46. Defendants SBUSD and JCCC receive state funding.

47. SBUSD and JCCC intentionally discriminated against certain of Plaintiff's members and/or their minor children students on the basis of their race, ethnicity, religion and/or sex by intentionally supporting, promoting and implementing JCCC's programming in SBUSD's schools with knowledge of its discriminatory content and application, which has created a hostile educational environment for teachers and students who are Caucasian, Christian and/or Male.

48. Defendants SBUSD and JCCC have violated Plaintiff's rights under California Government Code § 11135 and its implementing regulations.

49. Plaintiff's members have been and will continue to be injured due to SBUSD and JCCC's unlawful and discriminatory actions.

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## Violation of California Education Code § 220

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62. Plaintiff is entitled to a declaratory judgment that SBUSD's conduct is in violation of California Education Code § 60044 and a permanent injunction because there is no plain, adequate or speedy remedy at law to prevent SBUSD from continuing to adopt and promote these improper instructional materials and because the harm Plaintiff's members will otherwise continue to suffer is irreparable.

## **COUNT VI**

### **Violation of California Public Contract Code § 20111 (Against SBUSD And JCCC)**

63. Plaintiff incorporates by reference paragraphs 1 through 62 as though set forth in full.

64. California Public Contract Code § 20111 requires, in pertinent part, that:

The governing board of any school district, in accordance with any requirement established by that governing board pursuant to subdivision (a) of Section 2000, shall let any contracts involving an expenditure of more than fifty thousand dollars (\$50,000) for any of the following: [...] (B) Services, except construction services. ...

65. California's laws requiring competitive bidding for government contracts "are for the purpose of inviting competition, to guard against favoritism, improvidence, extravagance, fraud and corruption, and to secure the best work or supplies at the lowest price practicable ... and should be so construed and administered as to accomplish such purpose fairly and reasonably with sole reference to the public interest." *Domar Electric, Inc. v. City of Los Angeles*, 9 Cal. 4th 161, 173 (1994).

66. SBUSD has contracted with JCCC for JCCC to provide educational and training services to SBUSD teachers and students for the next year pursuant to the JCCC Contract at a cost of \$294,430.

1           67. The JCCC Contract is not a contract for professional services or  
2 advice, insurance services, or any other purchase or service otherwise exempt from  
3 the provisions of California Public Contracts Code § 20111. The JCCC Contract is  
4 also not a contract for special services under California Government Code § 53060.

5           68. Accordingly, the SBUSD and SBUSD School Board were required to  
6 comply with the provisions of California Public Contracts Code § 20111, *et seq.*  
7 and to seek public bidding prior to accepting and executing the JCCC Contract.

8           69. However, neither the SBUSD nor the SBUSD School Board let this  
9 proposed contract for public bidding as required by California Public Contracts  
10 Code § 20111. Instead, it was unanimously approved, and rubber stamped by the  
11 SBUSD School Board and SBUSD administration without any serious negotiation  
12 or investigation into other viable alternative programs.

13           70. These actions are particularly concerning given the numerous real and  
14 potential conflicts of interest between JCCC and the SBUSD and SBUSD School  
15 Board. Plaintiff, through its own research, has discovered and alleges upon  
16 information and belief the following actual or potential conflicts of interest to date  
17 (and there are likely more):

- 18           a. Current SBUSD School Board member, Ismael Ulloa, who voted to  
19 approve the JCCC Contract, was a paid teacher for JCCC in 2016;
  - 20           b. Annette Cordero was a two-term member of the SBUSD School  
21 Board, serving from 2004 through 2012 and is currently a member of  
22 JCCC's Board of Directors;
  - 23           c. Dave Cash was the superintendent of SBUSD from 2011 through 2016  
24 and approved numerous of JCCC's prior contracts with the district.  
25 Dr. Cash is currently a member of JCCC's Board of Directors.
- 26  
27

- d. Monique Limon was a SBUSD School Board member from 2014 through 2017 and among other things, currently sits on the Grant Review Committee of the McCune Foundation, which is a major source of funding for JCCC;
- e. Pedro Paz was a SBUSD School Board member from 2012 through 2016 (ending his tenure as Vice President) and is the current head of the Fund For Santa Barbara, which is another major contributor to JCCC;
- f. Current SBUSD Assistant Superintendent of Secondary Education, Shawn Carey, was an instructor for JCCC and a major promoter of JCCC within the district;
- g. Current SBUSD administrative assistant, Alma Flores, was a paid teacher for JCCC and currently sits on JCCC's Board of Directors;
- h. Current SBUSD Director of English Learners and Parent Engagement, Maria Larios-Horton, was on JCCC's Board of Directors as recently as 2017.

71. Moreover, SBUSD violated its own written Board Policy No. 3600 and failed and refused to obtain a written conflict of interest statement from JCCC prior to considering and approving the JCCC Contract.

72. SBUSD has violated California Public Contract Code § 20111 and the JCCC Contract must be declared void and the district's "unconscious bias training" must be submitted by the SBUSD and SBUSD School Board for public bidding.

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**PRAYER FOR RELIEF**

WHEREFORE, Fair Education Santa Barbara respectfully prays for the following relief as to all counts:

1. A declaratory judgment, pursuant to the Declaratory Judgment Act, 28 U.S.C. § 2201, from the Court that Defendants SBUSD and JCCC's above-described actions violate Title VI of the Civil Rights Act of 1964, 42 U.S.C. § 2000d *et seq.*;

2. A declaratory judgment, pursuant to the Declaratory Judgment Act, 28 U.S.C. § 2201, from the Court that Defendants SBUSD and JCCC's above-described actions violate the Equal Protection Clause of the Fourteenth Amendment of the United States Constitution, 42 U.S.C. § 1983;

3. A declaratory judgment, pursuant to the Declaratory Judgment Act, 28 U.S.C. § 2201, from the Court that Defendants SBUSD and JCCC's above-described actions violate California Government Code § 11135;

4. A declaratory judgment, pursuant to the Declaratory Judgment Act, 28 U.S.C. § 2201, from the Court that Defendants SBUSD and JCCC's above-described actions violate California Education Code § 220;

5. A declaratory judgment, pursuant to the Declaratory Judgment Act, 28 U.S.C. § 2201, from the Court that Defendant SBUSD's above-described actions violate California Education Code § 60044;

6. A declaratory judgment, pursuant to the Declaratory Judgment Act, 28 U.S.C. § 2201, from the Court that Defendant SBUSD's failure to allow public bidding on the matter ultimately awarded to JCCC pursuant to the JCCC Contract violates California Public Contracts Code § 20111 and that the JCCC Contracts is automatically void and terminated.

1           7.     A preliminary and permanent injunction preventing Defendants  
2 SBUSD and JCCC from carrying out the terms of the JCCC Contract and from  
3 allowing JCCC to conduct its educational programs pursuant to the JCCC Contract  
4 and requiring SBUSD to submit the “unconscious bias training” for public bidding.

5           8.     An award of attorney’s fees and costs to Fair Education Santa Barbara;  
6 and

7           9.     Such other and further relief as the Court may deem just and proper.

8  
9 Dated: December 10, 2018

EARLY SULLIVAN WRIGHT  
GIZER & McRAE LLP

10  
11 By: /s/ Eric P. Early  
12 Eric P. Early  
13 Attorneys for Plaintiff  
14 FAIR EDUCATION SANTA  
15 BARBARA, INC.

16  
17 **JURY REQUEST/DEMAND**

18 Plaintiff requests a trial by jury on all issues so triable.

19  
20  
21 Dated: December 10, 2018

EARLY SULLIVAN WRIGHT  
GIZER & McRAE LLP

22  
23 By: /s/ Eric P. Early  
24 Eric P. Early  
25 Attorneys for Plaintiff  
26 FAIR EDUCATION SANTA  
27 BARBARA, INC.



*Cover Sheet Text for Contract w/JCCC Agenda Item*

The work of Just Communities with SB Unified in support of SBUSD's commitment to the priority of developing culturally proficient and equitable school communities is conducted through a Strategic Approach to Change. This approach is based on Just Communities' decades of experience in working with schools and other organizations on systems change efforts. In order to produce lasting and measurable systems change, 5 types of work must take place within the system concurrently:

- Developing Awareness & a Sense of Urgency: This work is designed to reach large groups of people within the system and to help those people develop an awareness about the issues at hand and feel that these issues are a vital priority.
- Relationship Building: Developing relationships between people of different backgrounds with a level of trust deep enough to have difficult conversations.
- Leadership Development: Developing a small but dedicated group of leaders with the passion, knowledge and skills to lead equity efforts.
- Strategic Planning: Developing strategies and plans for change.
- Mobilizing and Organizing: Orienting human, intellectual and financial resources towards implementing the change plans.

The proposed contract between Just Communities and SBUSD for 2018-2019 is grounded in this strategic approach to change and delineates specific programming and services in accordance with the District's ongoing commitment to prioritizing cultural proficiency and equity district-wide.

**Contract for Services****By and Between**

**Santa Barbara Unified School District  
and  
Just Communities Central Coast**

**September 25, 2018**

This contract for services is entered into by and between the Santa Barbara Unified School District (SBUSD) and Just Communities Central Coast (JCCC). Whereas the development of culturally proficient and equitable school communities is a priority of SBUSD, JCCC will provide programming and support for the execution of this priority for SBUSD for many reasons, including closing the educational achievement gap. This contract will go into effect upon approval by the Board of Education for SBUSD and remain in effect through June 30, 2019.

**1. Services Provided and Fees**

The fees SBUSD will pay to JCCC for services are set forth in the table below. A more detailed explanation of each service and the number of people served is included in Appendix A, which is attached to and a part of this contract.

Service	Cost to SBUSD
1. Institute for Equity in Education (IEE)	\$154,800
2. Talking in Class	\$42,255
3. Parent Involvement through Dialogue & Action (PIDA)	\$32,800
4. Parent Equity Workshops	\$23,600
5. Language Access Development	\$25,950
6. Culturally Relevant Curriculum Development Process	\$6,400
7. Implicit Bias Training	\$8,625
Total	\$294,430

**2. Payment Schedule**

SBUSD will pay JCCC a 50% deposit of the total \$294,430 in costs within 15 working days of the signing of this contract. This deposit will be used by JCCC to pay expenses related to JCCC's obligations to provide services under this agreement and for no other purpose. The balance of

costs under this agreement will be divided into equal monthly payments due on the first of each month for the remaining months on the contract.

### 3. Termination

SBUSD may terminate this agreement for cause if JCCC fails to satisfactorily perform all its responsibilities under this agreement in the reasonable judgment of SBUSD. Upon JCCC receiving from SBUSD that SBUSD has terminated this agreement, JCCC's right to use the deposit immediately ceases and the unused portion of the deposit will be returned by JCCC to SBUSD forthwith.

### 4. Securing Participants and Cancelling Events

SBUSD will partner with JCCC on a good faith basis to secure participants for each activity. SBUSD and JCCC will commit to execution of all programs provided under this contract. Except for IEE, should an event need to be cancelled, SBUSD will provide 60 days advance notice and SBUSD will pay JCCC 50% of the cost of that event. Because IEE involves the rental of third party residential facilities, unless SBUSD earlier terminates this contract for cause, SBUSD cannot cancel IEE events and must pay the entire IEE cost of \$154,800.

### 5. Indemnification

JCCC shall defend, indemnify and hold SBUSD, its officers, employees and agents harmless from and against any and all liability, loss, expense (including reasonable attorneys' fees), or claims for injury or damages arising out of the performance of this Agreement but only in proportion to and to the extent such liability, loss, expense, attorneys' fees or claims for injury or damages are caused by or result from the negligent or intentional acts or omissions of JCCC, its officers, employees or agents.

SBUSD shall defend, indemnify and hold JCCC, its officers, employees and agents harmless from and against any and all liability, loss, expense including reasonable attorneys' fees, or claims for injury or damages arising out of the performance of this Agreement but only in proportion to and to the extent such liability, loss, expense, attorneys' fees or claims for injury or damages are caused by or result from the negligent or intentional acts or omissions of Client, its officers, employees or agents.

### 6. Conflict of Interest

In signing this Agreement, the District representative acknowledges that he/she has no direct or indirect financial interest in the Consultant. The Consultant shall not hire a district employee as an independent contractor while the employee is under contract with the district.

7. Ownership of Program Materials

SBUSD acknowledges that the sessions designed for Client, all program materials, and any existing JCCC materials, worksheets, etc. provided by JCCC, are the creation and property of JCCC and that all rights thereto remain the sole property of JCCC. Receipt or possession of JCCC's proprietary information does not convey any rights to reproduce or disclose its contents, or to manufacture, use, or sell anything it contained therein.

8. Program Review and Evaluation

An external evaluation was sponsored by the Bower Foundation and Santa Barbara Foundation in November 2013 and provided in November 2013. SBUSD will work collaboratively with JCCC to develop a program review and evaluation process during 2018-19 to evaluate the work of JCCC over the last four years of our partnership. This program review and evaluation will be a separate process from the programming services provided by this contract, and will be governed by a separate agreement.

Santa Barbara Unified School District

Just Communities Central Coast

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Cary Matsuoka, Superintendent

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Jarrod Schwartz, Executive Director

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Date

---

Date

Contract address for Just Communities

1528 Chapala Street, Suite 308  
Santa Barbara, CA 93101

**Appendix A:**  
**SB Unified Cultural Proficiency & Equity Initiative**  
**Just Communities' Proposals & Recommendations**  
**2018/19 School Year**

Program / Service	Recommendations	Cost to District
<p><b>Educators</b></p> <p><b><i>Institute for Equity in Education (IEE)</i></b></p> <p>IEE is a 4.5-day residential institute that helps educators develop a cultural proficiency and equity lens that they can apply in their jobs. IEE also helps schools develop a core group of educators who are committed to leading equity and cultural proficiency efforts in their schools.</p> <p><i>Just Communities Point Person:</i>  Andrea Medina,  <a href="mailto:amedina@just-communities.org">amedina@just-communities.org</a></p>	<p>We continue to hear from graduates that IEE should be a requirement for all SBUSD personnel and we regularly have waitlists for all 3 institutes.</p> <p>We also hear questions from Principals about how many people they can send and how it gets decided which schools get to send how many people to each Institute. We'd like to work with Shawn and Raul to come up with a clear process for deciding how schools/people are accepted to IEE moving forward.</p> <p>Recommendation:</p> <ul style="list-style-type: none"> <li>• Develop a more clear process for deciding how schools/people are accepted to IEE.</li> <li>• Continue with IEE as we have in the past with District covering the cost of the Institute and schools covering the costs for substitutes as needed.</li> </ul> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>• 3 Institutes/year</li> <li>• 24 SBUSD participants per institute</li> <li>• Total of 72 people per year</li> </ul>	<p>\$154,800 total  \$2,150 / person</p> <p><i>This includes 2 hour of Just Communities staff time for follow-up with the school per IEE participant that school year.</i></p>
<p><b>Students</b></p> <p><b>Talking in Class</b></p> <p>Talking in Class is a 3-day program to help bring student voices into conversations and action to improve equity, cultural proficiency, and, ultimately, student outcomes. Held once per week over 3-weeks on the school campus, Talking in Class works with a group of 35 students to identify existing barriers, existing supports and recommendations for future action while create a group of student</p>	<p>Since its launch all high schools, 2 junior high schools, and 1 elementary school have conducted Talking in Class programs – some of them multiple times. Students have generated a lot of recommendations for their schools. Some schools have had great success implementing these recommendations; others have not. We suggest focusing on implementation at these schools rather than running more Talking in Class programs. In addition, many of the recommendations from students are very similar across school sites. We recommend finding ways to share learnings across schools rather than holding a Talking in Class program at every school this year. This could take place in a variety of ways such as principal meetings, staff meetings, and other vehicles.</p> <p>At the same time, the LCAP identifies several student populations where focused work should take place. We therefore recommend shifting from a</p>	<p>\$42,255 total  \$7,950 / Talking in Class Program</p>

**SBUSD Cultural Proficiency & Equity Initiative  
 Just Communities' Proposals & Recommendations  
 2018/19 School Year**

Program / Service	Recommendations	Cost to District
<p>leaders to work in partnership with educational and parent leaders.</p> <p><i>Just Communities Point Person: Lena Moran,</i>  <a href="mailto:lmoran@just-communities.org">lmoran@just-communities.org</a></p>	<p>focus on school-based Talking in Class programs to identity-based Talking in Classes for the following groups of students/topics:</p> <ul style="list-style-type: none"> <li>• Black/African American students</li> <li>• Undocumented students &amp; students with undocumented family members</li> <li>• Housing Vulnerable Youth: Foster and Homeless Youth</li> <li>• Special Ed</li> <li>• Collaboration with What is Love? And Youth Mental Wellness Coalition on Misogyny, Sexism, and Dating Violence</li> </ul> <p>We also recommend more elementary level Talking in Class programs based on the success of Monroe Elementary School during the 2017/18 school year.</p> <p>Finally, we'd love the district's help scheduling these earlier in the school year so that there is time within the school year to build on the students' energy and momentum coming out of the program.</p> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>• 7 Talking in class programs</li> <li>• Up to 35 students per high school level Talking in Class</li> <li>• Up to 30 students per junior high or elementary school level Talking in Class program</li> <li>• Total of 210 to 245 students</li> </ul>	
<p><b>Parents</b></p> <p><b>Parents for Inclusion, Diversity &amp; Access (PIDA)</b></p> <p>PIDA is an 18-hour program to help bring parent voices into conversations and action to improve equity, cultural proficiency, parent engagement and, ultimately, student outcomes. Usually</p>	<p>Focus on implementation &amp; reaching a larger audience.</p> <p>Several schools have run numerous programs over the years. They have lots of recommendations. Rather than simply running another session, we should focus on implementation of past recommendations as we did with San Marcos during the 2017/18 school year.</p> <p>We recommend several District-wide, identity-based PIDAs for groups of parents whose children fall under the LCAP priority areas:</p>	<p>\$32,800 total</p> <p>\$10,075 / PIDA for District-wide PIDA programs.</p> <p><i>Note: actual costs may be lower if no interpretation is needed or if there are</i></p>

**SBUSD Cultural Proficiency & Equity Initiative  
Just Communities' Proposals & Recommendations  
2018/19 School Year**

Program / Service	Recommendations	Cost to District
<p>held as a series of 2-hour sessions over 9 weeks, PIDA helps schools develop a core group of parent leaders to work in partnership with educational leaders.</p> <p><i>Just Communities Point Person: Ana Huynh,</i>  <a href="mailto:ahuynh@just-communities.org">ahuynh@just-communities.org</a></p>	<ul style="list-style-type: none"> <li>• Parents of African-American / Black students</li> <li>• Newcomer parents (through Maria's office) – with an emphasis on STEM and Culture</li> <li>• Parents of foster youth and housing vulnerable students</li> <li>• Special Ed parents</li> <li>• Other?</li> </ul> <p>There are some schools that would still benefit from a PIDA. And several such as Santa Barbara &amp; La Colina Jr. High Schools, and Santa Barbara High School have already reached out. Just Communities can work with interested schools on a case by case basis with the schools paying for the program directly.</p> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>• 4-5 PIDA programs (4 if full interpretation is provided, 5 if 3 PIDAs are monolingual)</li> <li>• Up to 20 participants per PIDA</li> <li>• Total of 80-100 participants</li> </ul>	<p><i>existing childcare and options already in place.</i></p>
<p><b>Parents</b></p> <p><b>Parent Equity Workshops</b></p> <p>A series of 3-hour workshops to help parents understand key educational equity concepts and to build their support for SBUSD's educational equity efforts.</p> <p><i>Just Communities Point Person: Ana Huynh,</i>  <a href="mailto:ahuynh@just-communities.org">ahuynh@just-communities.org</a></p>	<p>In addition to the PIDA program, Just Communities recommends adding several parent-focused workshops on key equity issues designed to reach a much larger group of parents and requiring much less commitment of time than the PIDA program. We recommend four 3-hour workshops held over the course of the year with each workshop offered 2 times in different parts of town (alternating between Eastside, Westside and Goleta). Topics would focus on core equity concepts and the workshop would be designed to help parents better understand and be better able to support the District's equity efforts. Topics might include:</p> <ul style="list-style-type: none"> <li>• Implicit Bias</li> <li>• The 4 R's: Relationships, Relevance, Rigor &amp; Racial Justice/Equity</li> <li>• Language Justice / Creating an Inclusive Parent Group</li> <li>• A deeper dive on Relevance &amp; Rigor that would include a focus on Ethnic Studies, Individualized Learning , and Depth of Knowledge</li> </ul>	<p>\$23,600 total \$2,950 per workshop</p> <p><i>Includes food, childcare, and interpretation. Fees may be reduced if childcare and food are provided by district.</i></p>



**SBUSD Cultural Proficiency & Equity Initiative  
 Just Communities' Proposals & Recommendations  
 2018/19 School Year**

Program / Service	Recommendations	Cost to District
	<ul style="list-style-type: none"> <li>Other topics to be determined by SBUSD, Just Communities, and individual schools that are interested.</li> </ul> <p>In addition to District-sponsored workshops to which all schools may send parents at no cost, individual schools could schedule these workshops for their parents.</p> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>4 Parent Equity Workshops</li> <li>Each held twice for a total of 8 workshops</li> <li>Each for up to 80 parents</li> <li>Total of 640 parents served</li> </ul>	
<p><b>Language Access Development</b></p> <p>Language Access Development efforts consist of several programs all designed to improve communication between limited- and non-English speaking community members and the school district. Programs and services will help SB Unified develop a larger number of skilled interpreters, ensure on-going skill development of those interpreters, and ensure key district personnel understand and implement best practices for working with interpreters and translators thereby creating effective cross-language communication.</p> <p><i>Just Communities Point Person: Lena Moran,</i>  <a href="mailto:lmoran@just-communities.org">lmoran@just-communities.org</a></p>	<p><b>Key Components:</b></p> <p><b>Interpreting for Social Justice</b></p> <p>A 20-hour workshop that helps bilingual or multilingual school staff, faculty, and volunteers become effective interpreters. The workshop includes: interpretation ethics, best practices, how to set up a space that facilitates effective cross language dialogue, and interpretation practice. Graduates of the program are also invited to participate in monthly meetings designed to help them continue to build their skills.</p> <p><b>One Room, Many Voices</b></p> <p>A 90-minute to 3-hour workshop designed to help schools understand and implement best practices for creating cross-language engagement and partnership. The program can help school administrators, faculty, staff, PTSAs, and others understand best practices for successful meetings, presentations, IEPs, Back to School Nights, etc. where a common language does not exist amongst all participants.</p> <p><b>Recommendations:</b></p>	<p>\$25,950 total        \$8,150 / 20-hour workshop</p> <p><i>Does not include meals and snacks which can be arranged by Just Communities for an additional fee.</i></p> <p>One Room, Many Voices:        \$1,225 / 3-hour workshop</p>



**SBUSD Cultural Proficiency & Equity Initiative  
 Just Communities' Proposals & Recommendations  
 2018/19 School Year**

Program / Service	Recommendations	Cost to District
	<p>We heard during the November 2017 IEE reunion that some of the best practices the district had developed are starting to be relaxed.</p> <p>Newer principals haven't been through the training.</p> <p>We recommend offering a workshop early in the school year to all principals, AP's, parent liaisons, and anyone else who is actively involved with supporting PTAs, ELACs, DELAC, School Site Councils, planning orientations, back to school nights, or other big parent events.</p> <p>We have also heard that best practices have slipped during IEP meetings so it would also be helpful to be able to train all teachers, school psychologists and other District personnel who are involved in IEP meetings. In addition, we recommend specialized workshops for all district interpreters focusing on topics such as:</p> <ul style="list-style-type: none"> <li>• The Language of Special Ed: Interpreting for IEPs</li> <li>• Simultaneous Interpretation</li> </ul> <p>We've also observed that one of the biggest areas of needed growth for interpreters is simply improving their Spanish Language skills. While this is not something Just Communities does, we recommend SBUSD develop a partnership with a language instruction program whether that be at Santa Barbara City College, UCSB, or even the district's own Spanish teachers to improve interpreters language skills.</p> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>• 2 Interpreting for Social Justice Workshops</li> <li>• Up to 22 people each</li> <li>• Total of up to 44 people served</li> <li>• One Room, Many Voices workshops: numbers to be determined</li> </ul>	
<p><b>Educators</b></p> <p><b>Culturally Relevant Curriculum Development Process</b></p> <p>Just Communities' Culturally Relevant Curriculum Development</p>	<p>When we first started IEE in 2005, there was active resistance to the idea of culturally relevant curricula. Today, the idea has been widely accepted across the district as an important component of an equitable, engaging, and effective education. Virtually every Talking in Class program has included "more culturally relevant content" as a recommendation from students. IEE grads are requesting more content and assistance from Just Communities. A significant number of IEE action plans are focused on</p>	<p>\$6,400 total</p> <p>\$3,200 per full-day workshop</p> <p><i>Planned for June Professional Learning week</i></p>

**SBUSD Cultural Proficiency & Equity Initiative  
 Just Communities' Proposals & Recommendations  
 2018/19 School Year**

Program / Service	Recommendations	Cost to District
<p>Process (NepanTiahui) takes a multi-disciplinary approach to education that crosses traditional boundaries between subject areas, traditions, and practices, while also crossing boundaries between educators, students and families. While the initiative seeks to improve outcomes especially for cultural groups whose needs are currently not being met by these systems, we anticipate outcomes improving for all groups. The program provides educators with the skills, knowledge, and practical tools they need to develop and implement culturally relevant curriculum in their classrooms and culturally proficient practices.</p> <p><i>Just Communities Point Person:</i>  <i>Andrea Medina,</i>  <a href="mailto:amedina@just-communities.org">amedina@just-communities.org</a></p>	<p>Mirrors &amp; Windows. While IEE provides the theoretical framework for Mirrors &amp; Windows, Just Communities Culturally Relevant Curriculum Development Process (NepanTiahui) offers a learning lab in which educators can create curricula that provides both mirrors and windows for their students across the curricula. Even the community is echoing this call through the Ethnic Studies Now Coalition. We recommend a shift this school year from teaching about the importance of cultural relevance to helping educators implement it in their classrooms. To that end, we recommend:</p> <p>One or two days of workshop focusing on cultural relevance during the June 2019 PL Week.</p> <p>Potentially work with individual schools on a case-by-case basis as their interest develops and as supported by SBUSD Education Services (schools would be responsible for these costs).</p> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>To be determined</li> </ul>	
<p><b>Customized Professional Development</b></p> <p>Just Communities can work with Principals to design customized professional development workshops and coaching sessions focused on a range of equity and cultural proficiency efforts. We can design programs and processes that meet a range of desired outcomes, time-frames, and budgets.</p> <p><i>Just Communities Point Person:</i>  <i>Jarrod Schwartz,</i>  <a href="mailto:jschwartz@just-communities.org">jschwartz@just-communities.org</a></p>	<p>Implicit Bias work will continue as a separate contract for the 2018/19 school year.</p> <p>School-based customized PD to be determined on a case-by-case basis.</p> <p>2018/19 Numbers:</p> <ul style="list-style-type: none"> <li>Implicit Bias Training             <ul style="list-style-type: none"> <li>2 workshops</li> <li>Up to 150 per workshop</li> <li>Total of up to 300 participants</li> </ul> </li> <li>Customized workshops:             <ul style="list-style-type: none"> <li>To be determined</li> </ul> </li> </ul>	<p>Implicit Bias Training:            \$8,625</p> <p>Additional Customized Professional Development            \$400/hour for a workshop or training            \$250/hour for coaching</p>

**SBUSD Cultural Proficiency & Equity Initiative  
 Just Communities' Proposals & Recommendations  
 2018/19 School Year**

Program / Service	Recommendations	Cost to District
<p><b>On-Going Coaching &amp; Consultation</b></p> <p>Just Communities will work with the Principal, her or his leadership team, and graduates of IEE, PIDA, Talking in Class and CLI to help schools implement lessons learned from their participation in these Just Communities Programs. Just Communities offers 1 hour of on-going coaching &amp; consultation to the school for every person sent to IEE during that school year.</p> <p><i>Just Communities Point Person:</i>  <i>Andrea Medina,</i>  <a href="mailto:amedina@just-communities.org">amedina@just-communities.org</a></p>	<p>We recommend working closely with District leadership to explore specific areas of change in the district and how we can weave equity in from the start (or close to the start) rather than waiting until the end.</p> <p>Allies for Equity: The model has been very successful at DPHS and is showing promise at San Marcos. We would like to explore how to launch similar models at other schools where they have invested in educator, parent and student equity work.</p> <p>Additional school-specific coaching and consultation as requested by the schools</p>	<p><i>No cost to District covered through outside funding.</i></p>

# Developing a Common Language around the Dynamics of Oppression

“You can’t deal with a problem if you don’t name it; once you name it, you can think, talk and write about it. You can make sense of it by seeing how it is connected to other things that explain it and point towards solutions.”

- Allan G. Johnson  
*Privilege, Power and Difference*

# Socio-Economic Class/Status

- A person's "socio-economic class/status" depends on the educational attainment, income, and the type of employment of the person and/or their family members.

# Race

- A **socially constructed concept** used to put people in categories, often based on **physical characteristics** and geographic ancestry.
- Biologically speaking, there is no such thing as different human races.

# Race – Key Terms

- **WHITE PEOPLE:** A term used to describe people of European ancestry who have who have historically held positions of dominance and social power in Western society. This term has changed over time based on societal notions of those in power.
- **PEOPLE OF COLOR:** A term of solidarity referring to people of Latino/a, African, Arab/Middle Eastern, Asian & Pacific Islander, Native American, Indigenous, and Multiracial heritages. This term is sometimes preferred to other common terms, such as minority and non-white.

# Dynamics of Oppression

	<b>Intrapersonal (Individual)</b>	<b>Interpersonal (Group)</b>	<b>Institutional / Systemic (Society)</b>
<b>Thoughts</b>			
<b>Feelings / Beliefs</b>			
<b>Behaviors / Actions</b>			
<b>Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values</b>			



# Key Terms

## Stereotype:

- A stereotype is a **THOUGHT**
- A fixed image, exaggerated idea, or distorted truth about a person or group of people that allows for **no individuality**, critical judgment, or social variation.

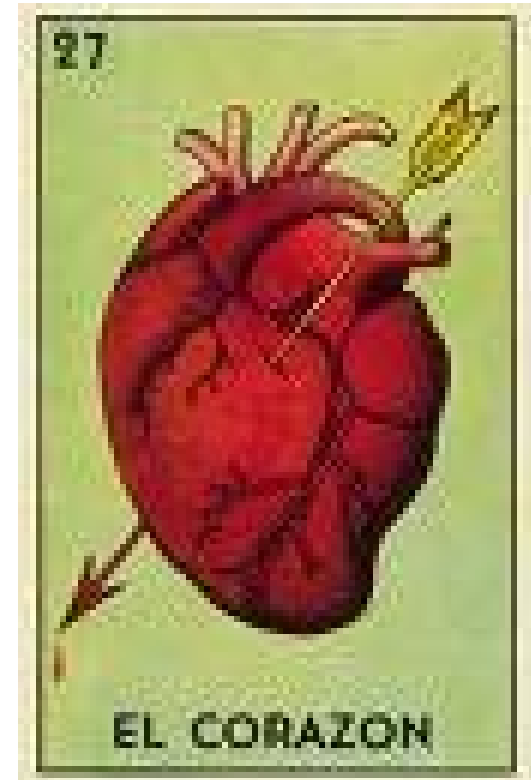
# Dynamics of Oppression

	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts	<b>STEREOTYPE</b>		
Feelings / Beliefs			
Behaviors / Actions			
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			

# Key Terms

## Prejudice:

An adverse judgment or **FEELING** formed beforehand or without knowledge or examination of the facts.



# Dynamics of Oppression

	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts	STEREOTYPE		
Feelings / Beliefs	PREJUDICE		
Behaviors / Actions			
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			

# Key Terms

## Discrimination:

**ACTIONS**, behaviors, or treatment that come from prejudice and favor a person or group of people and disadvantage others.



# Dynamics of Oppression

	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts	STEREOTYPE		
Feelings / Beliefs	PREJUDICE		
Behaviors / Actions		DISCRIMINATION	
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			

# Key Terms

## Oppression:

A **SYSTEM** that **benefits** some groups (often called “privileged” groups) and **disadvantages** other groups (often called “target groups”).

# Dynamics of Oppression

	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts	<b>STEREOTYPE</b>		
Feelings / Beliefs	<b>PREJUDICE</b>		
Behaviors / Actions		<b>DISCRIMINATION</b>	
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			<b>OPPRESSION</b> <b>(I.E. STRUCTURAL</b> <b>INEQUALITY / “ISMS”)</b>



# Dynamics of Oppression

	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts	STEREOTYPE		
Feelings / Beliefs	PREJUDICE		
Behaviors / Actions		DISCRIMINATION	
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			OPPRESSION (I.E. STRUCTURAL INEQUALITY / "ISMS")

# Forms of Oppression

Form of Oppression	Privilege Group	Target Group
Sexism	Men	Women
Racism	White People	People of Color
Heterosexism	Heterosexual People	LGBQ People
Genderism	Traditionally gendered people	Transgender and Genderqueer People
Classism	Wealthy People	Working Class & Poor
Ableism	Generic / "Able"	People living with Disabilities
Ageism	Adults, 18-65 years old	Youth & Elders
Religious Oppression	Christian People	All others

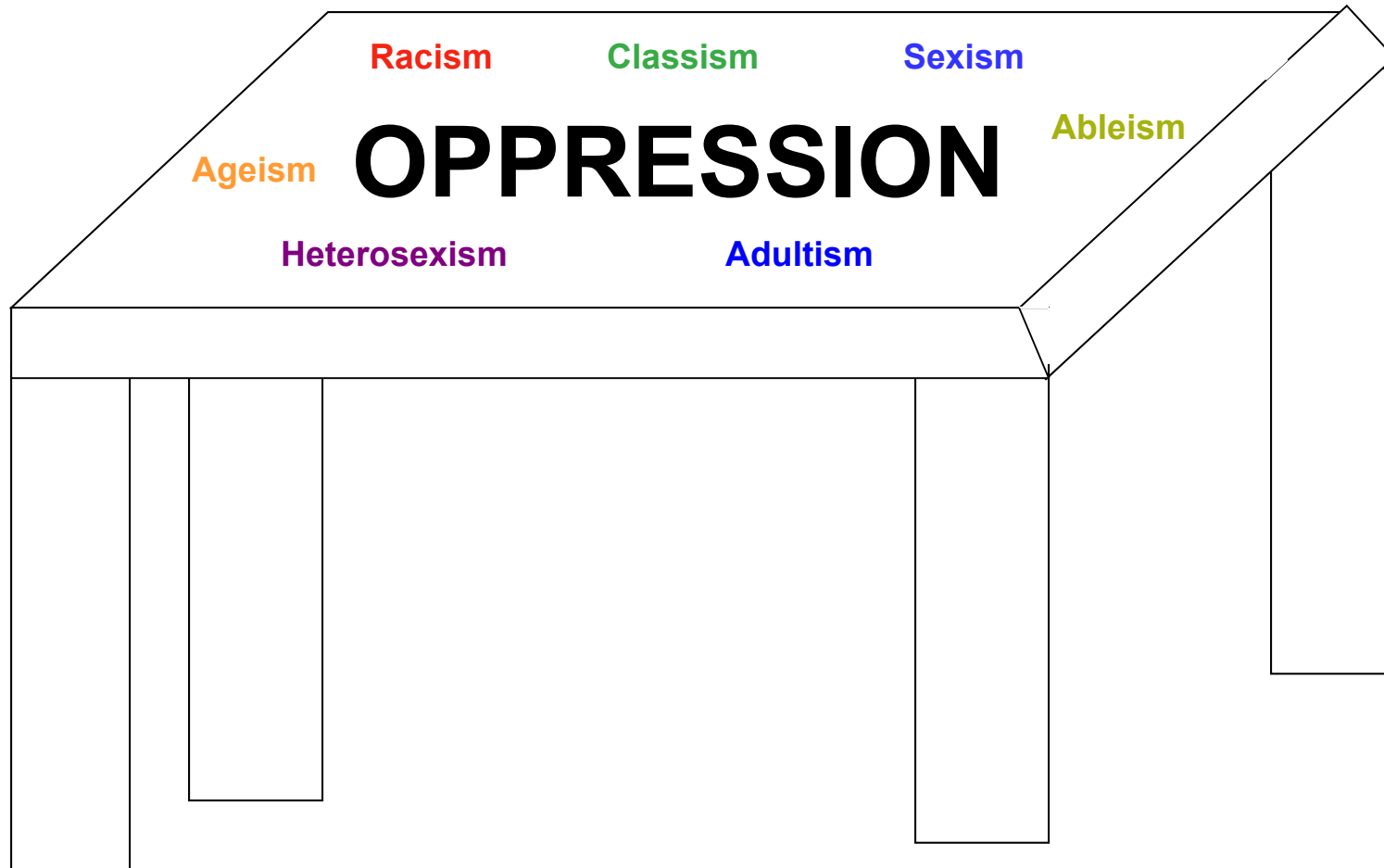
# Classism

- A **system of oppression** based on **socio-economic class** that privileges people who are wealthy and targets people who are poor or working class.
- Classism also refers to the economic system that creates excessive inequality and causes basic human needs to go unmet.

# Racism

- A **system of oppression** based on **race** that privileges white people and targets people of color.

# Table of Oppression

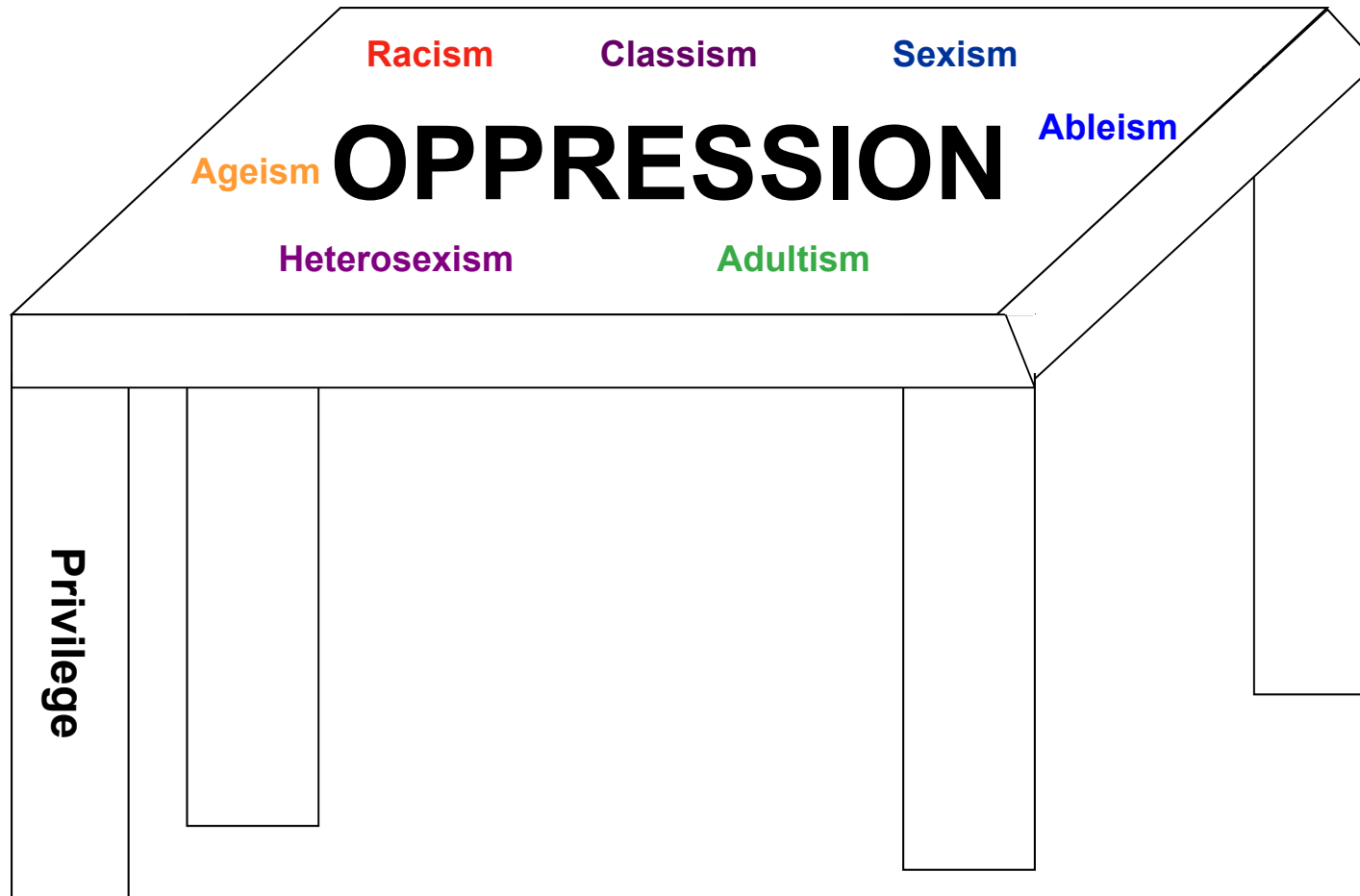


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# Privilege:

Unearned access to resources that enhance one's chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.

# Table of Oppression



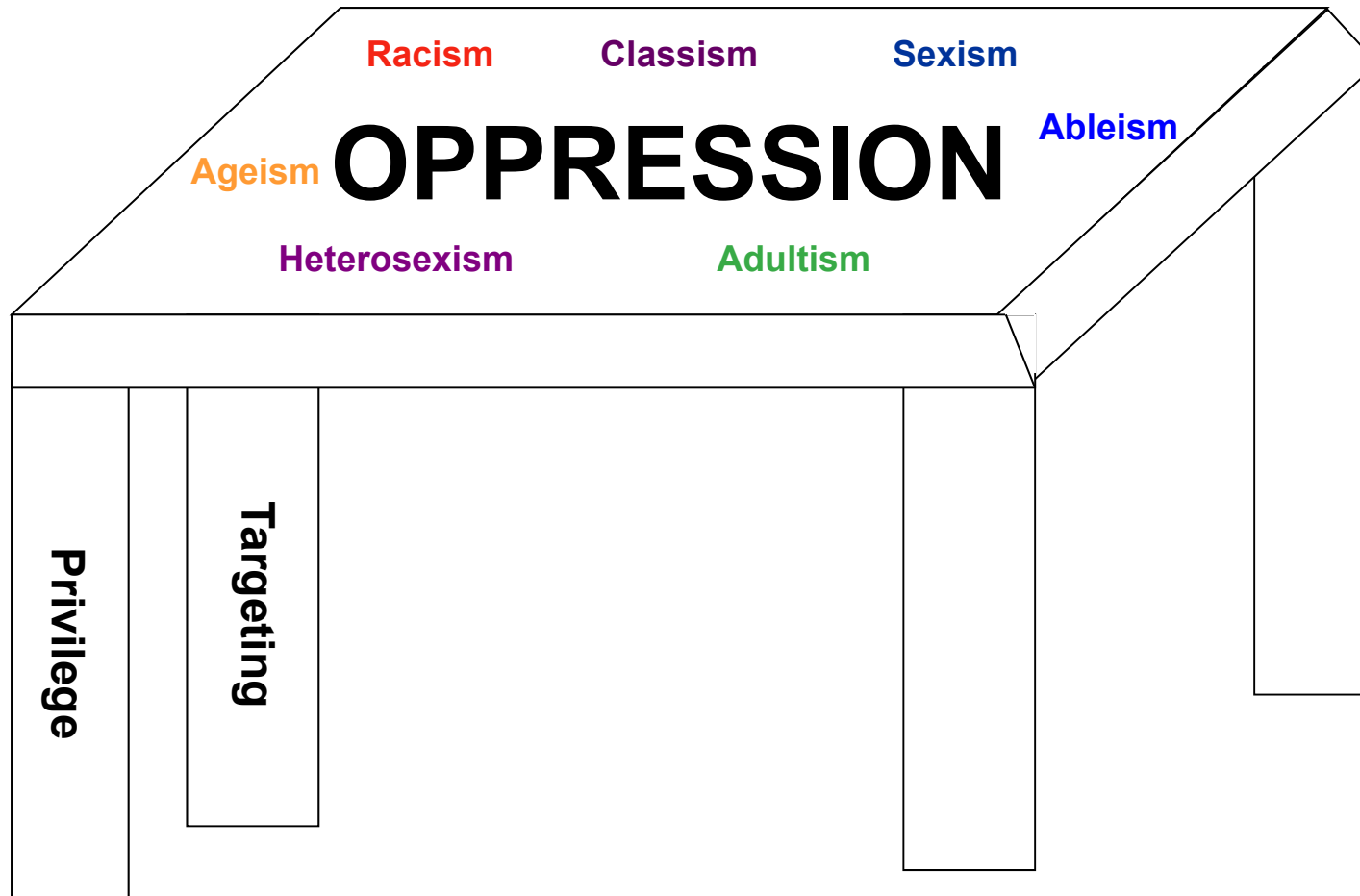
# Targeting:

The denial of access, resources and opportunities that might enhance chances of getting what one wants and influencing others.

Systemic harmful treatment directed towards members of target groups (also called systemic discrimination).



# Table of Oppression

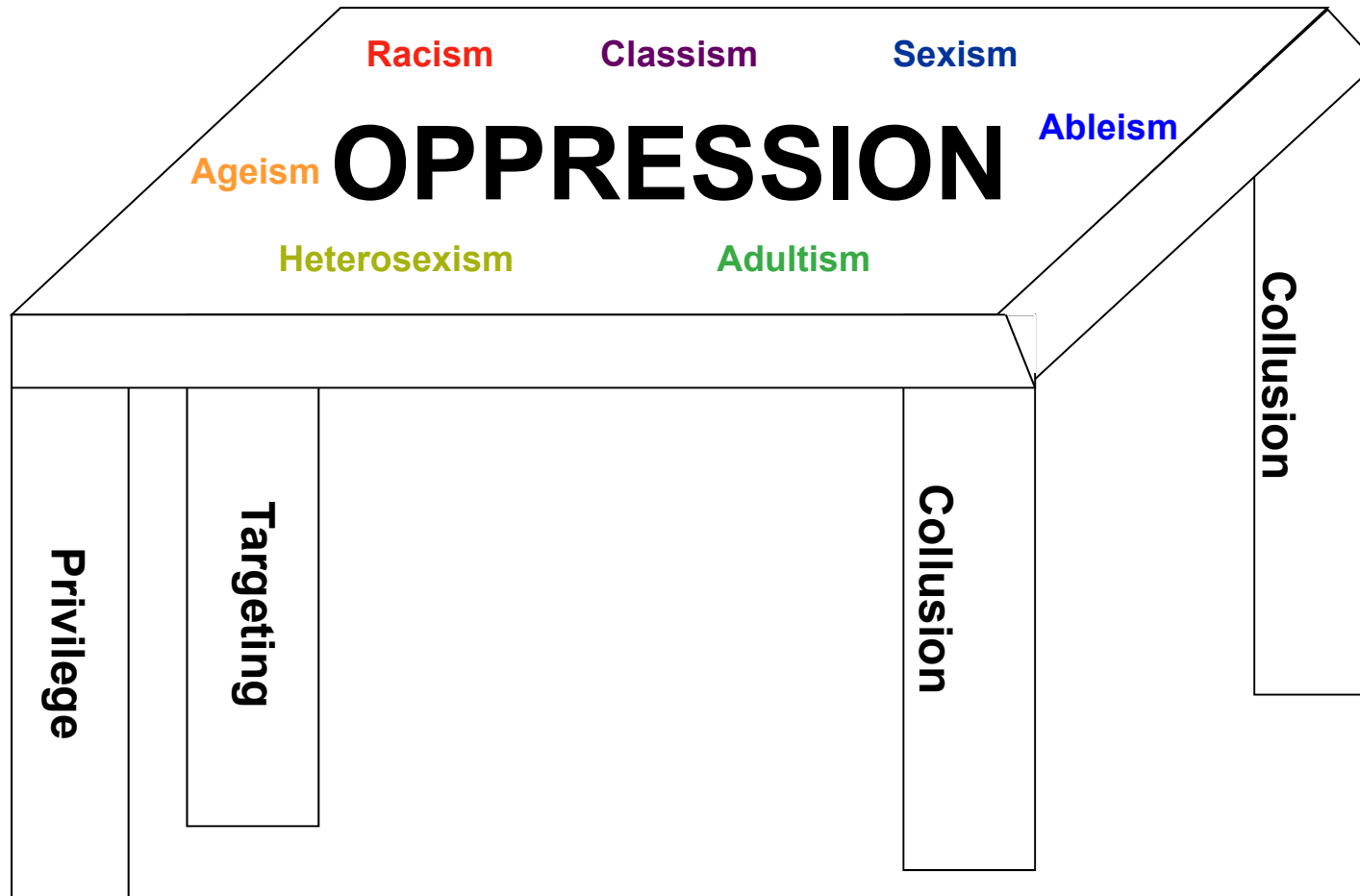


# Collusion:

Working together to make something happen . . .

- Intentionally or unintentionally
- Consciously or unconsciously
- by action, inaction or silence

# Table of Oppression



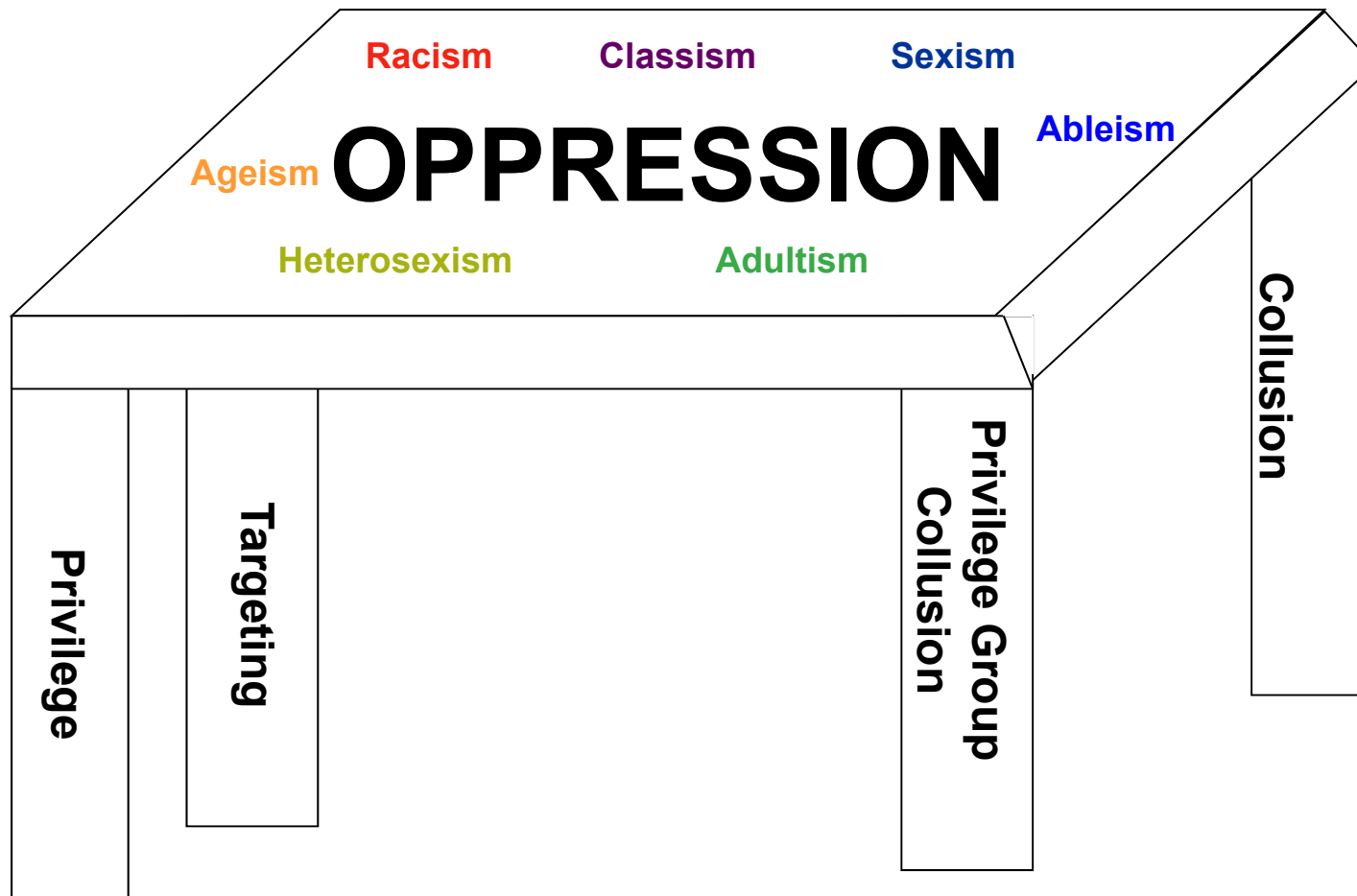
# Privilege Group Collusion:

The things privilege groups and privilege group members do to perpetuate systems of oppression.

## Internalized Superiority:

When members of privilege groups either consciously or unconsciously learn to look at themselves, each other, and society through a distorted lens such that the structural privileges they enjoy and the cultural practices and values of their group are represented as, seen as, and felt and believed to be normal and universal.

# Table of Oppression



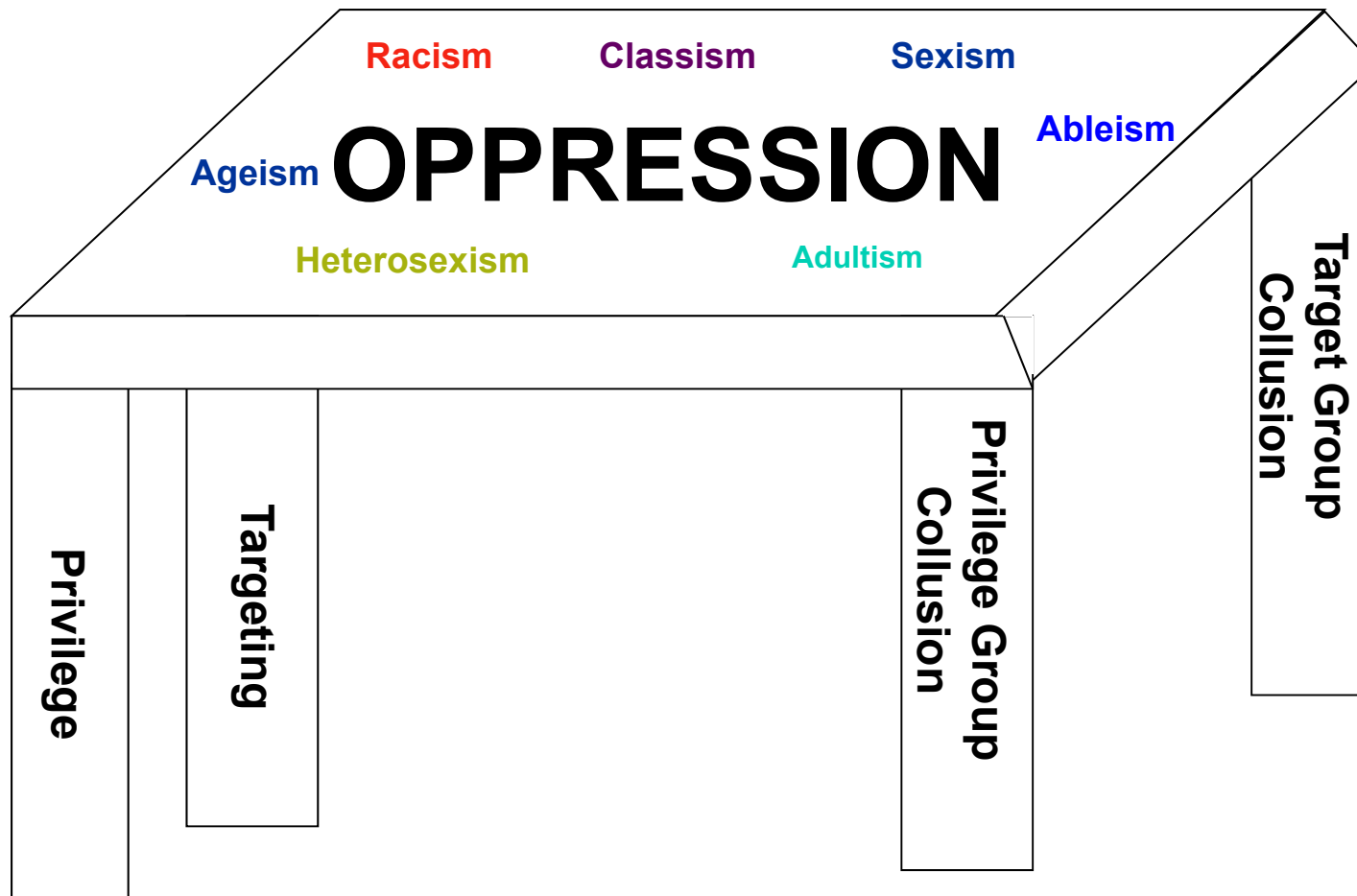
# Target Group Collusion:

Things target groups and target group members do to perpetuate their own oppression.

## Internalized Oppression:

Destructive patterns of feelings and behaviors experienced by the targets of oppression, turned inward upon themselves and directed at each other.

# Table of Oppression



# Ally:

- Someone who **stands up for the rights and dignity** of groups other than their own, especially when no one from the targeted group is present.
- A person who **takes action against oppression** out of the belief that eliminating oppression will benefit all people in both privilege and target groups.





# Desarrollando un lenguaje común en torno a las dinámicas de opresión

“No se puede solucionar un problema si no se le puede nombrar; una vez nombrado se puede pensar, hablar y escribir sobre él. Puedes darle sentido y ver cómo se conecta con otras cosas que lo pueden explicar y apuntar hacia soluciones.”

- Allan G. Johnson  
*Privilegio, poder y diferencia*

# Estatus/clase socio-económica

- El estatus/clase socio-económica de una persona depende de su **logro educacional**, **ingresos**, y el **tipo de empleo** de la persona y/o sus familiares.

# Raza

- Un **concepto construido socialmente** utilizado para poner etiquetas en las personas generalmente basados en **características físicas** y geografía ancestral.
- Biológicamente hablando, no hay tal cosa como las razas humanas.

# Raza – Términos Clave

- **GENTE BLANCA:** Un término utilizado para describir a la gente de descendencia europea quienes históricamente han tomado posiciones de dominio y poder en la sociedad Occidental. Este término ha cambiado con el tiempo basado en las nociones sociales de poder.
- **GENTE DE COLOR:** Un término utilizado en solidaridad refiriéndose a la gente: Latino/a, Afro-americana, Árabe/medio oriente, asiática y de las islas pacíficas, Nativos americanos, Indígenas, y herencias multiculturales . Este término es a menudo preferido en vez de minoría o no-blanco.

# Dinámicas de Opresión

	<b>Intrapersonal (Individual)</b>	<b>Interpersonal (Grupo)</b>	<b>Institucional / Sistémico (Sociedad)</b>
<b>Pensamientos</b>			
<b>Sentimientos / Creencias</b>			
<b>Comportamientos / Acciones</b>			
<b>Políticas, procedimientos, prácticas, estructuras, cultura, leyes, normas, valores</b>			

# Términos Clave

## Estereotipo:

- Un estereotipo es un **PENSAMIENTO**
- Una imagen fija, idea exagerada o verdad distorcionada acerca de una persona o grupo de personas que no permite **individualidad**, juicio crítico o variación social.

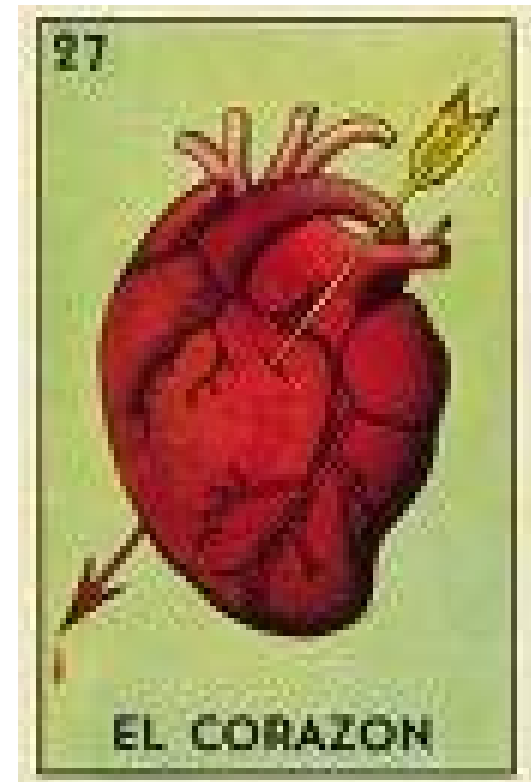
# Dinámicas de Opresión

	Intrapersonal (Individual)	Interpersonal (Grupo)	Institucional / Sisstémico (Sociedad)
<b>Pensamientos</b>	<b>ESTEREOTIPO</b>		
<b>Sentimientos / Creencias</b>			
<b>Comportamientos / Acciones</b>			
<b>Políticas, procedimientos, prácticas, estructuras, cultura, leyes, normas, valores</b>			

# Términos Clave

## Prejuicio:

Un juicio adverso o SENTIMIENTO formado de antemano o sin conocimiento o examinación de los hechos.





# Dinámicas de Opresión

	Intrapersonal (Individual)	Interpersonal (Grupo)	Institucional / Sistémico (Sociedad)
<b>Pensamientos</b>	<b>ESTEREOTIPO</b>		
<b>Sentimientos / Creencias</b>	<b>PREJUICIO</b>		
<b>Comportamientos / Acciones</b>			
<b>Políticas, procedimientos, prácticas, estructuras, cultura, leyes, normas, valores</b>			

# Términos Clave

## Discriminación:

### ACCIONES,

comportamientos, o tratos que vienen de prejuicios y favorecen a una persona o un grupo de personas y ponen en desventaja a otros.



# Dinámicas de opresión

	<b>Intrapersonal (Individual)</b>	<b>Interpersonal (Grupo)</b>	<b>Institucional / Sistémico (Sociedad)</b>
<b>Pensamientos</b>	<b>ESTEREOTIPOS</b>		
<b>Sentimientos / Creencias</b>	<b>PREJUICIOS</b>		
<b>Comportamientos / Acciones</b>		<b>DISCRIMINACIÓN</b>	
<b>Políticas, procedimientos, prácticas, estructuras, cultura, leyes, normas, valores</b>			

# Términos claves

## Opresión:

Un **sistema** que **beneficia** algunos grupos (frecuentemente llamados grupos “privilegiados”) y otros grupos **en desventaja** (frecuentemente llamados “grupos oprimidos o target”).



# Dinámicas de Opresión

	Intrapersonal (Individual)	Interpersonal (Grupo)	Institucional / Sistémico (Sociedad)
Pensamientos	<b>ESTEREOTIPOS</b>		
Sentimientos / Creencias	<b>PREJUICIOS</b>		
Comportamientos / Acciones		<b>DISCRIMINACIÓN</b>	
Políticas, procedimientos, prácticas, estructuras, cultura, leyes, normas, valores			<b>OPRESIÓN</b> (Ejemplo. INEQUIDAD ESTRUCTURAL / "ISMOS")

# Dinámicas de Opresión

	Intrapersonal (Individual)	Interpersonal (Grupo)	Institucional / Sistémico (Sociedad)
Pensamientos	<b>ESTEREOTIPOS</b>		
Sentimientos / Creencias	<b>PREJUICIOS</b>		
Comportamientos / Acciones		<b>DISCRIMINACIÓN</b>	
Políticas, procedimientos, prácticas, estructuras, cultura, leyes, normas, valores			<b>OPRESIÓN</b> (Ex. ESTRUCTURAL INEQUIDAD/ "ISMOS")

# Formas de Opresión

<b>Forma of Opresión</b>	<b>Grupo Privilegiado</b>	<b>Grupo en desventaja</b>
Sexismo	Hombres	Mujeres
Racismo	Gente blanca	Gente de Color
Heterosexismo	Personas Heterosexuales	Personas LGBTQ
Generismo	Personas con género tradicional	Personas Transgénero o Genderqueer
Clasismo	Personas adineradas	Clase trabajadora y pobre
Ableismo	Genérico/ "Abled"	Gente viviendo con discapacidades
Discriminación por edad	Adultos, 18-65 años de edad	Jóvenes y ancianos
Opresión religiosa	Personas cristianas	Todos los demás

# Clasismo

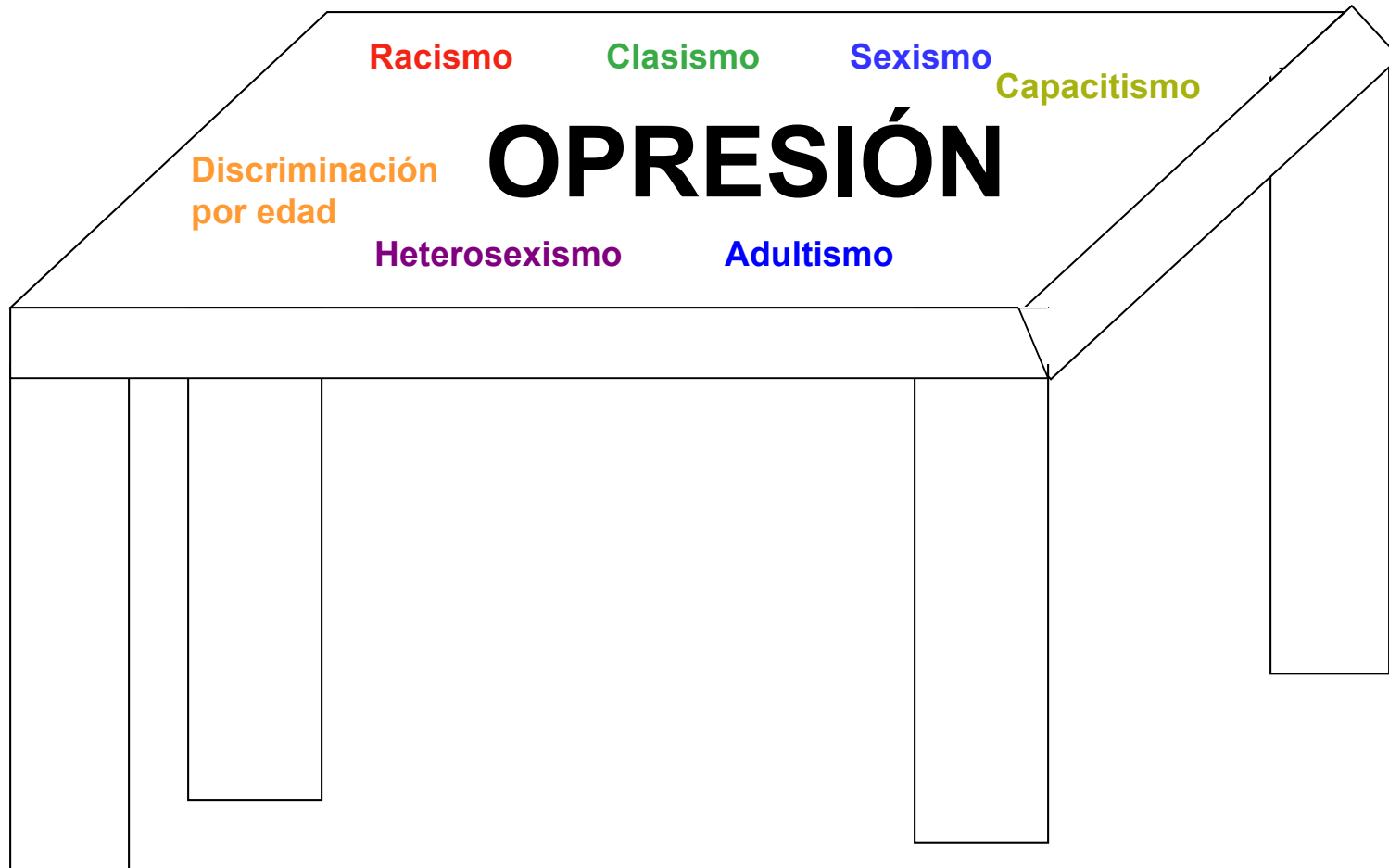
- Un sistema de opresión basado en la clase socio-económica que da privilegio a las personas adineradas y pone en desventaja a aquellos que son pobres o de la clase trabajadora.
- Clasismo también se refiere al sistema económico que crea desigualdad excesiva y causa que las necesidades humanas básicas queden insatisfechas.



# Racismo

- Un **sistema de opresión** basado en **raza** que da privilegio a la gente blanca y ataca a la gente de color.

# Mesa de Opresión

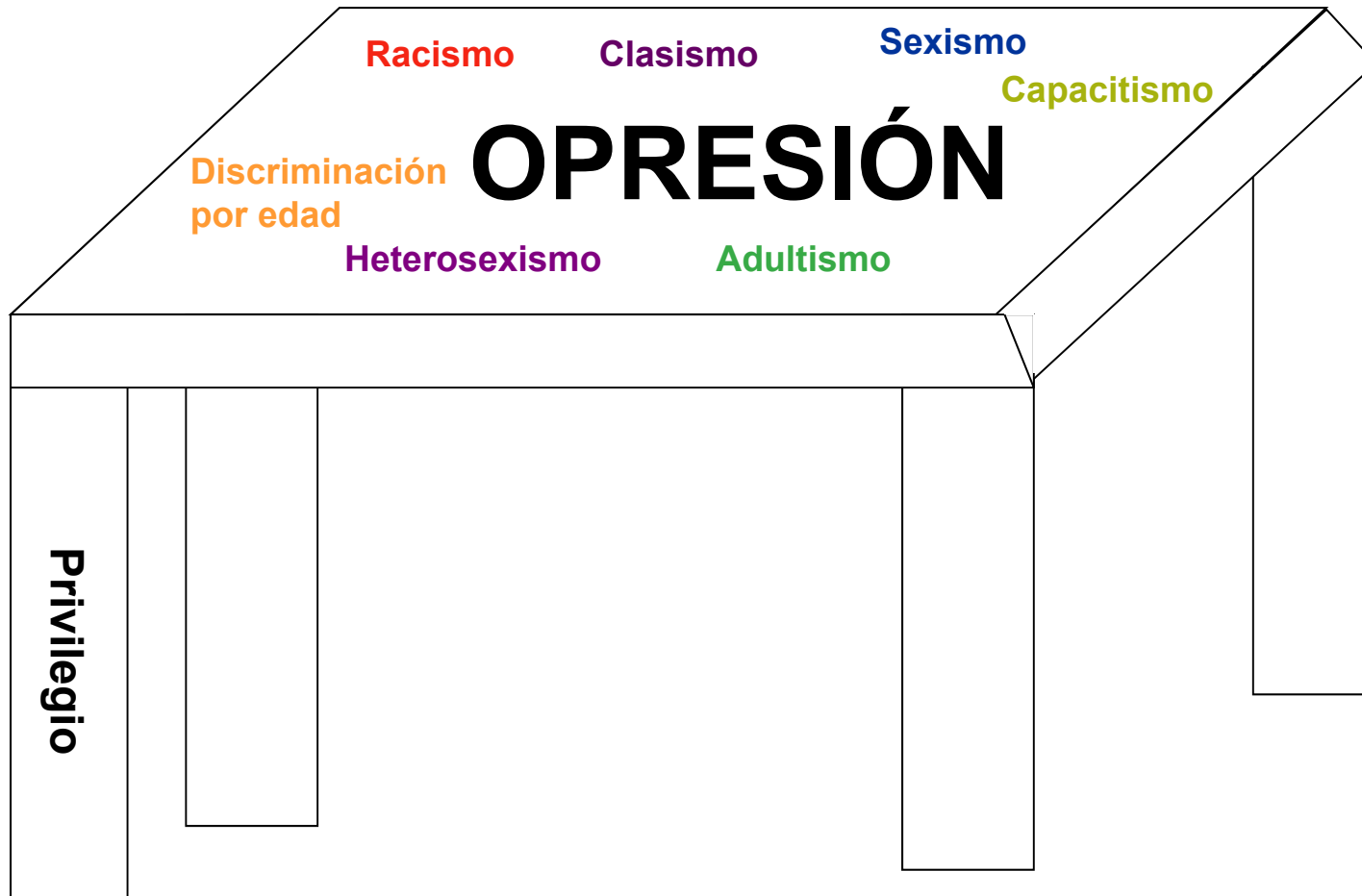


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# Privilegio:

Acceso no devengado a los recursos que aumentan la probabilidad de conseguir lo que uno necesita o influenciar a otros con el fin de llevar una vida sana, productiva y plena.

# Mesa de Opresión

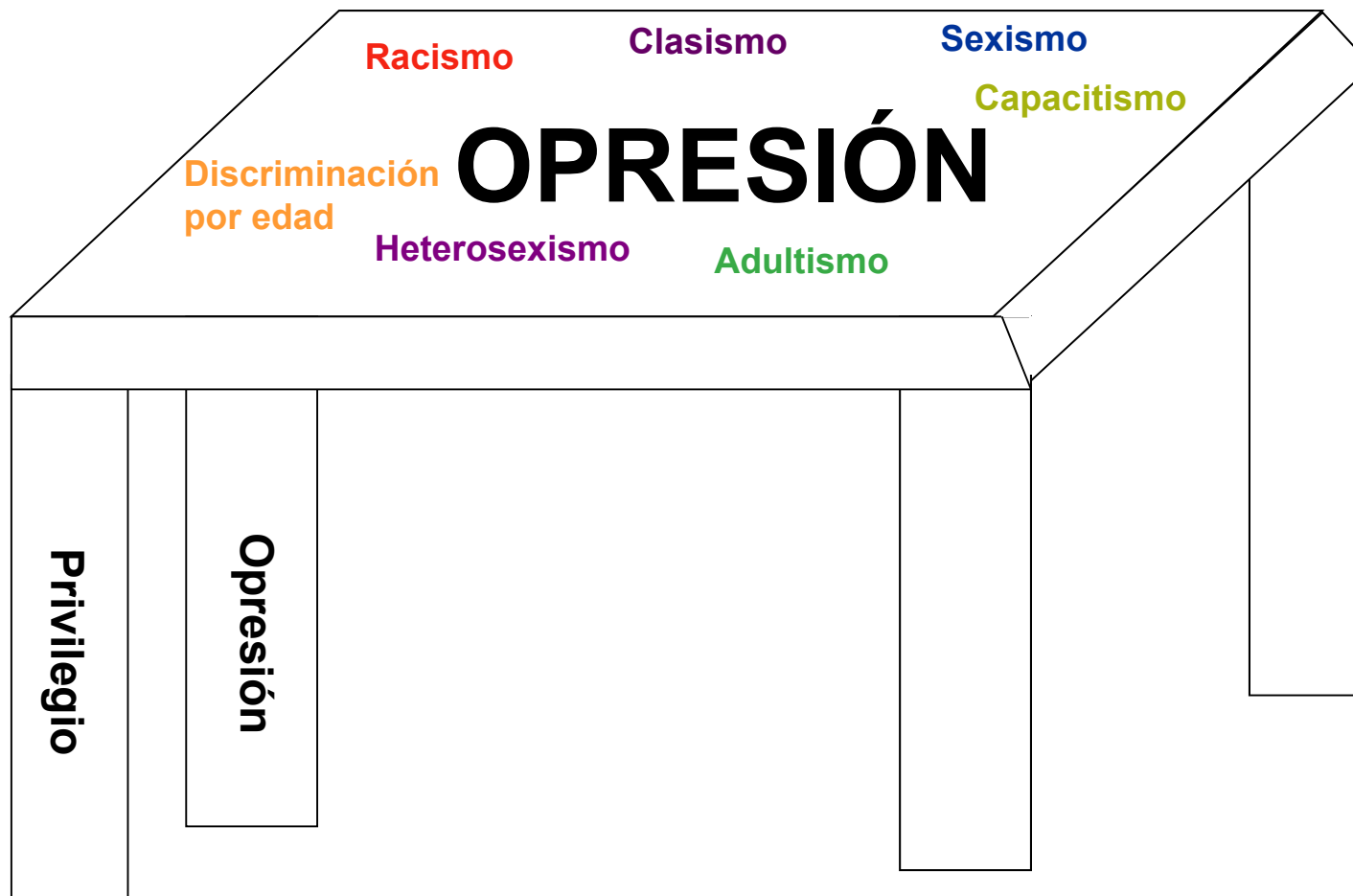


# Opresión:

La negación del acceso, recursos y oportunidades que podrían mejorar las posibilidades de conseguir lo que uno quiere e influir así a los demás.

El tratamiento sistémico perjudicial dirigida a los miembros de los grupos oprimidos (también llamados discriminación sistémica)

# Mesa de Opresión

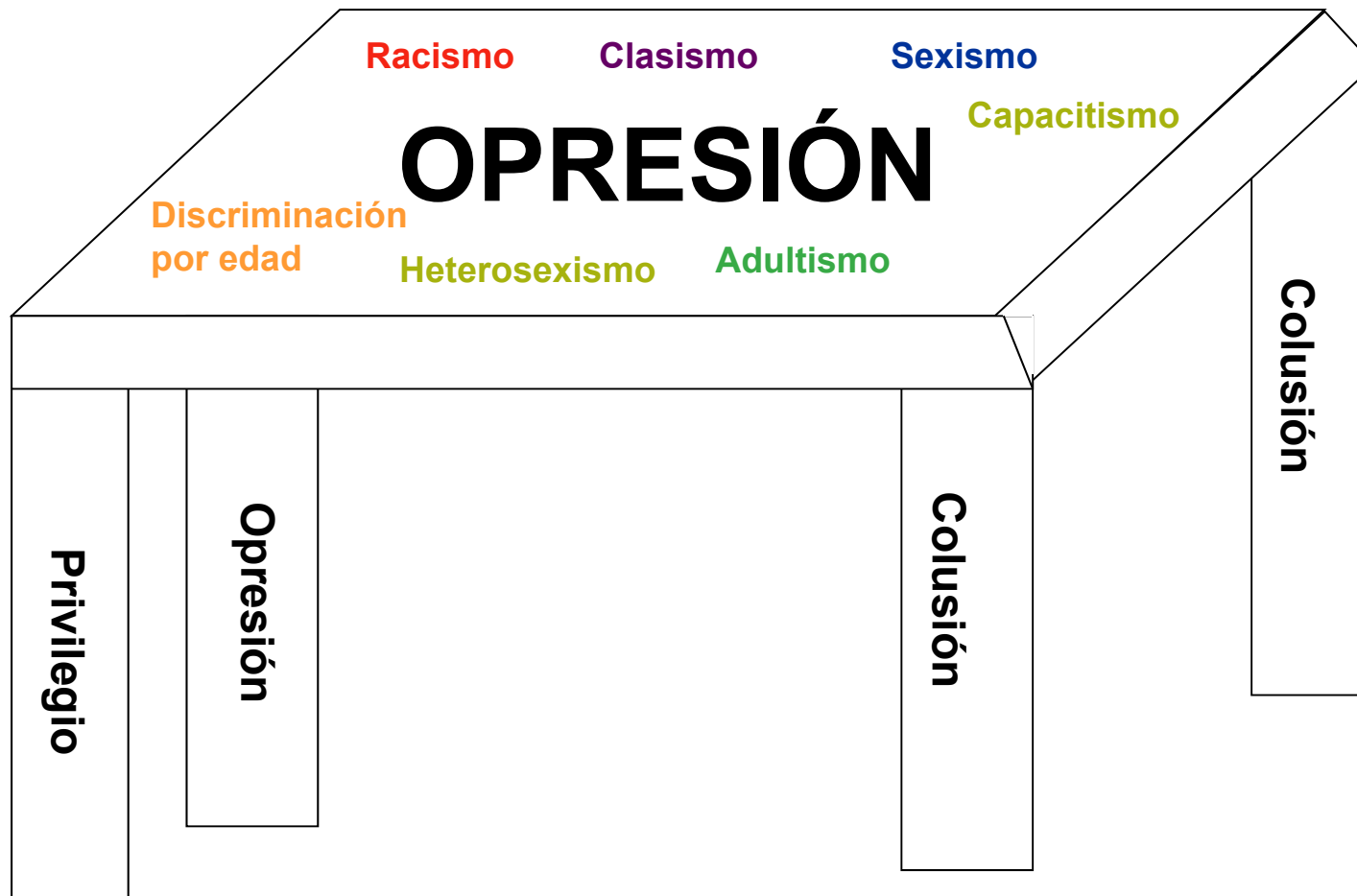


# Colusión:

Trabajando juntos para hacer que algo suceda. . .

- Intencionalmente o involuntariamente
- Conscientemente o inconscientemente
- Por acción, inacción o silencio

# Mesa de Opresión





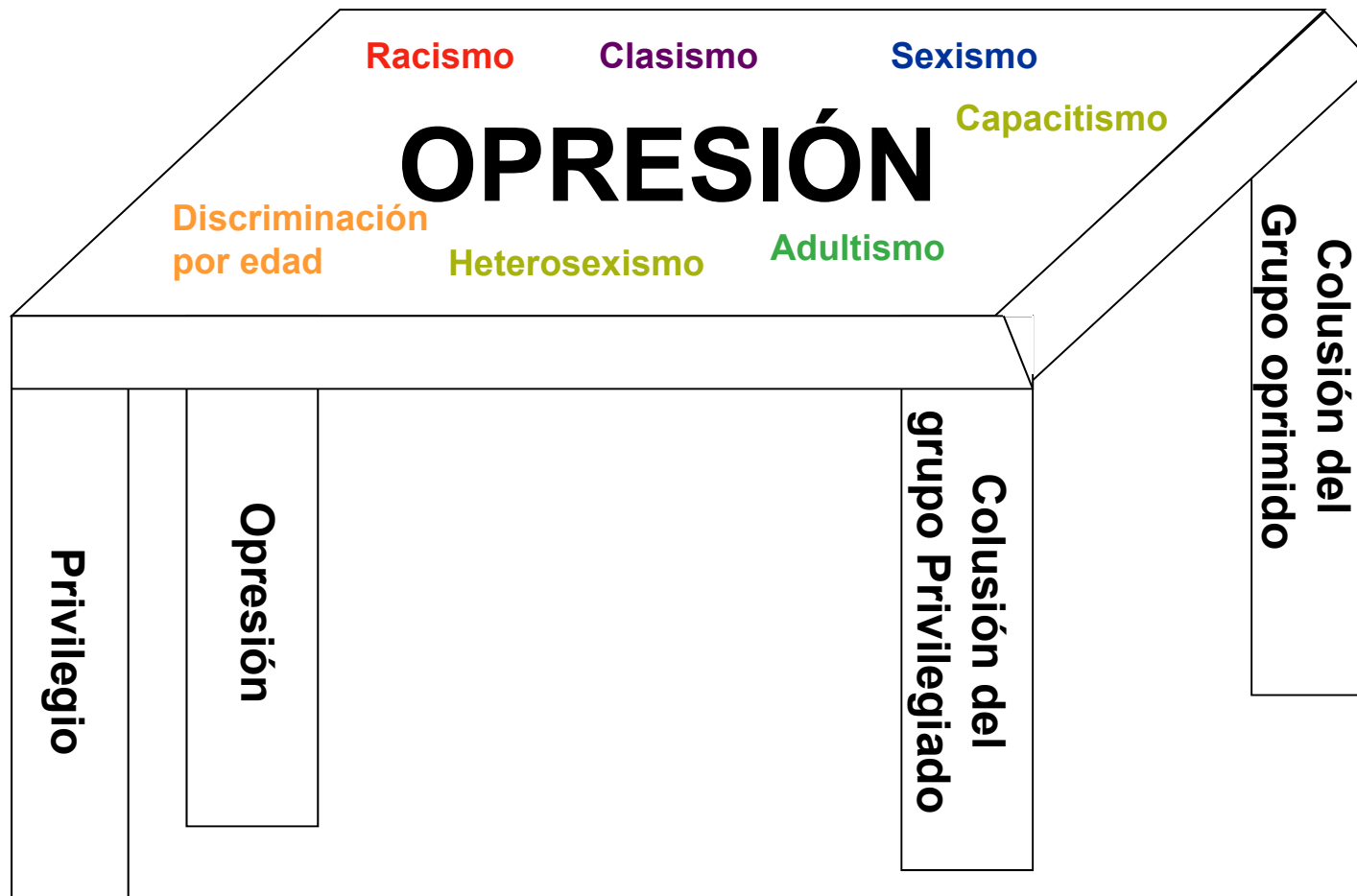
# Colusión del grupo privilegiado:

Las cosas que los miembros de los grupos privilegiados y sus miembros hacen para perpetuar los sistemas de opresión.

## Superioridad Internalizada:

Cuando los miembros de grupos privilegiados aprenden a verse a sí mismos, a los otros y a la sociedad ( ya sea consciente o inconscientemente) a través de un lente que distorciona los privilegios estructurales de los que gozan, de los valores y prácticas culturales de su grupo están representados como, expresados, sentidos y se creen que son normales y universales.

# Mesa de Opresión



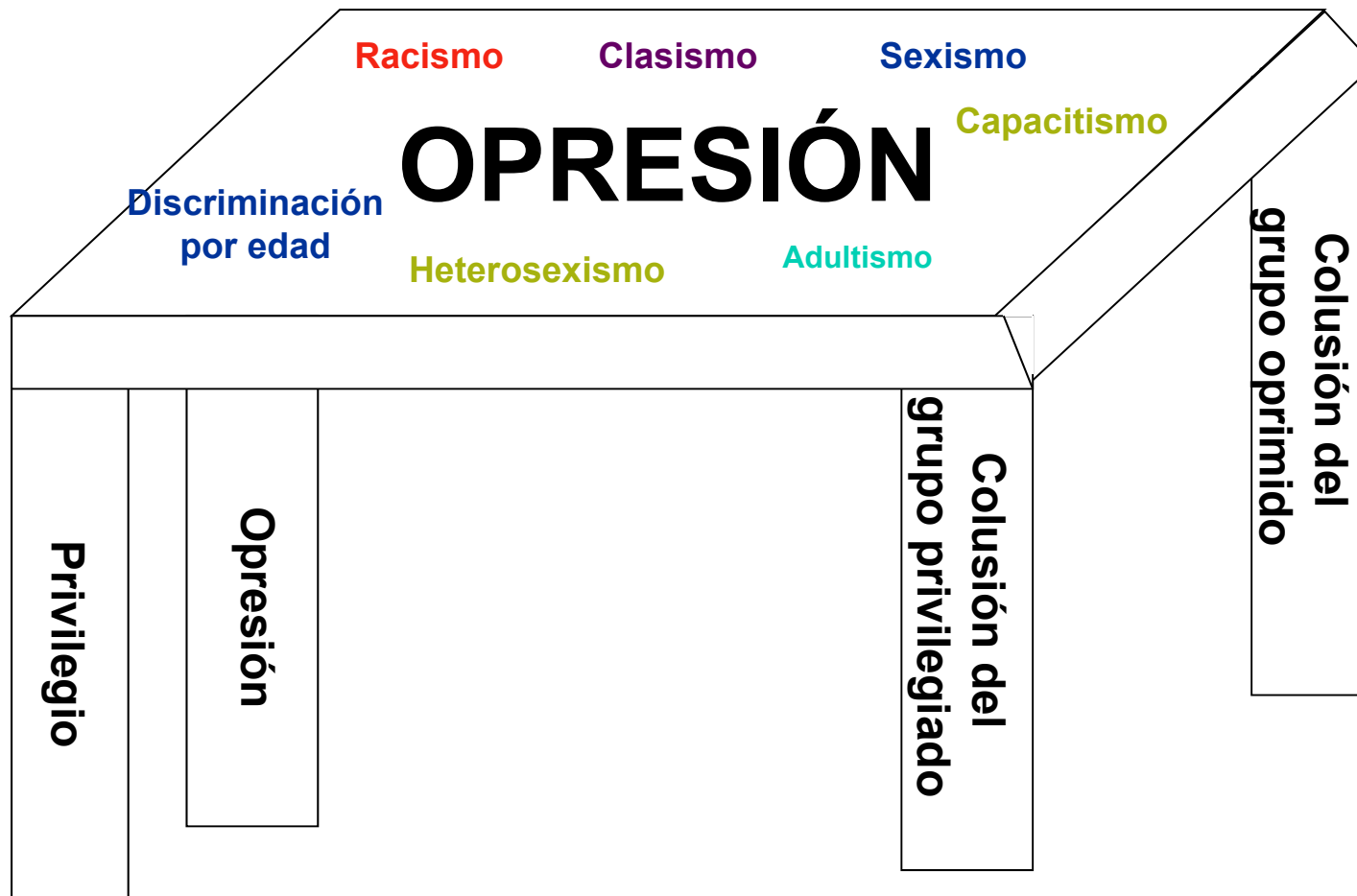
# Colusión de grupos:

Cosas que los miembros de los grupos oprimidos o en desventaja hacen para perpetuar su propia opresión.

## La opresión internalizada:

Patrones destructivos de sentimientos y comportamientos experimentados por los oprimidos, dirigidos hacia ellos mismos y otros miembros del grupo.

# Mesa de Opresión



# Aliados:

- Alguien que defiende los derechos y dignidad de grupos diferentes al que el o ella pertenece, especialmente cuando nadie del grupo atacado está presente.
- Una persona que toma acción en contra de la opresión con la creencia de que eliminando la opresión, los dos grupos (el de privilegio y el oprimido) se beneficiarán.



# *Institute for Equity in Education*



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JCCC acknowledges that some materials contained in the Institute for Equity in Education (IEE) manual are drawn from the creative labor of countless social justice educators and activists over decades of movements advocating for social change. While some elements of the IEE manual are original creations of JCCC, no single individual or organization can claim ownership for all the concepts, exercises, lesson plans, and other materials presented here.

The IEE program and model, the rights to conduct this program, and all other materials or exercises developed and or compiled in this workbook remain the property of JCCC. All Rights Reserved

### ACKNOWLEDGMENTS

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2005 IEE Faculty:

Lucky Lynch	Cristina Gonzalez	Billie Mayo	Jack Rivas
Raquel Bernaldo	Phil Hunsberger		

Vision for Children at Risk's "Educational Equity Task Force":

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Hattie Jackson	Marsha Clark	Billie Mayo	Martin Rafanan
Leon Sharpe	Cindy Follman	Maureen Mears	Reggie Williams
Deborah Holmes	Caroline Vemnlapalli	Marjorie Smith	Marilyn Ratkins

Cooperating School Districts: John Oldani, Executive Director

Voluntary Interdistrict Choice Corporation: Bruce Ellerman, CEO

The NCCJ St. Louis Region Dismantling Racism for Educators Faculty:

Maxine Birdsong	Tony Neal	Rudy Nickens	Mary Ferguson
Maggie Potpachuk	Mitchell Karp	Billie Mayo	Leon Sharpe
Jeanette Mott Oxford	Reggie Williams		

Special gratitude goes to former IEE Program Managers Dr. Ana M. Becerra & Alena Marie who helped the Equity in Education Initiative grow into what it is today and contributed to the development of this manual. We are also thankful for the countless others whose visions, passions, insights, and work have shaped this IEE's content, process, and approach.

## Institute for Equity in Education Daily Schedule

Day 1	Day 2	Day 3	Day 4	Day 5
----- 8:00 – 8:50 am: BREAKFAST -----				
9:45-10:15 am: Registration  10:15 am -12 pm: <ul style="list-style-type: none"> <li>Welcome &amp; Overview</li> <li>Introductions &amp; Community Building</li> </ul>	9 am – 12 pm <ul style="list-style-type: none"> <li>Opening</li> <li>Overview of the IEE Process</li> <li>History of US Public Education</li> <li>Developing a Common Language</li> </ul>	9 – 11:50 am: <ul style="list-style-type: none"> <li>Opening</li> <li>Cycle of Oppression</li> <li>What is Smart?</li> <li>The Legs of Collusion</li> </ul>	9 – 11:30 am: <ul style="list-style-type: none"> <li>Opening</li> <li>Cycle of Liberation</li> <li>Ally Work</li> <li>Mirrors &amp; Windows</li> </ul>	9 – 9:10 am: Opening 9:10-10:10 am: Transitions 10:25-11:30 am: <ul style="list-style-type: none"> <li>Finalize presentations</li> <li>Group picture</li> </ul>
LUNCH BREAK	LUNCH BREAK	LUNCH BREAK	LUNCH BREAK	11:30 am-12:30 pm Lunch and Guest presentations 12:30-1:45 pm Action Plan Presentations
1 – 4:35 pm: <ul style="list-style-type: none"> <li>Professional Learning Communities (PLC))</li> <li>Exploring Data</li> <li>Laying the Foundation: The 3 R's</li> <li>Constructivist Listening</li> </ul>	2:00-2:50 pm: The Level Playing Field 3:15 - 4 pm: Privilege/Target Groups 4:15 – 4:45 pm: Whole group discussion 5:00-6:00 pm: PLC groups	2:30 -3:15 pm: Fishbowl 3:30-4 pm: Privilege/Target Groups 4:15-4:45 pm: Dialogue on collusion 5:00 – 6:00 pm: Dialogue groups	2:00 – 3:00 pm: NepanTiahui: Cultural Relevance in Action 3:15 – 4:15 pm: PLC groups 4:45-5:45 pm: Student & Parent Panel	2:00-2:30 pm Final Reflection and Next Steps 2:30-3:00 pm Closing
DINNER BREAK	DINNER BREAK	DINNER BREAK	DINNER BREAK	
7:15 – 8:30 pm: <ul style="list-style-type: none"> <li>Whole Group sharing and discussion</li> <li>Closing</li> </ul>	7:00 – 7:50 pm: Dialogue Groups 8:20-8:35 pm: Closing		7-7:45 pm: Dialogue groups 8:00-8:30 pm: Rock Game 8:30-9 pm: T-shirts / Closing celebration	

Ex. B-061





## **Just Communities Central Coast (JCCC)**

**VISION:** JCCC envisions an equitable and inclusive central coast where all people are connected, respected and valued.

**MISSION:** JCCC advances justice by building leadership, fostering change, and dismantling all forms of prejudice, discrimination and oppression.

**HISTORY:** JCCC was established in 2001 as The National Conference for Community and Justice (NCCJ) of California's Central Coast. Knowing of NCCJ's expertise in providing effective and professionally implemented human relations programs, community leaders from Santa Ynez and Santa Barbara contacted the Los Angeles NCCJ Office in 1998 to develop a program for high school in the area. Camp Unity, a unique program customized to the needs of the Central Coast area, resulted from this collaboration. Based on the success of Camp Unity and requests from local leaders, NCCJ established a regional office in Santa Barbara to develop a full complement of services for schools, workplaces, and communities throughout Santa Barbara, Ventura, and San Luis Obispo Counties.

In 2007, the Central Coast office separated from NCCJ and changed its name to Just Communities Central Coast. This change reflects our growing commitment to focus our efforts and resources on local work to promote more just, inclusive and equitable communities throughout California's Central Coast. JCCC is a founding member of the National Federation for Just Communities – a national network of independent local organizations that share similar missions to promote justice and equity for all people.

**FOCUS:** JCCC's work is directed at transforming communities, making them more inclusive and just for all people. We do this by empowering existing and emerging leaders by enhancing their understanding of structural inequality and inclusion so that they are able to create change in the institutions over which they have influence to provide greater access for all people. JCCC focuses on 6 community sectors: Youth, Education (K-College), Business & Philanthropy, Government, Faith, and Neighborhoods.

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## **Introduction to the *Institute for Equity in Education (IEE)***

*If we are serious about ensuring that all children succeed, it is imperative that we courageously address the link between institutionalized racism and the academic achievement gap.*

*Just Communities' Institute for Equity in Education and the Educational Equity Consultants' Leadership and Racism: Eliminating the Achievement Gap are model programs that help educators do just that.*

*- Marian Wright Edelman, President, Children's Defense Fund*



**The Institute for Equity in Education (IEE)** is designed to help district and school administrators, board members, teachers, counselors, security personnel, all support staff, educational policy makers, and others who play a role in educating young people to effectively deal with the racial and ethnic disparities in their schools. The intensive IEE not only provides a theoretical and experiential foundation but also an emotional and introspective process. Participants examine bias and behaviors relative to oppression to improve their skills to engage in conversations and address situations involving racism, while developing networks of allies committed to eliminating the opportunity and achievement gaps in educational institutions.

IEE evolved from the program Dismantling Racism (DR). DR was created by Mary Webber, an activist and faith leader, as an independent project to address the issues of racial polarization facing religious institutions in St. Louis, MO. Through this program, local religious judicatories created teams to initiate institutional change toward building inclusive, multicultural, and multiracial congregations.

In 1992, the DR was incorporated as the National Conference for Community and Justice (NCCJ) of Metropolitan St. Louis. Its scope was broadened to include businesses, universities, non-profits, government agencies, schools, and youth organizations. Originally, DR was designed to prepare teams of trainers to conduct trainings and organizational change within their own businesses, universities, non-profits, and faith groups. DR focuses on creating a critical mass of change agents who are skilled and motivated to intervene in oppressive situations, initiate programs and trainings, and offer support to each other with the long-term vision of dismantling racism in the St. Louis Region.

In 2001, based on requests from educational leaders in St. Louis, the Dismantling Racism Institute for Educators (DRIE) was created to focus on providing education leaders with an opportunity to explore personal leadership issues related to race and difference and to identify constructive methods for addressing institutional strategies to decrease the achievement gap associated with race and other differences in the St. Louis Region.

In 2005, JCCC (formerly NCCJ of California) adapted DRIE to address issues of educational equity, including the ethnic and racial academic achievement gap in California. The resulting program – the Institute for Equity in Education (IEE) – is part of a comprehensive JCCC Educational Equity Initiative designed to transform schools into models of equity and inclusion. Other components of the Educational Equity Initiative include: The CommUnity Leadership Institute, Talking in Class, Safe Schools Program, Strategic Planning for Equity and Inclusion, Schools & Families Working Together, and custom-designed training and consultation for educators and parents.

In January 2007, IEE was adopted by the Institute for Democratic Renewal / Project Change as the centerpiece for their new Educational Equity Network – a national initiative to close academic achievement gaps in our nation's schools through race-conscious approaches. For several years, IEE has been implemented in the Santa Barbara Unified School District and in school districts and organizations throughout California and areas outside of California.

## Need & Rationale Assessment

If we consider the demographics among the public-school student population, the population reflects a largely Hispanic or Latino majority, with a much smaller number of students identified as White. It could be inferred that while the majority of Hispanic or Latino origin students attend public schools, a large number of White students are not attending public schools.

Public-School Student Population	CA	Santa Barbara Co.	Ventura Co.	San Luis Obispo Co.
White	23.6%	23.8%	30.7%	52.3%
African American	5.6%	1.1%	1.2%	1%
American Indian/Alaskan Native	0.5%	0.4%	0.3%	0.5%
Asian persons	9.0%	1.8%	4.4%	1.7%
Filipino	2.5%	1.1%	1.9%	1.0%
Native Hawaiian and other Pacific Islander	0.5%	0.1%	0.2%	0.2%
Biracial	3.3%	2.2%	3%	3.8%
Hispanic or Latino origin <sup>1</sup>	54.2%	69.1%	58.3%	39.4%

Table 1: Public-School Student Population per the California Department of Education (2016-17)

As we dig deeper and compare the population of teachers to the population of students by race and ethnicity, we see the reverse percentage of teachers who identify as White and those who identify as Hispanic or Latino origin.

Public-School Teacher Population	CA	Santa Barbara Co.	Ventura Co.	San Luis Obispo Co.
White	65 %	83.7%	75.1 %	86.3 %
African American	3.9 %	1.9%	1%	0.6 %
American Indian/Alaskan Native	0.5%	1.9%	0.7%	0.3 %
Asian persons	5.4%	3.1%	2.1%	1.7%
Filipino	1.5%	1%	0.6%	0.4 %
Native Hawaiian and Other Pacific Islander	0.3%	0.7%	0.2%	0.1 %
Biracial	0.8%	0.1%	1.2%	1%
Hispanic or Latino origin <sup>2</sup>	18.6 %	3.4%	17.4 %	7.6 %

Table 2: Public-School Teacher Population per Ed-Data in partnership with the California Department of Education (2014-15)

This means that many students of color are being taught by teachers of different racial, cultural, and ethnic backgrounds from their own. This requires intentional efforts by teachers to build learning relationships with students who do not share their background.

<sup>1</sup> Hispanics may be of any race, so also are included in applicable race categories.

<sup>2</sup> Hispanics may be of any race, so also are included in applicable race categories.



It requires that teachers, administrators, and educational stakeholders understand the significant societal and economic impact of racism on the tri-counties as well as the nation. Each year, communities across the country experience the loss of real estate, tax revenue, and worker productivity because of individual and institutional forms of racism that prevent equal access to housing, employment and educational opportunities for people of color.

The racial disparities that continue to exist in education are both cause and consequence of the limited social, residential, and economic mobility of large numbers of students of color in our region. The schooling experiences of Latino/a, African American, and Native American students remain substandard to those of White students.

Institutional racism pervades our country's educational structures and systems. Racial disparities in academic achievement begin early and remain throughout high school. Ensuring equal educational opportunities for all students is the responsibility of all community members and leaders.

People identifying as White remain the majority of all citizens in California (57%) and the Tri-county areas of Ventura (68.7%), Santa Barbara (69.6%), and San Luis Obispo (82.6%). The next largest group of people in California (37.6%) and the Tri-county areas of Ventura (40.3%), Santa Barbara (42.9%), and San Luis Obispo (20.8%) identify as Hispanic or Latino origin. Other identified racial groups in the tri-counties are under 5% of the population, except Asian persons who 3.2% to 6.7% of the people in the tri-counties.

U.S. Population	CA	Santa Barbara Co.	Ventura Co.	San Luis Obispo Co.
White	57.6%	69.6%	68.7%	82.6%
Black	6.2%	2.0%	1.8%	2.1%
American Indian/Alaskan Native	1.0%	1.3%	1.0%	0.9%
Asian persons	13.0%	4.9%	6.7%	3.2%
Native Hawaiian and other Pacific Islander	0.4%	0.2%	0.2%	0.1%
Biracial	4.9%	4.6%	4.5%	3.8%
Hispanic or Latino origin <sup>3</sup>	37.6%	42.9%	40.3%	20.8%

Table 3: U.S. Census Bureau (2010)

<sup>3</sup> Hispanics may be of any race, so also are included in applicable race categories.



## Goal & Measurable Objectives

IEE is designed with the goal of developing a critical mass of educators and education stakeholders in the tri-county areas of Ventura, Santa Barbara, and San Luis Obispo who are skilled, motivated, passionate, committed, and prepared to lead efforts to intervene in oppressive situations, initiate programs and trainings, and offer support to each other with a vision to dismantle racism and other forms of structural inequality in our schools and to promote equitable and inclusive schools, so that all students can learn and achieve at the highest possible levels in safe and supportive educational settings.

IEE objectives include increased measures of:

- awareness of individual cultural values, stereotypes, biases
- activities to learn about races and cultures different from one's own
- dialogue with people of similar and different racial backgrounds
- empathy for people of different races
- honest discussion of differences
- knowledge of institutional racism/oppression, white privilege, internalized racism, and internalized superiority
- assistance to others in examining behaviors and attitudes about race, equity and inclusion
- activities to interrupt incidents involving bias and institutional racism in schools and districts
- academic achievement as measured by standardized tests, high school graduation rates, enrollment in honors, GATE, and AP classes; college preparedness; attendance rates; discipline rates; homework completion rates; community perceptions of school quality; and other academic factors

The Evaluation Process consists of:

- Daily evaluations at IEE for participants
- An online post-IEE participants' and facilitators' survey that asks them to compare themselves to their pre-Institute selves around a variety of criteria
- A six-month/midyear assessment tool for educators/participants to access where they are personally and professionally
- Follow up with participants regarding their action plans and next steps in their education institution by IEE facilitators and Program Manager

## Working Assumptions about the Academic Achievement Gap

These working assumptions are offered as philosophical and theoretical framework and foundation for Just Communities' Institute for Equity in Education. These assumptions center on why the Institute focuses on the Ethnic and Racial Achievement Gap and on Dismantling Racism as a vital step in eliminating the gap.

1. An academic achievement gap exists in our nation's schools, including the schools and districts represented here.
2. There is no one reason for the academic achievement gap – it is a complex problem that requires complex solutions.
3. This academic achievement gap, when measured, plays out along racial lines (white people achieve at a higher rate than people of color), along socio-economic lines (wealthy people achieve at higher rates than poor and working-class people), along language lines (native English speakers achieve at higher rates than English language learners), and according to other factors as well.
4. The term “academic achievement gap” is somewhat of a misnomer. There are actually many gaps in our educational system: a technology gap, an information gap, a resource gap, an expectation gap, etc. Addressing the “achievement gap” requires addressing all of these gaps.
5. Because the problem plays out along lines of race, socio-economic class, language, etc., solutions must take these factors into account as well.
6. Race, class, and language are integrally linked in our society.
7. It is not possible to talk honestly about race, class, and language in this society without also talking about racism and classism.
8. To date, our society and our community have been more comfortable framing the problem of the academic achievement gap in terms of socio-economics and language than in terms of race and racism.

*The paradox of education is precisely this - that as one begins to become conscious one begins to examine the society in which he is being educated.*

- James A. Baldwin



## Working Assumptions About Dismantling Oppression

These working assumptions are offered as philosophical and theoretical framework and foundation for Just Communities' Institute for Equity in Education. These assumptions focus on how we approach work to Dismantle Oppression.

1. All of us were born without prejudice. Prejudice is learned. Therefore, it can be unlearned.
2. Oppression based on notions of race is pervasive in U.S. society and many other societies and hurts us all, although in different and distinct ways.
3. Racism is both a system of oppression/disadvantage AND a system of advantage/benefit. This is also true of other forms of oppression (sexism, heterosexism, classism, ageism, etc.).
4. Guilt immobilizes. Our work is about issues, not about guilt, blame, or shame.
5. It's not possible to do this work without making mistakes. There will be times when we will get caught up in the very oppression-related dynamics we are trying to dismantle. We will say the "wrong things." We will offend people. We will put our foot in our mouth, and more. Success is not about perfection. It is about staying in the struggle together.
6. At some time in our lives, all of us will have the experience of being the target of oppression, as well as the experience of privilege.
7. Trying to rank one group's pain over another distracts us and prevents us from dismantling any and all oppression. "There is no hierarchy of oppression" (Audre Lorde).
8. There is no such thing as "passively dismantling oppression." We are either actively working to end oppression or colluding with it, allowing it to continue. Indeed, we are often doing both at the same time.
9. The work of dismantling racism is an ongoing process, not a one-time event, seminar, or course from which one graduates. The process calls for a lifelong commitment to eliminating all injustice.

*Developed by Just Communities with thanks to previous work by: Mary S. Webber, Cultural Bridges, Ricky Sherover-Marcuse, and David T. Wellman*

## How Dismantling Oppression Differs from Diversity Training

Diversity training focuses on the identification, appreciation, and celebration of differences between people. However, diversity training very seldom addresses the systems of oppression based on human differences and characteristics. Diversity training is a useful first step in heightening awareness. Through it, people can learn about the ways in which human beings share a common heritage and yet are uniquely diverse, based on race, ethnic background, culture, gender, and other human characteristics. While this type of training serves to increase awareness, it does little to eradicate systemic forms of oppression, such as racism, classism, sexism, heterosexism and other forms of structural inequality. The knowledge gained in diversity training needs to be followed by additional in-depth training that can provide an understanding of how differences are often used to separate people from one another and how individuals can begin to constructively address systems of oppression to create change. Just Communities provides this training.

Just Communities provides a process of careful attention to one's own role in the systems of oppression based on race, class, gender, sexuality, age, and other social identities. Participants of diverse backgrounds learn the dynamics of these systems of oppression and their individual participation in them. Four key dynamics are thoroughly explored:

- Systemic Privilege – advantages that persons in privilege or dominant groups experience in this society by virtue of their skin color, class, gender, sexual orientation, etc.
- Systemic Targeting – disadvantages that persons in target or marginalized groups experience in society by virtue of skin color, class, gender, sexual orientation, etc.
- Privilege Group Collusion – ways in which members of privileged groups perpetuate a specific form of oppression (also called “Internalized Superiority” or the ways in which members of privilege groups internalize systems of inequality and see their place in them as normal).
- Target Group Collusion – ways in which target groups contribute to the continuation of their own oppression (also called “Internalized Oppression” or destructive patterns of feelings and behaviors experienced by targets of oppression and turned inward on themselves and each other).

Just Communities programs integrate four critical emphases:

- Deepening awareness of early life socialization about people who are different that leads to conscious and unconscious bias.
- Understanding the dynamics of internalization, privilege, and targeting and how these contribute to the perpetuation of structural inequality.
- Understanding that there is no hierarchy of oppressions and the intersections of oppression based on the variety of human characteristics are explored in all program components.



- Developing appropriate interventions to create change in one's personal life, institutional setting, and community.

Within Just Communities programs, the process of providing opportunities for growth in personal awareness around issues of race, class, gender, sexuality, etc. is meticulously designed to provide an atmosphere and environment of safety and respect to give participants the opportunity to challenge long-held personal convictions, beliefs, attitudes and behaviors and, in so doing, become more aware and understanding of such beliefs, attitudes and convictions in others.

This process is based on constructive dialogue, experiential exercises, and carefully designed support structures for people confronting challenging new ideas and concepts, and a deeply respectful educational experience that focuses on systems of oppression and the human roles within complex systems.

An important step is focusing on one's own journey. Participants learn to move through discomfort to new levels of awareness, behavior, and action and take steps that are most important for them in the change process. Examples include interrupting racist jokes, writing letters to advocate for persons who experience oppression, participating in a dismantling oppression task force in the school or community organization, committing to the "inner-work" that sustains dismantling oppression work in the community, and changing policies, practices, laws, and community or organizational cultures that prevent true inclusion and equity. The personal change engendered by the Just Communities' process creates change agent behavior in the various institutions within which people have roles (e.g., family, educational setting, workplace, religious organization, civic group, etc.).

Just Communities' process requires much more time, investment, and trainer skills than traditional diversity training. Just Communities' approach:

- requires greater skill on the part of trainers who must be able to present challenging and emotionally-charged material in a constructive manner and effectively using the strongly emotional personal content that arises in this training process to educate participants
- requires trainers and participants alike to deeply engage the issues at more fundamental personal, relational, and institutional levels
- engages participants in efforts to foster a safe environment as they learn the importance of and methods for caring for themselves and each other physically, emotionally and psychologically, in order to enjoy a positive and healthy educational experience
- includes extensive post-training contact to assure support and ongoing development for participants
- teaches a human technology for community building for intentional, long-term commitment of participants and trainers in order to produce community-wide change



The result of Just Communities' ongoing use of this process is a network of people, united at a deep relational level, supportive of one another, and energized for active roles in addressing inter-group relations and oppression issues in the community. This group of people is committed to ongoing personal awareness work, relationship-building across historic barriers, and the exploration of effective change agent action within their own spheres of influence. Graduates of Just Communities programs are uniquely prepared for intentional, collaborative, long-term, committed action on these issues in a manner that will provide key leadership to their schools, organizations, and communities.

*Together we can and must fight for justice for our children and protect them from draconian tax cuts and budget choices that threaten their survival, education and preparation for the future. If they are not ready for tomorrow, neither is America.*

- Marian Wright Edelman



## **Focus of Each Day at IEE**

### **Focus of Day 1**

- Community building
- Team building
- Lay the foundation for & orienting participants to the program
- Explore Achievement data

### **Focus of Day 2**

- Examine and critique the misinformation that we have been socialized to believe regarding race, identity, education and academic achievement
- Explore how racism and inequality are institutionalized throughout our society and especially in our schools and educational system
- Examine how we have been and continue to be impacted by racism based on our identities.
- Develop a Common Language

### **Focus of Day 3**

- Understand the concept of collusion.
- Explore the ways we and others collude with racism as privilege group members and target group members
- Identify how privilege, targeting, and collusion play out in schools
- Identify ways to stop colluding and begin breaking the cycle of racism

### **Focus of Day 4**

- Explore practical tools, skills, and best practices for working with students & families
- Explore the Cycle of Inquiry to incorporate ideas learned at IEE in school and/or district

### **Focus of Day 5**

- Present steps to incorporate ideas learned at IEE in school and/or district
- Explore School Change & strategies for responding to resistance to change
- Re-Entry
- Closure

## Leading from the Inside-Out

Race is too important and too controversial a topic to be treated without careful understanding of the complexities surrounding it.  
~ Pedro Noguera, author of *City Schools and the American Dream*



## Constructivist Listening<sup>4</sup>

*It has taken a lifetime for me to get to where I am now. It is not going to take only good will to make me change my own feelings. I have to deeply reexamine what brought me here—and it's not cheap. —Teacher's written reflection*

Supportive relationships do not happen automatically. They take work. A key attribute is the ability to be listened to without fear of judgment or being criticized or ridiculed for showing feelings. Constructivist Listening does not replace discussion. Rather, it is an important tool for helping people to:

- Reflect on significant events and ideas;
- Gain clarity of thought by recognizing and working through confusing feelings;
- Construct new understandings for making decisions, setting goals, and solving problems;
- Build trusting relationships; and
- Release painful emotions that interfere with their thinking clearly.

People are able to think more clearly when they belong to caring and respectful communities whose members listen to each other. By listening to and caring about each other, people are better able to recognize unproductive assumptions and construct new understandings. Exploring values, feelings, and experiences on a personal level facilitates gaining new insights into schools and classroom practices.

The support structures (dyads, support or ally groups) are important tools for assisting professional and personal growth. They have profound implications for professional development, classrooms, schools, and work with families.

The support structures are based on a set of assumptions about people and learning:

- It is an emotional, as well as intellectual, struggle for an individual to change values, beliefs, or practices.
- Changed attitudes and actions are facilitated when we are listened to attentively and allowed to release our emotions as we attempt to make sense of our experiences and the experiences of others.
- The process of releasing emotions accumulated from early distress experiences helps people to think more clearly and often leads to more thoughtful action.
- Healing from distress through emotional release is necessary for sustaining progress in eliminating the inequities in our schools in society.

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<sup>4</sup> Adapted from "Constructivist Listening: for Empowerment and Change" (The Educational Forum, Vol. 54, No. 4, Summer 1990), and as it appears in *Ripples of Hope* and *Take it Up* (2004), which are available at [www/just-communities.org](http://www/just-communities.org).



Although the guidelines for the support structures may seem artificial, they are not arbitrary. They have evolved from considerable experience and reflect a belief in people's abilities to deal constructively with emotions—their own and each other's, and to support each other in releasing painful emotions that obstruct clear thinking and rational behavior.

We use a timer to make sure that each person has an equal amount of time to talk. It has become a sort of “trademark” of the work we do. We are not always the best judges for how long we've been speaking. A timer provides that judgment.

Confidentiality is crucial, so that everyone feels safe to be authentic and willing to go deep when they talk. Although we may feel we are being helpful or showing interest when we ask for clarification, we may actually be causing the speaker to lose her or his train of thought. Thus, the speaker should not be interrupted with clarifying questions or with questions that satisfy our curiosity. If the speaker runs out of things to say, the talker can ask an open-ended question such as, “how are you feeling?” or “what did you want to say then?” or “what were you thinking or feeling at that point?”

To better understand the value of using the support structures, have a dyad. Take a few minutes to pair up with another person. Give each other 3-4 minutes to be listened to without interruption. Talk about a time when someone listened to you attentively without analyzing and passing judgment on what you said. How did you feel?

If you work with a group for a while, it is valuable to periodically revisit the guidelines and discuss their importance for addressing educational equity.

Educators at our workshops have said the following about Constructivist Listening:

“I was not a proponent of dyads for the first couple of years. I opted to not get very deep when the time came up to talk about things. I opted to keep it on the surface where it wasn't so scary. So, it was like that for a while. Two years ago, ten minutes seemed like, how could I possibly talk for that long? And now there are days when we have thirty to forty minutes where we each talk and that just seems enough. I couldn't have done this job without it. There's no way.”

Ally groups “are perhaps the most outstanding innovation educationally. They allow teachers to become friends and supporters at a depth not approached with any other group that I have known.”

“I am not normally a 'venting' person and sometimes intolerant to the extent that I'm uncomfortable listening to others' pain/problems. (Perhaps because I feel so guilty and am always looking for solutions.) Anyway, the structure has allowed me that comfort zone where I can listen and not feel that I must comment.”

“To speak and not have anybody interrupt you for two minutes or to ask you a question or to give you advice was very interesting. I remember the very first time that I had a real lengthy dyad—thirty minutes each way. I remember after about fifteen minutes thinking about how life had come together. I started looking deeper than I had previously. Talking to someone, the



presence of another person that cares about you, made a big difference, and since that time I have had lots of experiences like that. There are sometimes when I am not sure which direction to go. I'll ask a friend, "Do you have time for a dyad?" or "Do you have time to listen?"

### Support Structures for Constructivist Listening

The Dyad: a listening and talking exchange between two people (three people can form a triad in the case of an odd number of people). Dyads can be effective with any group whether they are meeting one time or several times. One person talks for a given amount of time (anywhere from one minute to an hour) while the other listens attentively. Dyads are used to examine experiences in depth and to work through feelings that confuse, foster passivity, undermine confidence, or interfere with relationships. Topics are suggested, but the talker decides what to talk about, at what rate to proceed, and what conclusions to draw. The listener allows the release of emotions, and if necessary reassures the talker that emotional release is beneficial.

The Ally Group: a listening and talking exchange among three to six people. Ally groups are best used with groups that will be working together over an extended period of time. They require an experienced Ally Group leader. Ally Groups convene for a fixed amount of time that is divided equally among its members. Ally Groups build community by providing a supportive environment for people to explore issues. They can help people to be positive and stay healthy as they work to improve schools. The Ally Group leader suggests a topic to explore, but the choice of what to talk about is up to the talker. The Ally Group leader is responsible for seeing that the guidelines are followed and for asking questions when necessary for the benefit of the talker.

### Constructivist Listening Guidelines

- **Each person is given equal time to talk.** Everyone deserves attention.
- **The listener does not interpret, paraphrase, analyze, give advice, or break in with a personal story.** People are capable of solving their own problems.
- **Double confidentiality is maintained.** (The listener doesn't talk about what the talker has said to anyone else or even bring it up to the talker afterwards.) People need to be assured of confidentiality to be authentic. Also, one's feelings at any moment are not necessarily representative of one's rational thinking (or perhaps even of one's feelings) later.
- **The talker is not to criticize or complain about the listener or mutual acquaintances.** People cannot listen well when feeling attacked or defensive. Problems or disputes are to be addressed through respectful dialogue rather than with the above structures.

*Once I clarified what I really believe, I was able to examine new ideas, and to think for myself, rather than be pulled by a desire to do what was convenient, comfortable, or opportunistic. My goals became clearer and my actions more consistent.*

— Julian Weissglass, *Ripples of Hope*



## Worksheet: Passion Word

What does education mean to you?

Do you believe all students should have access to a quality education? Why or why not?

Why are you passionate about education and/or fair access to educational opportunities?

Choose one main point or key word that stands out to you about why your passion word is important to you.

Think of a short personal story to share with the group that will give others a clear understanding of why your passion word is so important to you.

*Real education should consist of drawing the goodness and the best out of our own students. What better books can there be than the book of humanity?*

- César Chávez

## Shifting the Discourse

*Until we get equality in education, we won't have an equal society.*

*- Sonia Sotomayor*



## Respect/Respeto

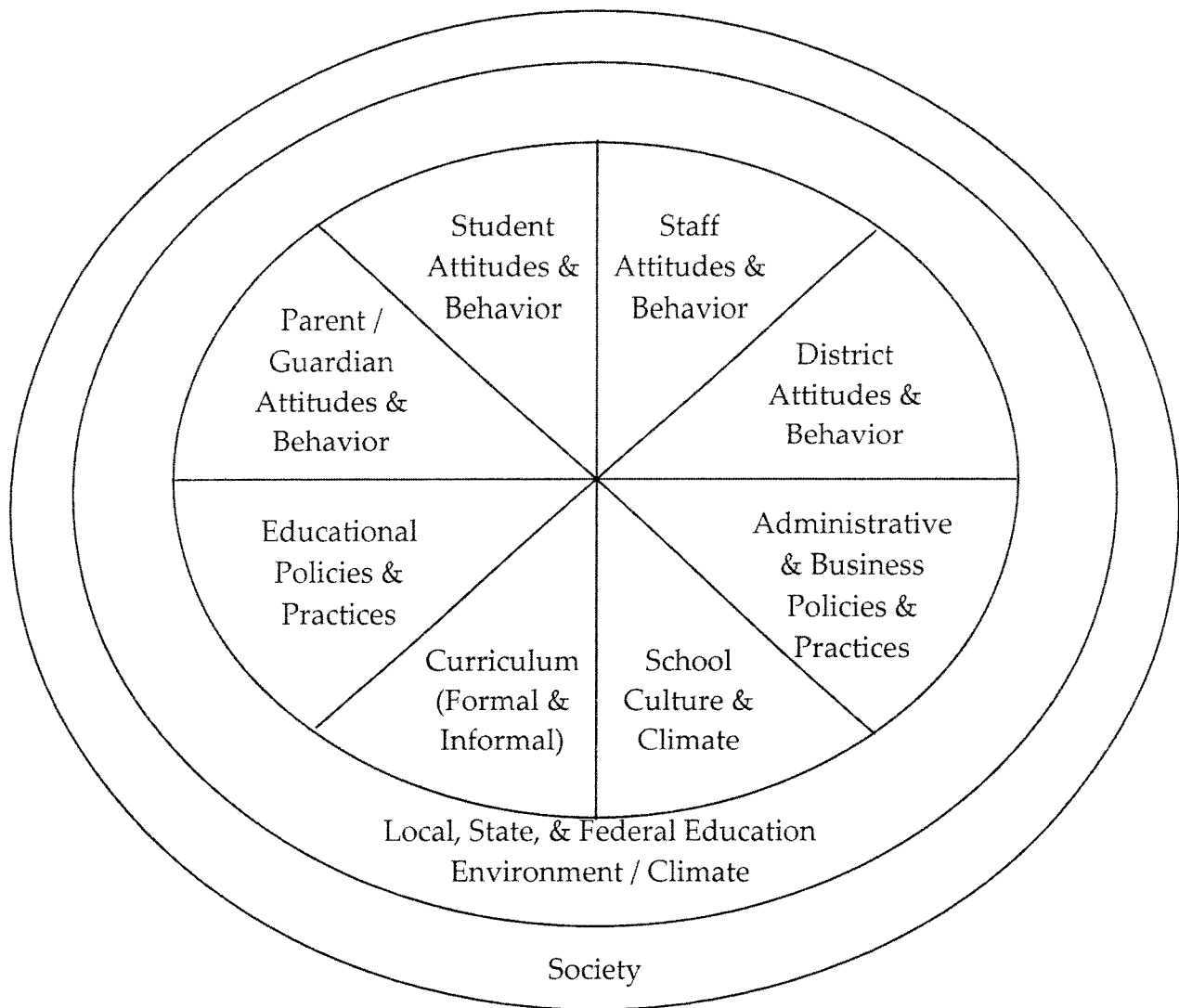
When I see or hear the word Respect/Respeto, I think . . .

I know I am respected when . . .

I know my culture is respected when . . .

I know I am respected as a learner when . . .

## A Systems Model for Understanding Schools



*Administrative & Business Policies/Practices:* the policies and practices used in the administration and management of the school as an organization and as a business (e.g. hiring, promoting, performance appraisal, discipline, structure, purchasing, etc.).

*Educational Policies/Practices:* the policies and practices that are used as a foundation for educating students (e.g. teaching/learning styles, pedagogy, methods of testing, assessment, tracking, etc.).

*Curricula:* the classroom curricula, including design, textbooks, references, etc. as well as the informal curricula (i.e. what is taught subtly through school

decorations, behaviors modeled by staff and students, the values modeled through dress, building layout, extracurricular activities, etc.).

*Student Awareness, Attitudes, & Behavior:* the level of awareness and types of attitudes and behavior demonstrated by students.

*School Staff Awareness, Attitudes, & Behavior:* the level of awareness and types of attitudes and behavior demonstrated by all school staff, including teachers, administrators, support staff, counselors, custodians, etc.

*District Awareness, Attitudes, & Behavior:* the level of awareness and types of attitudes and behavior demonstrated by district administrators, school board, and other district personnel.

*Parent/Guardian Awareness, Attitudes, & Behavior:* the level of awareness and types of attitudes and behavior demonstrated by parents/guardians.

*School Culture & Climate:* the extent to which the learning environment is safe, promotes a sense of belonging, and fosters strong, positive relationships among students, among school staff and between the school and home/community.

*Local, State, Federal Educational Environment/Climate:* The local, state and federal laws, regulations, attitudes, structures, culture, etc. that impact local schools and districts.

*Society:* The society in which education takes place impacts the students, educators, parents, involved in schools, as well as attitudes and expectations about learning and achievement and more.

*Education is the most powerful weapon which you can use to change the world.*

- Nelson Mandela



**Concept Map: The Intersection of Race, Racism & The Achievement Gap**



## Historical Timeline of Public Education in the U.S.A.<sup>5</sup>

This may seem like a question with an obvious answer, but not all countries have free public schools. In many countries, people have to pay to send their kids to school not only to college, but to high school and even grade school. In the United States, public education has not always been free or universal. Race has often been the deciding factor. The original U.S. Constitution did not recognize slaves as full human beings, let alone citizens. It's not surprising that southern states made no provision for their education. But southern laws went further than that. Slave owners considered Black literacy so dangerous that was illegal for African Americans (whether slave or free) to learn to read, or for anyone to teach them. Until 1905, when the Supreme Court ruled the practice unconstitutional, California law excluded Chinese children from the public schools. But today in the United States, grade school and high school are not only free, but until you're sixteen years old, school is compulsory. Why?

Reasons you usually hear for why we have public schools:

- Because the United States is a democracy. Our citizens need to be educated so they can make good decisions.
- Because there are no economic classes in the United States. Everyone is created equal and everyone has the same chances. Public schools give everyone equal access to education.
- Because people have to be able to compete if they are going to be able to make a living and be productive citizens.

Some real reasons we have public education in the United States:

- Public schools give businesses something they need--a pre-trained workforce that has been taught important skills. These skills may include ability in subject matter like reading or math, but even more important to business is attitude. Public schools teach "skills" that business owners find very useful like competition, obedience and respect for authority.

Public schools create the illusion that everyone has an equal chance. Even though some schools are rich, and some are poor, the fact that everyone can go to public school is supposed to prove that if people of color can't get ahead, there is something wrong with them with their culture, their families and community, or their genes. One way of looking at the history of public education in the United States is to see how wealthy people and business shaped the schools to contain and control poor people and turn them into useful workers and consumers. That's why rich people are willing to support public schools with their tax dollars because they benefit.

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<sup>5</sup> Adapted from the Applied Research Center

In earlier times, business people and their supporters were not shy about saying so directly. Horace Mann, Massachusetts' first state Superintendent of Schools told business owners in the 1840s that they would get better workers if they paid for public education. Workers who had been to school were distinguished by their "docility and quickness in applying themselves to work, personal cleanliness and fidelity in the performance of duties," not by their ability to read or do math.

Learn more about the history of public schools in the U.S. with this timeline.

**1647**

The General Court of the Massachusetts Bay Colony decrees that every town of fifty families should have an elementary school and that every town of 100 families should have a Latin school. The goal is to ensure that Puritan children learn to read the Bible and receive basic information about their Calvinist religion.

**1779**

Thomas Jefferson proposes a two-track educational system, with different tracks in his words for "the laboring and the learned." Scholarship would allow a very few of the laboring class to advance, Jefferson says, by "raking a few geniuses from the rubbish."

**1785**

The Continental Congress (before the U.S. Constitution was ratified) passes a law calling for a survey of the "Northwest Territory" which included what was to become the state of Ohio. The law created "townships," reserving a portion of each township for a local school. From these "land grants" eventually came the U.S. system of "land grant universities," the state public universities that exist today. Of course, in order to create these townships, the Continental Congress assumes it has the right to give away or sell land that is already occupied by Native people.

**1790**

Pennsylvania state constitution calls for free public education but only for poor children. It is expected that rich people will pay for their children's schooling.

**1805**

New York Public School Society formed by wealthy businessmen to provide education for poor children. Schools are run on the "Lancastrian" model, in which one "master" can teach hundreds of students in a single room. The master gives a rote lesson to the older students, who then pass it down to the younger students. These schools emphasize discipline and obedience qualities that factory owners want in their workers.

**1817**

A petition presented in the Boston Town Meeting calls for establishing of a system of free public primary schools. Main support comes from local merchants, businessmen and wealthier artisans. Many wage earners oppose it, because they don't want to pay the taxes.

**1820**

First public high school in the U.S., Boston English, opens.

**1827**

Massachusetts passes a law making all grades of public school open to all pupils free of charge.

**1830s**

By this time, most southern states have laws forbidding teaching people in slavery to read. Even so, around 5 percent become literate at great personal risk.

**1820-1860**

The percentage of people working in agriculture plummets as family farms are gobbled up by larger agricultural businesses and people are forced to look for work in towns and cities. At the same time, cities grow tremendously, fueled by new manufacturing industries, the influx of people from rural areas and many immigrants from Europe. During the 10 years from 1846 to 1856, 3.1 million immigrants arrive a number equal to one eighth of the entire U.S. population. Owners of industry needed a docile, obedient workforce and look to public schools to provide it.

**1836**

Slave-owner Jim Bowie and Indian-killer Davy Crockett are among those killed in the Battle of the Alamo in Texas, in their attempt to take Texas by force from Mexico.

**1837**

Horace Mann becomes head of the newly formed Massachusetts State Board of Education. Edmund Dwight, a major industrialist, thinks a state board of education was so important to factory owners that he offered to supplement the state salary with extra money of his own.

**1840s**

Over a million Irish immigrants arrive in the United States, driven out of their homes in Ireland by the potato famine. Irish Catholics in New York City struggle for local neighborhood control of schools as a way of preventing their children from being force-fed a Protestant curriculum.

**1845**

The United States annexes Texas.

**1846**

President James Polk orders the invasion of Mexico.

**1848**

Massachusetts Reform School at Westboro opens, where children who have refused to attend public schools are sent. This begins a long tradition of "reform schools," which combine the education and juvenile justice systems.

**1848**

The war against Mexico ends with the signing of the Treaty of Guadalupe-Hidalgo, which gives the United States almost half of what was then Mexico. This includes all of what is now the U.S. Southwest, plus parts of Utah, Nevada and Wyoming and most of California. The treaty guarantees citizenship rights to everyone living in these areas mostly Mexicans and Native people. It also guarantees the continued use of the Spanish language, including in education. One hundred fifty years later, in 1998, California breaks that treaty, by passing Proposition 227, which would make it illegal for teachers to speak Spanish in public schools.

**1851**

State of Massachusetts passes first its compulsory education law. The goal is to make sure that the children of poor immigrants get "civilized" and learn obedience and restraint, so they make good workers and don't contribute to social upheaval.

**1864**

Congress makes it illegal for Native Americans to be taught in their native languages. Native children as young as four years old are taken from their parents and sent to Bureau of Indian Affairs off-reservation boarding schools, whose goal, as one BIA official put it, is to "kill the Indian to save the man."

**1865-1877**

African Americans mobilize to bring public education to the South for the first time. After the Civil War, and with the legal end of slavery, African Americans in the South make alliances with white Republicans to push for many political changes, including for the first-time rewriting state constitutions to guarantee free public education. In practice, white children benefit more than Black children.

**1877-1900**

Reconstruction ends in 1877 when federal troops, which had occupied the South since the end of the Civil War are withdrawn. Whites regain political control of the South and lay the foundations of legal segregation.

**1893-1913**

Size of school boards in the country's 28 biggest cities is cut in half. Most local district (or "ward") based positions are eliminated, in favor of city-wide elections. This means that local immigrant communities lose control of their local schools. Makeup of school boards changes from small local businessmen and some wage earners to professionals (like doctors and lawyers), big businessmen and other members of the richest classes.

**1896**

Plessy v. Ferguson decision. The U.S. Supreme Court rules that the state of Louisiana has the right to require "separate but equal" railroad cars for Blacks and whites. This decision means that the federal government officially recognizes segregation as legal. One result is that southern states pass laws requiring racial segregation in public schools.

**1905**

The U.S. Supreme Court requires California to extend public education to the children of Chinese immigrants.

**1917**

Smith-Hughes Act passes, providing federal funding for vocational education. Big manufacturing corporations push this, because they want to remove job skill training from the apprenticeship programs of trade unions and bring it under their own control.

**1924**

An act of Congress makes Native Americans U.S. citizens for the first time.

**1930-1950**

The NAACP brings a series of suits over unequal teachers' pay for Blacks and whites in southern states. At the same time, southern states realize they are losing African American labor to the northern cities. These two sources of pressure resulted in some increase of spending on Black schools in the South.

**1932**

A survey of 150 school districts reveals that three quarters of them are using so-called intelligence testing to place students in different academic tracks.

**1945**

At the end of World War 2, the G.I. Bill of Rights gives thousands of working class men college scholarships for the first time in U.S. history.

**1946-1947**

Mendez v. Westminster - On March 2, 1945 the Gonzalo and Felicitas Mendez and four other families (Guzman, Palomino, Estrada and Ramirez families) file a lawsuit in the Federal District Court in Los Angeles seeking an immediate injunction against segregation of Mexican students in Orange County schools. On 1946, the court finds favor in favor of the five plaintiffs. This ruling is challenged, and in 1947 the courts uphold the initial ruling and the Mendez Children, along with thousands of other minority students throughout Orange County, begin attending integrated classes. This case establishes the basis for the landmark Brown vs. Board of Education case, which integrated public schools nationwide.

**1948**

Educational Testing Service is formed, merging the College Entrance Examination Board, the Cooperative Test Service, the Graduate Records Office, the National Committee on Teachers Examinations and others, with huge grants from the Rockefeller and Carnegie foundations. These testing services continued the work of eugenicists like Carl Brigham (originator of the SAT) who did research "proving" that immigrants were "feeble-minded" (i.e. less intelligent than U.S. born citizens).

**1954**

Brown v. Board of Education of Topeka - Oliver Brown, the case namesake, was just one of the



nearly 200 plaintiffs from five states, Delaware, Kansas, South Carolina, Virginia and Washington, DC, who were part of the cases brought before the Supreme Court in 1951. The Supreme Court unanimously agrees that segregated schools are "inherently unequal" and must be abolished. Almost 45 years later in 1998, schools, especially in the north, are as segregated as ever.

### **1957**

A federal court orders integration of Little Rock, Arkansas public schools. Governor Orval Faubus sends his National Guard to physically prevent nine African American students from enrolling at all-white Central High School. Reluctantly, President Eisenhower sends federal troops to enforce the court order not because he supports desegregation, but because he can't let a state governor use military power to defy the U.S. federal government.

### **1965**

The Elementary and Secondary Education Act (ESEA) enacted April 11, 1965 is an extensive statute that funds primary and secondary education. As mandated in the Act, the funds are authorized for professional development, instructional materials, and resources to support educational programs, and parental involvement promotion. The Act was originally authorized through 1970; however, the government has reauthorized the Act every five years since its enactment.

### **1968**

African American parents and white teachers clash in the Ocean Hill-Brownsville area of New York City, over the issue of community control of the schools. Teachers go on strike, and the community organizes freedom schools while the public schools are closed.

### **1974**

Milliken v. Bradley. A Supreme Court made up of Richard Nixon's appointees rules that schools may not be desegregated across school districts. This effectively legally segregates students of color in inner-city districts from white students in wealthier white suburban districts.

### **1974**

Lau v. Nichols was class suit brought by non-English-speaking Chinese students against officials from the San Francisco Unified School District seeking relief against the unequal educational opportunities. The U.S. Supreme Court voted in favor of student guaranteeing children an opportunity to a "meaningful education" regardless of their language background. The mandate was clear: language-minority students must be ensured access to the same curriculum as other students.

### **Late 1970s**

The so-called "taxpayers' revolt" leads to the passage of Proposition 13 in California, and copy-cat measures like Proposition 2-1/2 in Massachusetts. These propositions freeze property taxes, which are a major source of funding for public schools. As a result, in twenty years California drops from first in the nation in per-student spending in 1978 to number 43 in 1998.

**1980s**

The federal Tribal Colleges Act establishes a community college on every Indian reservation, which allows young people to go to college without leaving their families.

**1982**

In 1982, the Supreme Court rules in *Plyler v. Doe*, decided that public schools were prohibited from denying immigrant students access to a public education. The Court stated that undocumented children have the same right to a free public education as U.S. citizens and permanent residents. Undocumented immigrant students are obligated, as are all other students, to attend school until they reach the age mandated by state law.

**1994**

Proposition 187 passes in California, making it illegal for children of undocumented immigrants to attend public school. Federal courts hold Proposition 187 unconstitutional, but anti-immigrant feeling spreads across the country.

**1996**

Leading the way backwards again, California passes Proposition 209, which outlaws affirmative action in public employment, public contracting and public education. Other states jump on the bandwagon with their own initiatives and right-wing elements hope to pass similar legislation on a federal level.

**1998**

California again! This time a multi-millionaire named Ron Unz manages to put a measure on the June 1998 ballot outlawing bilingual education in California.

**2001**

The No Child Left Behind Act of 2001, commonly known as NCLB, is a United States federal law that reauthorized a number of federal programs aiming to improve the performance of U.S. primary and secondary schools by increasing the standards of accountability for states, school districts and schools, as well as providing parents more flexibility in choosing which schools their children will attend. Additionally, it promoted an increased focus on reading and re-authorized the Elementary and Secondary Education Act of 1965 (ESEA). Enacted in 2002, it emphasized annual testing to ensure that by 2014 students achieve a specified level of proficiency in math and reading.

**2007**

*Parents Involved in Community Schools vs. Seattle School District #1*- The Supreme Court strikes down the Seattle racial balancing plan, stating that school districts have not shown that their interest of achieving diverse student populations justifies the extreme that they have chosen in relying upon racial classifications when making school assignments. In effect, race cannot now be a factor in assigning students to high schools.



## Dynamics of Oppression

By Jarrod Schwartz, MSOD

In almost twenty years of conducting workshops, trainings, and retreats on issues of diversity, oppression, and inclusion, I have noticed many patterns and trends that emerge among groups of people. One of the most prevalent patterns is the tendency of groups to talk about who the racist (or sexist, heterosexist, classist, etc.) is in the group. Groups will often focus on who is a racist<sup>6</sup> by asking questions such as: “Is this or that individual a racist?” “Isn’t any individual who doesn’t like members of another racial group racist?” “Are all white people racist by virtue of being white?” or by labeling one or more members of the group as racist, sexist, etc. Another version of this question is “who can be a racist?” For example: “can people of color be racist?” “Do you need to have power to be racist?”

More important than finding the answer to these questions is understanding where these questions come from and the fact that time spent asking and trying to answer these questions often distracts us from the deeper work of trying to end oppression in its many forms. Ultimately, we spend so much time trying to find *racists* that we lose sight of *racism*.

### A Tool

To aid in the process of understanding the dynamics and patterns associated with oppression, with talking about oppression, and with working to end oppression, it can be helpful to explore the various levels and processes through which oppression operates. To do so, I have adapted a model originally developed by Kate Kirkham that she called *The Dimensions of Diversity*. The adapted model, which I call *The Dynamics of Oppression*, is a grid that lists the levels at which dynamics of oppression play out across the x-axis and the mechanisms through which oppression operates along the y-axis:

Y↓ X→	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts			
Feelings / Beliefs			
Behaviors / Actions			
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			

### *The Levels (X-Axis)*

The dynamics associated with any form of oppression play out at multiple levels:

<sup>6</sup> Throughout this paper, I will refer to specific forms of oppression or *isms* – *most often racism*; however, any form of oppression (sexism, heterosexism, classism, etc.) and the corresponding privileged and targeted groups may be substituted as the dynamics associated with oppression play out across its forms.

*The Individual / Intrapersonal Level* – what goes on inside of a person, within an individual's mind, heart, body, etc.

*The Group / Interpersonal Level* – what goes on between individuals or groups of individuals. This can include what goes on within numerous types of groups, such as workplaces, clubs, teams, etc.

*The Societal or Institutional / Systemic Level* – what goes on within the institutions that comprise our society, such as our educational, criminal justice, economic, and health care systems; the media; religions; and other systems through which our society operates.

### *The Mechanisms (Y-Axis)*

In addition to playing out at multiple levels, oppression also plays out through multiple mechanisms. It can play out in our thoughts, beliefs, feelings, behaviors and actions, and through policies, procedures, practices, structures, culture, laws, norms, and values.

By looking at the interplay between the mechanisms and the levels, it is possible to better understand and then more effectively address all forms of oppression.

### Developing a Common Language:

Writer and activist Eve Ensler (perhaps most famous for *The Vagina Monologues*) wrote an essay titled *The Power and Mystery of Naming Things*. Ensler writes:

I believe in the power and mystery of naming things. Language has the capacity to transform our cells, rearrange our learned patterns of behavior and redirect our thinking. I believe in naming what's right in front of us because that is often what is most invisible . . . Naming things, breaking through taboos and denial is the most dangerous, terrifying and crucial work. This has to happen in spite of political climates or coercions, in spite of careers being won or lost, in spite of the fear of being criticized, outcast or disliked. I believe freedom begins with naming things. Humanity is preserved by it.<sup>7</sup>

Allan G. Johnson also speaks of the importance of naming things:

. . . you can't deal with a problem if you don't name it; once you name it, you can think, talk, and write about it. You can make sense of it by seeing how it's connected to other things that explain it and point towards solutions.<sup>8</sup>

To begin to explore the dynamics associated with understanding and working to end oppression, it is first necessary to develop a common understanding of some of the words often used to describe these issues. Some of the most common words used and misused are stereotype, prejudice, discrimination, and oppression. These words are used frequently and

<sup>7</sup> Eve Ensler, *The Power and Mystery of Naming Things*. *All Things Considered*, March 20, 2006.

<sup>8</sup> Allan G. Johnson, *Privilege, Power, and Difference* (New York: McGraw-Hill Higher Education, 2001), pg. 11.

often interchangeably when in fact they each have a unique and important meaning. By inserting these words into the Dynamics of Oppression grid, we can better understand the unique meaning of each of these words and the relationship between them:

Y↓ X→	Intrapersonal (Individual)	Interpersonal (Group)	Institutional / Systemic (Society)
Thoughts	Stereotype		
Feelings / Beliefs	Prejudice		
Behaviors / Actions		Discrimination	
Policies, Procedures, Practices, Structures, Culture, Laws, Norms, Values			Oppression

*Stereotype – Definition: A stereotype is a fixed image, exaggerated belief or distorted truth about a person or group of people that allows for no individuality, critical judgment or social variation.\** Stereotyping is an INTRAPERSONAL dynamic that occurs in the mind of an individual. A stereotype is a *thought or idea* I have about someone else or about a group of people (or a thought or idea someone else might have about me). Unless I act on this stereotype, no one else may be aware that I hold it.

*Prejudice – Definition: An adverse judgment or feeling formed beforehand or without knowledge or examination of the facts.\** Generally, if I hold a stereotype long enough, I will come to believe it or develop feelings based on it. As such, prejudice can be understood as an INTRAPERSONAL dynamic. It is a *feeling or a belief* I have inside of me (often based on stereotypes) about someone else or a group of people, but it is all happening inside of me - it is intrapersonal. Like a stereotype, unless I act on this belief or feeling, others may have no indication that I have it.

*Discrimination – Definition: Actions, behaviors, or treatments that stem from prejudice and favor a person or group of people and disadvantage others. The effective injurious treatment of other groups so as to give an advantage to one's own group.\** If I hold a prejudice long enough, it is likely that I will in some way – consciously or unconsciously – act on it. This is when prejudice becomes discrimination. Discrimination occurs when I turn my prejudicial beliefs and feelings into behaviors that disadvantage members of one group in order to benefit members of another group. Accordingly, discrimination can best be understood as an INTERPERSONAL dynamic. It is occurring between us - it is interpersonal, coming from me and affecting you.

*Oppression – Definition: A system of advantages that benefits some groups (often called “dominant” or “privileged” groups) and disadvantages other groups (often called “target groups”). The one-way systemic mistreatment of a defined group of people that is reinforced by society through a complex system of beliefs, and practices (both conscious and unconscious, personal and institutional).\** Oppression occurs when stereotypes and

\* Definitions used with permission from *Just Communities Central Coast*.



prejudices are held not by an individual person or by isolated groups of people, but by the institutions that comprise our society, such that discrimination is no longer an isolated occurrence, but a way of life. Oppression is discrimination that is carried out not by individual actions, but through the policies, procedures, structures and the culture of our institutions and society as a whole. Oppression is a **SYSTEMIC** dynamic in that it is structured into the everyday workings of our society.

In understanding the differences between these terms, it is also possible to see the connection between them. If the stereotypes inside the minds of individuals remain unchallenged, they become ingrained as beliefs that lead to feelings about the object of the stereotype (prejudice). If these beliefs and feelings remain unchallenged, they will lead to actions and behaviors towards the object of the prejudice (discrimination), and if these stereotypes and prejudices are held by the people and groups that create and hold power in and over societies institutions, they will be built into the structures, processes, practices, laws, and culture of these institutions leading these institutions to discriminate as part of their everyday operations (oppression). And, if these stereotypes and prejudices are woven into our society's institutions, these institutions will perpetuate them (through the images presented and not presented in media, the history taught and not taught in schools, etc.) so that more and more individuals will then adopt these stereotypes leading to a self-perpetuating cycle.

Using an example, a common stereotype in U.S. society is that men of color (especially Black and Latino men) are violent and dangerous. If I hold this stereotype, chances are when I see a man of color; this thought will flash in my head. If it remains unchallenged, I will believe it – either consciously or unconsciously – and develop feelings towards men of color accordingly. For example, I might be afraid of and distrust men of color. This belief that men of color are dangerous and violent, and the corresponding feelings of fear and distrust are a prejudice I hold against men of color.

Accordingly, if this belief and feeling goes unchallenged, I will most likely end up acting on them in some way by *discriminating* against the target of these feelings and beliefs. Again, this action could be unconscious, such as tensing up when encountering a man of color in a neutral situation, glancing to see if my car door is locked as I pull up beside a man of color, etc. These behaviors may be conscious, such as purposefully crossing to the other side of the street when a man of color approaches, not hiring a man of color for a job because I'm afraid he might steal from me, etc.

And, if these stereotypes and prejudices about men of color being dangerous and violent are woven into society's institutions, then we begin to see how and why men of color are arrested at disproportionately higher rates than white men, given harsher sentences than white men for the same crimes, and sentenced to death for similar crimes at disproportionately higher rates than white men. We see how and why boys of color are given stricter penalties, suspended and expelled from school at higher rates than white boys for the same infractions. We see why and how men of color are more often depicted as criminals, thugs, murderers, and rapists than white men are in our media, again at rates disproportionate to the number of crimes each group commits. And, finally, we see how these distorted media images, punishment and incarceration rates perpetuate the idea that men of color are more dangerous and violent than

white men which leads to more people holding this stereotype, which leads them to develop this prejudice, which leads to more discrimination, which reinforces oppression, until ultimately, we have a self-sustaining cycle.

### *Power*

Power is an essential part of understanding oppression. Power can be defined as the ability to influence outcomes in order to get what one wants or needs. Power is a key concept because it is the unequal distribution of power in our society that is at the root of oppression. Too often, however, discussions of power are oversimplified into terms of who has power (members of dominant or privileged groups) and who does not (members of targeted or subordinate groups). For example, when talking about racism, we shortcut the discussion by saying white people have power and people of color do not. When talking about sexism, we shortcut the discussion by saying men have power and women do not. And so on with heterosexism (straight people have power, lesbian, gay and bi people do not), classism (the rich have power, everyone else does not), and other forms of oppression. But power is more complex than who has it and who doesn't. There are different kinds of power and each is important to discussion about oppression. To understand the different types of power, we can again turn to the *Dynamics of Oppression* grid, to find power existing at all three levels (see *Dynamics of Oppression Diagram*):

*Power at the Individual / Intrapersonal Level* – At this level, power comes from within. Do I feel powerful? Do I think of myself as powerful? Another word for personal power is *empowerment*. Am I empowered? Anyone – members of targeted group or dominant groups – can be empowered or disempowered based on a variety of factors in their lives. Social identities can, however, impact an individual's level of empowerment or disempowerment, making it easier for people with more privilege group identities to feel more empowered than people with fewer privilege group identities. Note, that power at the intrapersonal level is about the feelings, thoughts and beliefs of the person in question.

*Power at the Group / Interpersonal Level* – Power at the group level comes through coalitions, teamwork, influence, etc. Power at the group level is situational – contextual. If I have situational power over you in a given context, I can discriminate against you. In the context of our relationship, who holds the power? Can I make decisions that affect your life? Power comes from one's level of authority (formal or informal). Power at this level is relative and both dominant and targeted group members are capable of holding it in a given situation. For example, a black supervisor has power over his or her employees (even white ones) at the group level. A female boss can have power over her male employees. Again, however, oppression plays a role in determining situational power in that it is more likely for a man to be a boss than for a woman to be a boss; more likely for a student of color to have a white teacher or principal than for a white student to have a person of color as a teacher or principal, and so on. It is important to note that groups give power to individuals (or sometimes to subgroups of the larger group).

*Power at the Societal / Institutional/ Systemic Level* – Power at the societal or institutional level comes from those who control the institutions. Whose culture is dominant? Who sets the

policies? The procedures? The practices? Who built the systems and who controls them? Who controls the resources? Who has the most access to those resources? The “who” in most of these cases is not an individual, but a group, as systems and institutions tend to give power to groups. In our society, dominant groups always have more institutional power than target groups. In our society, this type of power has been historically held by white, wealthy, Protestant, hetero/straight, adult, able-bodied, men. And the more one fits this description, the more access to institutional / societal power one has. The less one fits this description, the less access to institutional / societal power one has.

Again, it is important to note that groups confer power on individuals and systems/institutions confer power on groups. The more groups that hold institutional power one is a member of, the more likely one is to have situational power in a given group.

### *Privilege*

Privilege is another important topic in understanding oppression. Privileges are benefits, rewards, and advantages all members of dominant groups receive based on their dominant group identity or identities. Privileges manifest themselves in thoughts, feelings, behaviors, policies, procedures, structures and culture. Privileges also play out at all levels (see Dynamics of Oppression Diagram, Page 12):

*Individual/intrapersonal Privilege* relates to whether or not the individual feels privileged or thinks of her/himself as privileged. At this level, privilege can take several forms: it can look like someone who thinks of themselves as fortunate, lucky or blessed in life. Or it can manifest itself as a sense of *entitlement*.

*Group / Interpersonal Privilege* relates to the specific group you are working with and whom the group grants privilege to (i.e. who the group respects, trusts, listens to, allows to influence it, etc.).

*Societal Privilege* relates to the privileges one receives based on particular social group identities in the context of oppression (e.g. white people receive privileges in a racist society, hetero/straight people receive privileges in a heterosexist society, etc.). An important distinction is that society (i.e. institutions) grants privilege to categories or groups, not to individuals. Thus, in the United States, *whiteness* is privileged over *color*, *maleness* (or masculinity) is privileged over *femaleness* (or femininity), and so on. Individuals are not privileged or unprivileged; so much as they receive or are denied access to privilege based on their membership in privileged groups or categories. Thus, because whiteness is privileged in the U.S., white people have access to that privilege and people of color are denied access to those privileges. Because straightness is privileged in this society, straight people have access to that privilege and lesbian, gay, and bi people are denied access to those privileges.

As with power, there is not always a direct link between the level of one’s privilege at each level. Many people who lack Societal Privilege still consider themselves very lucky or blessed in life and may even speak about this feeling in terms of feeling very privileged. At the same time, both because of a variety of life circumstances and because of the ways in which societal



privilege often isn't seen or felt by those who have it, many people whose identities grant them societal privilege, don't feel privileged at the intrapersonal level. Similarly, at the interpersonal/group level, groups respond to all kinds of characteristics and traits in terms of who they grant respect, deference and authority. But, as with power, having societal privilege certainly enhances the odds of an individual feeling special or entitled at the intrapersonal level or being granted privileges at the group level.

### Consciousness or How We Approach the Dialogue

Going back to the initial questions that prompted this essay, it is possible to use the Dynamics of Oppression as a tool for understanding where these questions come from. One of the challenges of bringing people from privileged groups together with members of targeted groups to talk about issues of oppression is that we often use language differently and often confuse one level with another. This occurs because members of privileged groups operate at a different level of consciousness than members of targeted groups.

When dealing with issues of oppression, Dominant Group Members tend to come from an INDIVIDUAL worldview (consciousness) and from a THINKING place.

Target group members tend to come from a GROUP worldview (consciousness) and from a FEELING place.

This difference in consciousness stems from several factors. Culture may play a role in it. For example, European cultures (where white people have their roots) tend to be more individually focused. The world-view is one of "I think, therefore I am" which stresses both the importance of "thinking" and the importance of "I." For example, the United States was established by Europeans who instilled the value of "rugged individualism" into the culture of this new society. As a result, this cultural value worked its way into all of the institutions of this society, which then reinforced this value in the individuals socialized by them.

Target group members, often stem from cultures that stress community or the group over individuality. For example, the African world-view of "I am because we are" fosters a concept of identity that is based on relationships with others as opposed to individuality. Similarly, Latino culture stresses the concept of "La Familiar" over that of the individual. Both concepts rely on relationships. And relationships are typically based on mutual feelings of belonging, attraction, or some other feeling of connection.

But, in addition to cultural factors, oppression itself sets up the dynamic of privileged group members operating from an individual and thinking consciousness and target group members operating from a group and feeling consciousness. One of the privileges associated with being a member of a dominant group is the privilege of being seen as an individual. Members of targeted groups are denied this privilege and are seen as members of their group first. It not unusual to hear a person referred to as a "Latino politician," a "woman doctor," or "my black friend so and so," but we rarely hear people referred to as a "white politician," a "man doctor," or "my straight friend so and so."



But regardless of the reason or combination of reasons, this difference in consciousness results in miscommunication and misunderstanding when privilege group members and target group members speak about oppression. Coming from an Individual world-view, when white people hear the word “racism” they often mistake it for stereotyping, prejudice, or discrimination. They think racism is when someone doesn’t like someone of another race or treats someone differently because s/he is from another race. As a result, white people tend to hear “racist” as a personal indictment rather than as a description of a system. And, they think to themselves, “I don’t have a problem with people of color” or “I treat everyone the same no matter if they are black or white or red or purple” therefore “I’m not a racist.”

Similarly, words like power and privilege hold very different meanings for people from privilege groups than they do for members of targeted groups. When someone from a privileged group hears “you have power” or “you’re privileged” the response is often, “well I’ve never thought of myself as privileged” or “I don’t feel all that powerful” because they are hearing it through an individual lens. This can be further complicated if you have a privileged group member who lives or works in a setting where a target group member has situational power over them, for example, a white student with a teacher of color or a man with a female boss. In both of these situations, the privileged group member may feel very disempowered, or may focus in on their work or school life and feel they don’t have a lot of control, freedom, or say in their own life – and this may very well be true. Similarly, a privileged group member who is a survivor of abuse may feel very disempowered. Or, someone with a privileged group identity who also has an identity (or multiple identities) that are targeted may be more in touch with those aspects of their identity and therefore have trouble seeing the privileges they have access to, based on the dominant group identity or identities.

In all of these cases, the privilege group member is mistaking individual/intrapersonal and group/interpersonal privilege for institutional/social privilege. Individuals who receive societal (or institutional) privilege carry that privilege with them wherever they go in that society. They may not feel it at the individual level (which leads to denial) or may not receive it in the context of a specific group (for example, in some workshops on racism, the group assigns more value to what the people of color in the group say). Neither of these situations cancels out or diminishes the societal privilege that person receives once they leave the group or even if they live in denial all their life. Allan G. Johnson calls this process of mistaken levels the “paradoxical experience of being privileged without feeling privileged.”<sup>9</sup> He explains:

We don’t have to be special or even feel special in order to have access to privilege, because privilege doesn’t derive from who we are or what we’ve done. It is a social arrangement that depends on which category we happen to be sorted into by other people and how they treat us as a result.<sup>10</sup>

It is also not uncommon for members of privileged groups who have just begun to build awareness of oppression to try to renounce or give up their privilege. But, as Harry Brod writes when describing male privilege, this also mistakes an institutional dynamic for an individual one:

<sup>9</sup> Allan G. Johnson, *Privilege, Power, and Difference* (New York: McGraw-Hill Higher Education, 2001), pg. 36.

<sup>10</sup> Ibid.



We need to be clear that there is no such thing as giving up one's privilege to be "outside" the system. One is always *in* the system. The only question is whether one is part of the system in a way that challenges or strengthens the status quo. Privilege is not something I *take* and which I therefore have the option of *not* taking. It is something that society *gives* me, and unless I change the institutions that give it to me, they will continue to give it, and I will continue to *have* it, however noble my intentions.<sup>11</sup>

Finally, in an oppressive society, it is essential that members of privilege groups not be able to feel, for if they do, if they can feel and empathize with the pain of members of targeted groups or even if they can feel the pain associated with carrying privilege, they might be motivated to take action to change the status quo. Similarly, in an oppressive society, it is essential that target group members *get stuck* in emotion as it therefore allows the dominant culture to label them as "irrational" and therefore dismiss them and their concerns.

As a result of these dynamics, when dominant group members and target group members try to discuss issues of oppression, they often miscommunicate, talk past each other and reinforce the divisions between them. For example, the following exchange is not uncommon in workshops on racism:

*Person of Color:* (while describing her/his experience of living in a racist system): "This is what happens to us. You do these things.

*White Person:* What do you mean? You don't even know me. I don't have a problem with people of color. I don't do those things.

*Person of Color:* But white people do these things. It doesn't matter whether or not you do them.

*White Person:* But I'm the one in this room. And I can't control what white people do. I can only control my actions.

Variations of this dialogue take place in diversity and dismantling oppression workshops every day. The dynamic is one of target group members (in this case the person of color) using "you" in the universal sense to refer to white people as a group and often doing so with some anger or exasperation in their voice. Dominant group members (the white person in this case) hear "you" in the individual sense (coupled with some emotion) referring directly to themselves, and becomes defensive, not able to accept the fact that they might be labeled a racist (heard as "bad person"). In their defensiveness, they try to establish their own goodness which leads to the target group members not feeling heard, which leads to more anger (or frustration, exasperation, or some other emotion), which often scares the dominant group member even more, pushing them more and more into their head, from where they express more defensiveness which only serves to anger and frustrate the target group members even more which leads to more emotion, and so on. The result is a cyclical dynamic in which both group

<sup>11</sup> Harry Brod, "Work Clothes and Leisure Suits: The Class Basis and Bias of the Men's Movement," in Michael Kimmel and Michael A. Messner (eds.), *Men's Lives* (New York: Macmillan, 1989), p. 280. Italics in original.

reinforces the other group's "stuckness" in their own quadrant of the grid (individual/thought vs. group/feeling) and an inability to meet each other in a place of understanding.

### The Pursuit of Power

Most people need to feel powerful in some way – to know that they are not helpless, that they have some level of control over their lives. By understanding the Dynamics of Oppression, we can see how people who lack or have less power at one level, can try to obtain power at another level. One of the easiest ways to see this is the conscious decision of low-wage workers – who lack institutional power and control over wealth and property – to organize into unions as a way to obtain group power. The idea is that what they lack in institutional power, they can make up for – at least to some extent – through numbers and by working together. But this process of pursuing power at different levels operates in subtler and less conscious ways as well.

One way to look at the phenomenon of young men of color forming gangs is to look at it through the lens of the pursuit of power. Denied access to institutional power in a racist society (not to mention ageist), and often feeling disempowered personally because of the impacts of a racist society (e.g. the lack of role models who look like them, negative portrayals in the media, etc.), some young men of color feel that the only way to feel powerful is to group together in ways that are intimidating to others. This may not be a conscious strategy, but at one level this is what is happening. In addition, in forming violent gangs, these young men are also drawing upon an identity that does give them access to power – their masculinity. Gangs often manifest a hyper-masculinity of violence, intimidation, and control that derives from male-dominated principles of sexism.

But this dynamic is not unique to young men of color. The working-class man who feels emasculated at work because of his lower status, who comes home and beats his wife or children is using the power he derives from a privileged social identity (maleness or adulthood) to compensate for a lack of institutional power in another area – socio-economic class – wielding that power at the interpersonal level against his wife and/or children.

### Using the Dynamics of Oppression to Facilitate Dialogue

If one is aware of the dynamics associated with oppression, one can then more easily identify them when they are playing out. Understanding the world-views of target group members vs. privileged group members, the ways in which each group sees power and privilege, and the way in which each group uses language to talk about issues of oppression, can help the facilitator (or consultant or change agent) serve as a translator – helping each group understand what the other is really saying and moving them towards a common language. In addition, it is possible to pick up on clues that understand when a group member might be stuck in their world-view.

*Signs privilege group members are operating from the Individual/Thought Quadrant. Or, the "Top Ten Things Privileged Group Members Say to Avoid Acknowledging Oppression":*



Yea, buts: “Yeah I did that, but I didn’t mean anything by it.” “Yeah, I said that, but they overreacted.” etc.

*The focus is on me and my intentions and what was going on inside of me instead of on the impact it had on others.*

Data Pile On: Show me proof, statistics, give me examples and more examples, etc.

*The emphasis is on thoughts, ideas, and “rational” facts as opposed to emotions and personal feelings which have no validity.*

P.L.E.s (Perfectly Logical Explanations): “Maybe it’s not racism, maybe it’s . . .”

*An attempt to rationalize the experiences of people of color.*

“I’m colorblind” / “I don’t see color”

*The emphasis is on the individual’s actions. “If I don’t see color (if I’m not doing anything wrong), there’s no problem.”*

Pull yourself up by your bootstraps

*Again; the focus is on individual action as opposed to systemic change. The belief is that anyone who works hard enough can succeed because, after all, this is America.*

Reverse Racism: “People of color are just as racist as white people”

*Mistaking the individual prejudice or discriminatory actions of people of color for oppression.*

“Lighten up! Don’t take it so seriously.” i.e. *Don’t be so emotional.*

Don’t blame me: “I never owned slaves!” “I didn’t vote for . . .”

*Again, a focus on individual behavior and responsibility. “I didn’t do anything wrong, so I’m not part of the problem.”*

Innocent by association: “Some of my best friends are . . .”

*If some people of color (or women, or LGBTQ people, etc.) like me, I can’t be bad (i.e. racist, or sexist, etc.).*

BWAME: “Bt What About ME? Look how I’ve been oppressed.

*Let’s make this about me. Let’s look at the area in which I’m a target instead of the area in which I have privilege.*

*Signs target group members are operating from the Group/Feeling Quadrant:*

Generalizing: “White people do this . . .” “This place is so racist!”

*The focus is only on the group instead of either specific aspects of a privilege group member’s behavior or way of thinking/being that helps perpetuate the oppression or on specific aspects of the system that need to be addresses.*

Only being able to feel or express one emotion as opposed to a full range. For example, being angry (or hopeless, or happy, etc.) *all the time*.

*When target group members are only able to access and express one emotion, they lose access to other emotions or ideas that can open up the dialogue, shift ways of thinking, and shift ways of being. Often this single emotion covers up emotions that are harder to feel that might leave one feeling more vulnerable.*

“My pain is worse than your pain.”

*The focus is only on my group. There is no ability or desire to empathize with the experiences of other groups or to see the larger connection between targeted groups and between systems of oppression.*

“Don’t Air Our Dirty Laundry!”

*This concept leaves the target group holding onto all of the oppression. The manifestations of the oppression are in fact not the target groups’, but the privileged groups’ to reclaim, own, and do something about.*

Numbness

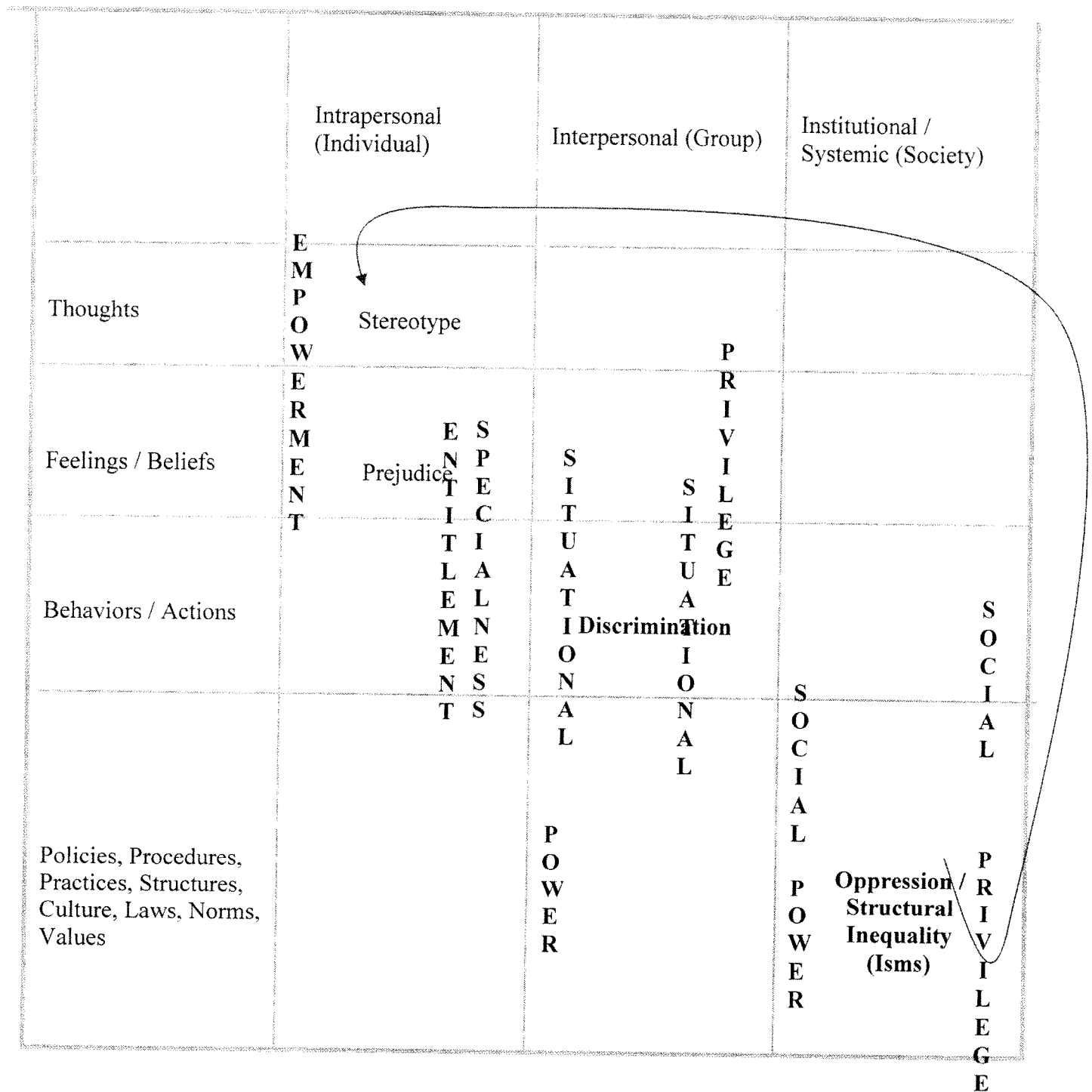
*Sometimes, the pain and the hurt and the anger are so much, so intense, so overwhelming, that it can become easier not to feel anything. As a result, people of color can sometimes become numb to the impacts of racism – cutting themselves off from all feeling.*

Denial (I made it, why can’t others?)

*This actually is a sign that the target group member has internalized the privilege group’s world-view.*

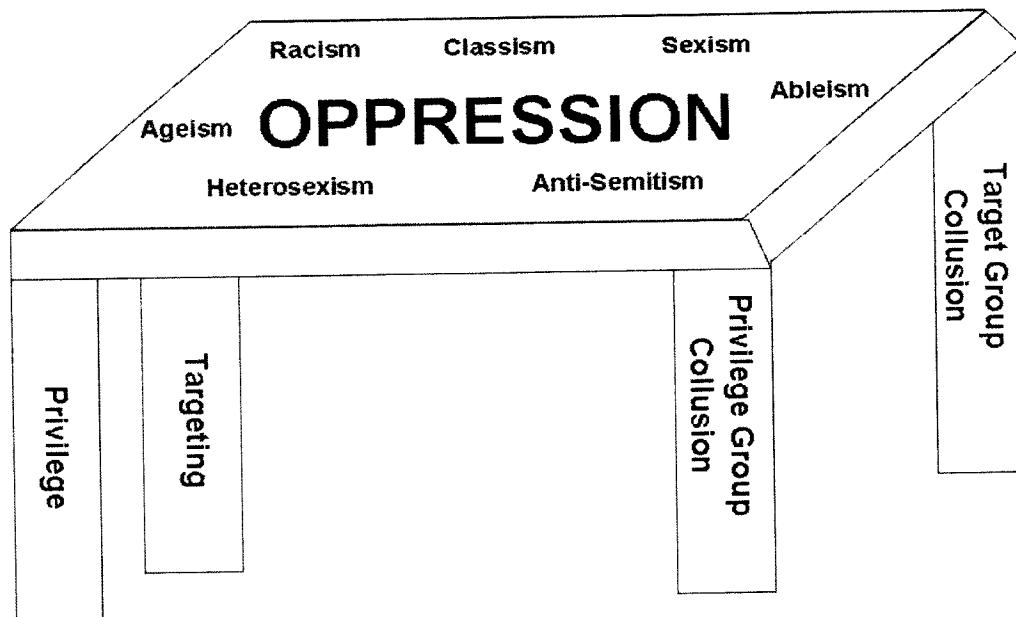
## Dynamics of Oppression<sup>12</sup>

By Jarrod Schwartz



<sup>12</sup> Grid adapted from Kate Kirkham's "Dimensions of Diversity" model. Created by Jarrod Schwartz, MSOD ©2000. All Rights Reserved.

## The Table of Oppression



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## Table of Oppression Definitions

**Privilege:** Unearned or enhanced access to resources (advantages, benefits) that increase one's chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.

**Targeting:** The denial of access, resources and opportunities that might enhance one's chances of getting what one wants and influencing others. Systemic harmful treatment directed towards members of target groups (also called systemic discrimination).

**Collusion:** Thoughts, feelings, behaviors, policies, practices, etc. that perpetuate a system of oppression intentionally or unintentionally, consciously or unconsciously, by action or inaction and silence, because a person, group, organization or society has internalized the belief that the system is correct, fears repercussion, chooses to stay unaware, and/or refuses to take action.

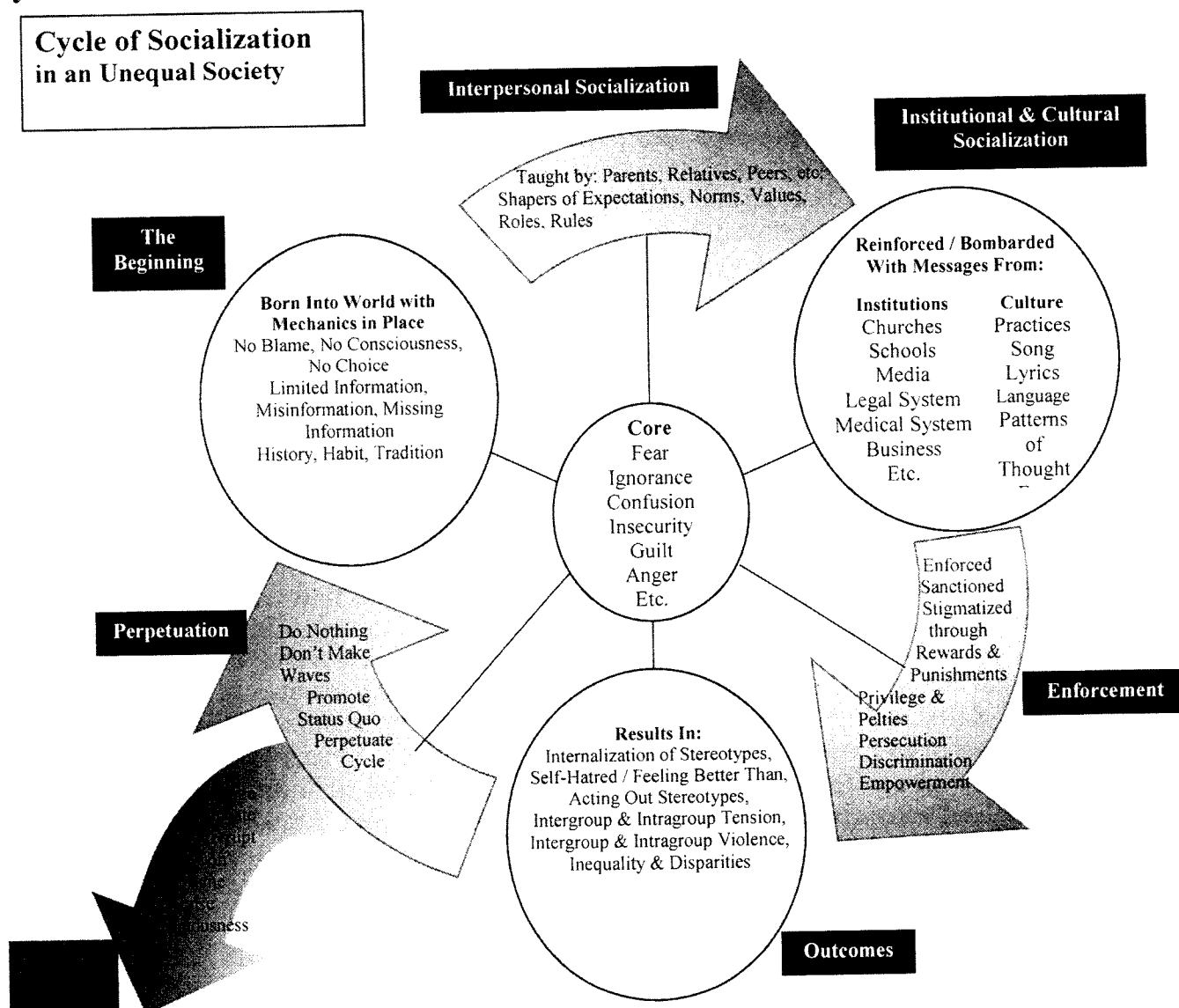
**Target Group Collusion:** Destructive patterns of feelings and behaviors experienced by the targets of oppression, turned inward upon themselves and directed at each other. This behavior helps to perpetuate the oppression.



**Privilege Group Collusion:** Beneficial patterns of feelings and behaviors experienced by privilege group members, turned inward upon themselves and directed at each other. This behavior helps to perpetuate the oppression that grants them privilege.



## Cycle of Socialization/Oppression<sup>13</sup>



<sup>13</sup> Adapted by NCCJ from Roberta L. Harro, Ed.D.



## Cycle of Liberation by Roberta L. Harro, Ed.D.

### Introduction

As people come to a critical level of understanding of the nature of oppression and their roles in this systemic phenomenon, they seek new paths for creating social change and taking themselves toward empowerment or liberation. In my years as a social justice educator, it became increasingly clear that most socially conscious people truly want to “do something about” the injustices that they see and understand, and they recognize that simple, personal-level changes are not enough. They want to know how to make system-level change manageable and within their grasp, and they often become frustrated, since so little has been written about the process of liberation.

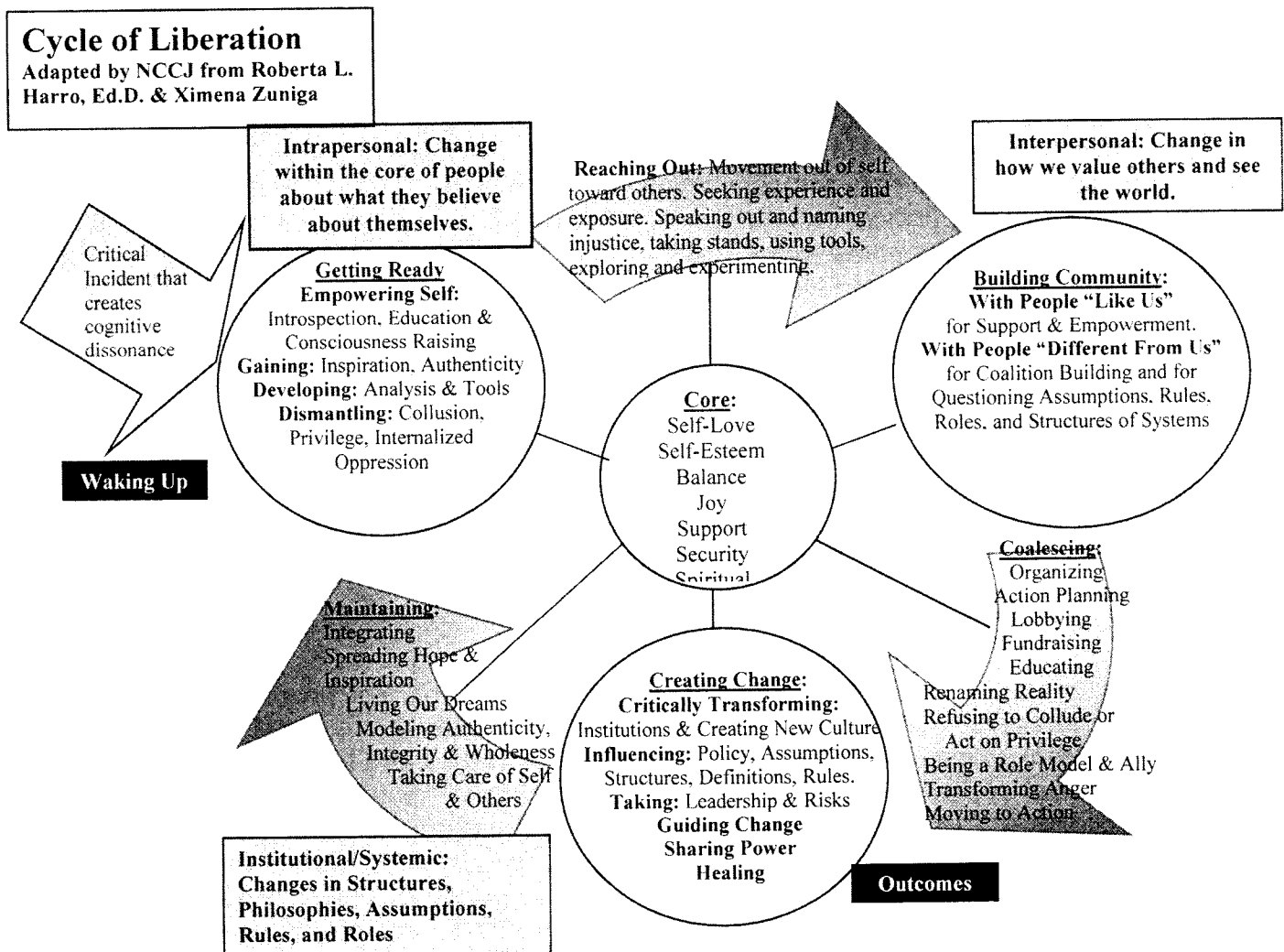
As more students and trainees asked, “How do we make a dent in this thing that seems so big?” I began to think about the Cycle of Socialization. (Harro, 1983, 1987, 1999) The cycle “teaches” us how to play our roles in oppression and how to reverse the existing systems that shape our thinking, leading us to blame uncontrollable forces, other people, or ourselves for the existence of oppression. (Freire 1968, AL Schuler, 1979) If there is an identifiable pattern of events that repeats itself, becomes self-fulfilling, and leads us to a state of unconsciousness about issues of oppression, then there may be another identifiable pattern of events that leads us toward liberation from that thinking. I began to read about and study efforts to eliminate oppression on a systemic level, and discovered that indeed, some paths were successful at actually creating the kind of lasting change that addressed the root causes of the oppression and people’s roles in it, while other paths were not. These paths were not always the same, and certainly were not linear, but they had in common the same cycle-like traits that characterized the socialization process that teaches us our roles in oppression. There were certain skills and processes, certain ways of thinking and acting in the world, certain seemingly necessary ingredients that were present in every successful liberation effort.

I am defining “liberation” as “critical transformation,” in the language and thinking of Paulo Freire. (1968) By this I mean that one must “name the problem” in terms of systemic assumptions, structures, rules, or roles that are flawed. The ability to do this reflects analysis in the “Critical Transforming Stage” of Freire’s “Stages of Consciousness.” (Alschuler 1979) Significant social change cannot happen until we are thinking on a systemic level. Many people who want to overcome oppression do not start in the critical transforming stage, but as they proceed in their efforts, it becomes necessary for them to move to that level for success. (For a more detailed description of the Cycle of Socialization, as adapted by this author, see Appendix 5C in Adams, Bell and Griffin, 1998, Teaching for Diversity and Social Justice: A Sourcebook.)

The following model describes patterns of events common to successful liberation efforts. This model is the produce of the thinking of several colleagues, specifically Felice Yeskel and Jerry Koch-Gonzales and myself, and the version described here is my latest adaptation. Its purpose is to organize and name a process that may otherwise be elusive, with the goal of helping people to find their pathway to liberation. It could be characterized as a map of changing terrain where not everyone goes in the same direction or to the same destination or at the same

speed, so it should not be taken as a “how-to,” but rather as a description of what has worked for some.

### THE MODEL



The model described in this chapter combines theory, analysis, and practical experience. It describes a cyclical process that seems to occur in most successful social change efforts, leading to some degree of liberation from oppression for those involved regardless of their roles. It is important to note that one can enter the “cycle” at any point through slow evolution or a critical incident and will repeat or recycle many times in the process. There is no specific beginning point or end point, just as one is never “done” working to end oppression. Although there is not a specific sequence of events in the cycle, it is somewhat predictable that all of the levels (intra personal, interpersonal and systemic) will occur at some point. Research and observation seem to indicate that events often begin within an individual and move

progressively outward to others, and then to the systemic level (Alschuler, Phillips and Weinstein, 1975 in Jones, 1983; Jackson and Hardiman, 1980; Jones, 1985; Kohlberg, 1984; Lewin, 1935), so I have organized them in that sequence for the diagram and the description. The following description corresponds to the numbered sections of the diagram.

## 1. Waking Up -

Often (not always) liberation begins when a person begins to experience herself or himself differently in the world than s/he has in the past. It is marked by an intra personal change: a change in the core of someone about what s/he believes about her/himself. This may be the result of the critical incident or a long slow evolutionary process that shifts our worldviews. I refer to this phase as the Waking Up phase. We may experience some form of cognitive dissonance, where something that used to make sense to us, or that we never questioned, no longer makes sense. Perhaps a white mother adopts a child who is Puerto Rican and, in dealing with her expectations for the child, suddenly realizes she has more deeply based racist attitudes than she thought she did. Perhaps a heterosexual woman who has a gay coworker recognizes that the longer she works with him, the more “ordinary” he becomes to her, and the more she gets angry when people make anti-gay remarks. Perhaps a welfare recipient begins to get angry that she is often treated with disrespect by service providers and the general public, and begins to see the disrespect as a pattern of how poorer people are treated in the U.S. Any of these examples could mark the beginning of the Cycle of Liberation.

## 2. Getting Ready -

Once we know something, we can’t “not know it” anymore. The process may not begin immediately, but odds are that it will begin at some point. Often the first part of the process is The Getting Ready phase. This involves consciously dismantling and building aspects of ourselves and our worldviews based on our new perspectives. Processes that are central to this first part of liberation are introspection, education, and consciousness raising. We begin to do introspection to identify which aspects of our beliefs, attitudes and behaviors need to be challenged. We tend to pay attention to and inventory thoughts, language, and actions to see if they are consistent with our newly recognized beliefs, or if they need to be dismantled. We may discover that we need to educate ourselves: read more, talk to people, bounce ideas and views around with others, begin listening to the news with new ears, seek expertise. We may begin to “make sense” of our experiences differently and seek out more chances to explore what we thought we knew and how it compares to the reality. We may start exercising our questioning and challenging skills to expand our conscious understanding of the world.

This “getting ready” phase is composed of dismantling our wrong or diminishing beliefs (ex: stereotypes, ignorance of misinformation), our discriminatory or privileged attitudes (ex: superiority or inferiority), and our behaviors that limit ourselves or others (ex: collusion, oppressive language, or resignation). It also involves developing a consistency among what we believe, how we want to live our lives, and the way we actually do it. We move toward gaining authenticity and coherence among all of the aspects of our lives and move toward integrity. Part of this phase also includes developing a coherent analysis of oppression and building a

repertoire of skills and tools that will serve us throughout the rest of the process. We begin to take steps to empower ourselves.

The mother of the Puerto Rican child might decide to read about Puerto Rican history and cultures, talk to her Puerto Rican coworker, trace the origins of her assumptions and expectations about her child, or begin to catch herself making excuses for her child's behaviors. The heterosexual coworker may take a course on "Gay Rights," or pick up a copy of a gay newspaper or ask her gay coworker to Dinner. The woman on welfare may read a book on welfare rights, or start listening to the economic news, or start to keep a list of examples of "corporate welfare" totaling how much money goes from the federal government to large corporations when they are in financial trouble.

### 3. Reaching Out -

Almost inevitably, as we are getting ready, it becomes necessary for us to seek experiences outside ourselves in order to check our reality and to expose ourselves to a wider range of difference than we had before. We need to practice using our skills and tools with others, and experiment with expressing our new views, and speaking out when we disagree, instead of staying silent. This Reaching Out phase provides us with feedback about how our new worldviews will be met by others. We may get pressure from some to stop making waves and leave the status quo along (and this may arrest some people's progress for a while), and we may get encouragement and new friends as a result of taking a stand on something that we were quiet about before.

The adoptive mother may change social workers, so she can talk to a Puerto Rican social worker about her child. She may suggest to her partner that they take a class in Spanish or attend a local Puerto Rican festival. The heterosexual coworker may disclose in a conversation with friends that she supports the domestic partnership clause in their benefit package, or she may have a talk with her kids about not using the term "gay" to mean something bad. She may invite her gay coworker and his partner to Dinner or draw comparisons between her primary relationship and his. The woman on welfare may attend her first welfare rights meeting. She may object assertively when she is treated with disdain for using food stamps by the person behind her in the checkout line. She may decide to share her list of examples of corporate welfare with two friends also on welfare. All of these actions mark the transition from intra personal to interpersonal liberation.

### 4. Building Community -

The interpersonal phase of the liberation process is marked by a change in how we value others and interact with them on a regular basis. It is the Building Community phase and consists of two steps: dialoguing with people who are like us for support (people who have the same social identities as we do, with regard to the issue of oppression), and dialoguing with people who are different from us for gaining understanding and building coalitions. This phase is characterized by the creation of an ongoing dialogue, where views are exchanged, people are listened to and valued, and we begin to view each other's points of view as making sense and having integrity, even if they are very different from our own.



In the first step, building community with people who are like us, we seek out people who may have similar experiences to our own, and talk with them to see how they made sense of their experiences and what we can learn from them. This often begins happening informally, and even sometimes unconsciously. Two mothers with adopted children meet in the pediatrician's waiting room and start comparing notes, or two neighbors who both receive welfare benefits talk in the laundry about their frustrations, or two friends going for a hike begin discussing "the gay people" who work with both of them. With increased knowledge and consciousness, these people might start looking for more organized forms of support discussions. These dialogues serve to prove to people that they are not alone in their situation, that there is a bigger "system" operating, that others have faced and are facing similar situations as our own, and that there are more strategies, ideas, and options than we had initially thought. We feel confirmed and like we are part of a group who wants to change our role with regard to oppression.

A large part of this interpersonal step also involves dialoguing about how we see the "other" group (those with power if we are disempowered, or the people who are disempowered if we possess power and/or privilege) and beginning to identify things that we have in common with the "other." We have moved out of stereotyping the "other" and have discovered the "others" who are more like us than different from us. We may begin to see that the "other" is no more to blame for the oppression than we are -- that, in fact, we are both victims of a larger system that pushed us into roles. With this realization, a new level of analysis begins, and it becomes inevitable and necessary to expand our dialogue to include "others."

It's important to note that both disempowered groups and empowered groups need to find this support step. We can't change our roles only; we must address changing the roles of everyone involved, as well as changing the assumptions and structures of the entire system, and we cannot do that alone. Coalitions are a necessity and dialoguing across differences is the first step to building coalitions. We will never be able to focus on the real challenge, changing the system, until the barriers and boundaries that divide us are minimized. They will not be eliminated, but they can be significantly diminished in potency and clarified through the dialogue process.

That is not to say that creating dialogues about and across differences is easy. An integral part of this dialogue is exploring our differences, clarifying them, erasing assumptions and replacing them with firsthand contact and good listening. That means that we must talk about our differences, in a civil manner. It is useful, even desirable, to create together some guidelines for how our dialogues across differences will take place, and some principles to guide the process. These are best negotiated by all the parties who will participate. The context is developing analysis and strategies of the system that encompasses all of us, and then we explore our differences and our common goals through this process.

Our mission is to question and challenge assumptions, structures and rules of the system of oppression and to clarify our different needs, perceptions, strengths, resources and skills in the process. Done well, these dialogues result in a deeper and richer repertoire of options and opportunities for changing the system. We are enhanced in many ways: our energy, our resources, our inspiration, our understanding, our compassion, our empathy, our

humanness, and our motivation are all expanded in this process. We discover and are sustained by inspirations that we have not met before. With these new springboards, we move into the coalescing phase.

#### 5. Coalescing -

Having minimized our barriers, joined with allies, and fortified our resolve, we are ready to move into action to interrupt the oppressive system. We may organize, plan actions, lobby, do fund raising, educate and motivate members of the uninvolved public. We coalesce and discover that we have more power as a coalition. This gives us encouragement and confidence. We may find ourselves taking more overt stands, expressing ourselves more assertively, rallying people to support us as we respond to overt oppression. We have begun to “see our reality” differently and are naming ourselves differently. We are a “we” now, rather than adversaries. We are on the same side as those in our coalition, and that often surprises the confuses the system. We are refusing to collude in oppression or to participate in self-fulfilling prophecies. We are refusing to accept privileges (if we are empowered), and we are acting as role models and allies for others. We are interrupting the status quo by speaking out calmly with self-confidence (if we are disempowered). In this process, we have transformed our energy away from anger, frustration, guilt and mistrust, and toward hope, shared power, trust, optimism. We begin to see evidence that, working together and organizing, we can make a difference. This doesn’t mean that we will be successful at everything we try, but our likelihood of creating change is greatly enhanced.

#### 6. Creating Change -

The parameters of this phase of the cycle of liberation include using our critical analysis of the assumptions, structures, rules, and roles of the existing system of oppression, and our coalition power, to begin transforming the system. This means creating new culture that reflects our coalition’s collective identity: new cultural assumptions, new structures, new roles, and new rule consistent with a more socially just and equitable philosophy. It includes operating from a shifted world view, where the values of a diverse and united community shape the system. It involves forming partnerships across differences to increase shared power. This manifests in influencing structure, policy and management of organizations and systems of which we are a part. It involves taking leadership, taking risks, and guiding change. We must continue to heal from past differences by sharing power and by redefining power as collective power, power within, and power created through cooperation. This phase must consist of “second-order change” (Watzlawick, Beavin, Jackson, 1967; Bell, 1981), where the very essence of the system is transformed, and nothing can remain the same after the transformation.

People experience “second-order change” on a personal level when, for example, they or someone in their family are diagnosed with a terminal illness. Priorities shift, and what is important becomes totally different. With regard to oppression, some examples of second-order change have occurred when psychiatric facilities began to appoint consumers to their boards of directors, or when community funding agencies began to be run by community constituents rather than elected officials. Second-order change may take place with an

organization decides to use only consensus decision making for all policy decisions, or to use a flat collaborative management structure rather than hierarchical.

Second-order change in our examples might look like this. The heterosexual coworker and the gay coworker might organize a human rights committee in their workplace, conduct dialogues among employees and a public awareness campaign, design a new domestic partners' benefits amendment, and a new policy protecting gay, lesbian, bisexual, and transgendered people from discrimination in the workplace. The person receiving welfare benefits might join a welfare rights coalition, which lobbies local legislators, speak at a hearing in the state capital, and propose a referendum that for every dollar spent on "corporate welfare" in their state, a dollar must also be spent on domestic welfare. The white mother of the Puerto Rican child might join a local Puerto Rican political action committee which is working to reform curriculum to include relevant Puerto Rican history, literature, famous people, and current events in her child's school. The committee might also be working to reform policies on bilingual education district-wide, so that her child can study and learn in Spanish and English.

Efforts to critically transform systems are greatly enhanced by a wide range of resources, perspectives and creativity being brought to bear on a commonly defined problem. If god dialogue has taken place, and the coalitions are as inclusive of every perspective as possible, second-order change becomes the logical outcome rather than an unlikely or unattainable goal. Making transformation happen is not, however, the last step. Creative new structures, assumptions, rules and roles must be maintained and nurtured.

## 7. Maintaining -

In order to succeed, change needs to be strengthened, monitored, and integrated into the ritual of daily life. Just like anything new, it needs to be taken care of, learned about, "debugged," and modified, as needed. It's rare, if not impossible, that new structures, assumptions, rules and roles are perfect or all-inclusive. It is imperative that a diverse group of "maintainers" work together to keep the change efforts aimed at their goals and provided with resources. It's also necessary to celebrate successful change efforts. This process says to the larger world, "Look, this can work. You can change things by dialoguing and working together." It spreads hope and inspiration and provides a model for others.

When a diverse group of people have worked together to understand one another and have created critical transformation together, we teach the lesson of hope and peace. It becomes increasingly possible that we can live our dream of equality and justice for all people. We become more human, more whole, more authentic, more integrated, and by living this way, we increase the likelihood that the human species will survive.

## 8. The Core of the Cycle of Liberation -

At the core of the cycle of liberation is a set of qualities or states of being that hold it together. Some of these are present when people first begin the cycle, and they are grown, elaborated, filled out, and matured as we proceed through the various phases. They exist and

operate on both the individual and collective levels throughout the process of liberation. They are made stronger with each phase and with each human connection we make. Liberation is *the practice of love*. It is developing a sense of self that we can love and learning to love others with their differences from us. Liberation is *finding balance* in our individual lives and in the agendas of our coalitions. Balance keeps us upright and oriented, moving toward our goals. Liberation is the *development of competence*, the ability to make something happen consistent with a goal. It is taking charge of our own destiny and creating the world we want to live in, together with all the others we need to survive. Liberation is the *belief that we can succeed*, a sense of confidence in ourselves and in our collective efforts. Liberation is *joy* at our collective efficacy and at surviving in a world that sometimes tries to kill us. Liberation is the knowledge that *we are not alone*. It is mutual support, encouragement, and trust that others will be there if we fall, and that we need to be there for others. Liberation is *commitment* to the effort of critical transformation, to the people in our community, to the goal of equity and justice and to love. Liberation is *passion and compassion*, those strong and motivating feelings that we must live by our hearts as well as our minds. Liberation is based in something far bigger than me as an individual, or us as a coalition, or our organization as a community, or any one nation, or any particular world. It's about that force that connects us all to one another as living beings. That force that is defined differently by every spiritual belief system, but which binds us by the vision that there can be a better world and we can help to create it.



**Fatigue<sup>14</sup>**

I'm tired of watching mediocre white people rise to positions of authority and responsibility.

I'm tired of wondering if the white woman who quickly exited the elevator when I got on was really at her destination.

I'm tired of being invited to participate in discussions because there is a need for a "Black, Latino or Native American perspective" and when I offer input, being told that race should be left out of the discussion.

I'm tired of letting my defenses down and then feeling vulnerable to unexpected racial remarks.

I'm tired of explaining that the word "nigger" is offensive to me whether uttered by a white person or by an African-American.

I'm tired of having strangers ask me if I know someone whose only possible connection to me is our shared ethnicity.

I'm tired of hearing white people say, "I don't think of you as "Latino" or "Black" or say "I don't see color."

I'm tired of explaining the significance of Cinco de Mayo for Mexicans and Mexican Americans or Crispus Attuck's in the history of the United States.

I'm tired of having to bite my tongue as I listen to folks make covert, unintentional racist statements,

I'm tired of trying to determine the difference between the behavior of a white person that is described as "assertive" and the identical behavior of a Person of Color that is described as "aggressive".

I'm tired of the deadening silence that occurs when the conversation turns to race.

I'm tired of being asked to affirm someone's statement or belief about another person of color.

I'm tired of being told that I am too impatient in my desire to see things change.

I'm tired of being told by white people that I am too Black or Latino and being told by People of Color that I am not Black or Latino enough.

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<sup>14</sup> Adapted by Just Communities from "Fatigue – An Essay" By Don C. Locke



I'm tired of seeing no one who looks like me in positions to which I aspire and simultaneously being told that the "glass ceiling" is a figment of my racial imagination.

I'm tired of being invited to participate in some activity by people whose sole purpose for the invitation was to insure the presence of at least one person of color.

I'm tired of wondering if things will get better.

I'm tired of listening to people espouse a belief in merit when it involves People of Color and then watching them attempt to use personal influence for their own advancement.

I'm tired of having to explain why I wish to be called African-American or Chicano.

I'm tired of having to justify why I live where I choose to live.

I'm tired of explaining that even though I am tall, I do not play basketball.

I'm tired of having to explain my religious beliefs and my choice of church denomination.

I'm tired of singing about "smiling faces that tell lies".

I'm tired of being told that economic factors and not race are causes of differences between racial groups.

I'm tired of being told that emotion has no place in discussions of issues of discrimination and prejudice.

I'm tired of having white people tell me that they no longer discuss racial issues out of the fear of being labeled "racist".

I'm tired of having to weigh my statements to an People of Color audience out of fear of being labeled an "Oreo" or an 'Uncle Tom,' a "coconut," or a "banana"

I'm tired of wondering if I provided a proper balance of racially-related information to my children.

I'm tired of explaining why I regularly read La Opinión, Ebony, Black Enterprise, listen to Radio Lazer, or watch Telemundo, Novelas, or BET.

I'm tired of being told that issues facing people of color are no different from those faced by women, by gay or lesbian groups or by the disabled.

I'm tired of having white people express surprise that I had a novel idea, wrote a meaningful document or delivered a moving speech.

I'm tired of being told that I do not 'sound Black' or 'sound Latino'."



I'm tired of explaining why People of Color have a desire for and a need for culturally based retreat centers in predominantly white environments.

I'm tired of watching my colleagues question candidates of color about diversity issues rather than about other areas of competence.

I'm tired of wondering if there really is a non-racial explanation for people's behaviors.

I'm tired of hearing white people describe African American and Latino speakers as "articulate".

I'm tired of being told that my interest in and desire to discuss racial issues "contributes to the problem."

I'm tired of being followed in department stores by the security force and pestered by sales clerks who refuse to allow me to browse, both groups doing what they do because they suspect I am a shoplifter.

I'm tired of being told that the medical practices of my culture are primitive, cute, naïve, inadequate, or "not real" healthcare.

I'm tired of bilingual services not being available for me and/or my family.

I'm tired of being put in a position to translate for health care providers who don't have adequate staffing to serve their clientele – especially concepts that don't exist in my culture.

I'm tired of being told that I or people like me are "problem people" who are responsible for the problems of the community (drugs, violence, crime, etc.).

I'm tired of people saying that the challenges in my life (whether financial, health or otherwise) are a result of my race and not of racism.

I'm tired of not feeling like there are enough professionals who are concerned about my health or the health of my community.

I'm tired of wondering if it's safe to visit a specific healthcare provider.

I'm tired of being tired.

## **White Privilege: Unpacking the Invisible Knapsack by Peggy McIntosh**

Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's status. Denials, which amount to taboos, surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege, which was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So, I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from at a base of unacknowledged privilege, that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin-privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself, as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American coworkers, friends and acquaintances with whom I come into daily or



frequent contact in this particular time, place and line of work cannot count on most of these conditions.

### White Privilege: Unpacking the Invisible Knapsack

I can, if I wish, arrange to be in the company of people of my race most of the time.

If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.

I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.

I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

I can turn on the television or open to the front page of the paper and see people of my race widely represented.

When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

I can be sure that my children will be given curricular materials that testify to the existence of their race.

If I want to I can be pretty sure of finding a publisher for this piece on white privilege.

I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial stability.

I can arrange to protect my children most of the time from people who might not like them.

I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

I can speak in public to a powerful male group without putting my race on trial.

I can do well in a challenging situation without being called a credit to my race.

I am never asked to speak for all the people of my racial group.

I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.



I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.

If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.

I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of my race.

I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

I can be sure that if I need legal or medical help, my race will not work against me.

If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

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.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience, which I once took for, granted. Nor did I think of any of these prerequisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions that were passed on to me as a white person. There was one main piece of cultural turf, it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I would freely disparage, fear, neglect, or be oblivious to



anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word “privilege” now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over-empower certain groups. Such privilege simply confers dominance because of one’s race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitable damaging. Some, like that expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages, which we can work to spread, and negative types of advantages, which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so, one question for me and others like me is whether we will be like them or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn’t affect them because they are not people of color; they do not see “whiteness” as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other

factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us so eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems. To redesign social systems, we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me to be about how to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly enculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

*Peggy McIntosh is Associate Director of the Wellesley College Center for Research on Women. This essay is excerpted from her working paper, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondence Through Work in Women's Studies," copyright 1988 by Peggy McIntosh. Available for \$4.00 from address below. The paper includes a longer list of privileges. Permission to excerpt or reprint must be obtained from Peggy McIntosh, Wellesley Center for Research on Women, Wellesley, MA 02181 (617) 431-1453 [As published in Peace and Freedom--July/August 1989]*



## White Privilege in Schools by Ruth Anne Olsen

It is important to distinguish between prejudice and privilege. Whereas racial prejudice is negative action *directed against* an individual, privilege is passive advantage that *accrues to* an individual or group. Good teachers recognize and actively address prejudice. But as Peggy McIntosh (1998) points out, most White people are blind to the privileges accorded to White children and parents in schools.

I tried to identify my own family's experiences of White privilege in schools and without much effort, it became clear that we have, indeed, benefited from privileges to which we have given little thought. Using McIntosh's format, I could elaborate on her work and add observations from my own experience.

Whatever topics my children chose to study, they are confident that they will find materials that link people of their race to the accomplishments in those areas.

My children know that they will always see faces like their own liberally represented in the textbooks, posters, films and other materials in the hallways, classrooms and media centers of their schools.

When my children talk about celebrations, holidays or family observances in show-and-tell or in other informal exchanges at school, they know that their teachers will have experienced similar events and will be able to reinforce their stories.

My children are confident that the musical instruments, rhythms, harmonics, visual design forms and dramatic traditions of their culture will be generously recognized in the formal and informal uses of music, theater and visual arts in their schools.

The color of my children's skin causes most adults in school offices, classrooms and hallways to have neutral or positive assumptions about them.

My children know that the vast majority of adults in their schools will be of their same racial background, even in classrooms where many or most of their fellow students of races different from theirs.

My children are confident that they will never be embarrassed by being called on to tell the class about their race, culture or special ways of celebrating events.

When I visit their schools, my children know that school staff members will reserve judgment about my economic class, my level of education and my reason for being in the school until I make them known.

My children take for granted that the tests used to judge my children's achievement and to determine placement in special classes have been developed with groups that include significant numbers of students who share our racial history and culture.



My children are confident that they will never be embarrassed by hearing others suggest that the problems of the school (low levels of achievement, the need for special support services, etc.) are caused by the high numbers of children of their race.

I am confident that policy decisions that affect my children's school experience will be made by state and local bodies dominated by people who understand our racial history and culture.

This list can go on. My family never asked for these privileges; principals and teachers didn't purposely create them for us; and, frankly neither they nor we have been consciously aware these privileges exist.

But stating that no one is to blame does not erase that fact that privilege has allowed my family to take for granted things that others must spend time, energy and resources trying to earn. And while I have been blind to the existence of our privileges, people who don't share them cannot help but see them and feel resentment, puzzlement, disappointment and rage at the fact that their children are excluded from the privileged class.

*Ruth Anne Olsen is a Co-Director of Supporting Diversity in Schools (SDS) of the Saint Paul Foundation in Saint Paul, Minnesota.*

## Classroom/School Audit:

1. List your students' diverse identities, for example: White, Latino/a, African American, Asian American, Middle Eastern, Native American, Multi-racial, Male, Female, Heterosexual, LGBTQ, with Disabilities, Christian, Jewish, Muslim, other religious/spiritual backgrounds (Buddhist, Hindu, Atheist, etc.), etc. What mirrors are currently available for each group? Consider curriculum, staff in various roles, decorations, student leadership, celebrations, media, social life, etc.—how diverse, accurate, and respectful these mirrors?
2. Then, list ways that you could provide “mirrors” for students who often have “mostly windows” at school. Consider different parts of your classroom, school and curriculum. How can you make these mirrors as diverse, accurate, and respectful as possible?

[illegible]



## One Room, Many Voices: Creating Effective Multilingual Environments

### Key Terms

**Interpreting:** Relaying message content from a source language to a target language without adding, deleting, or changing.

**Translation:** The transference of meaning in written form from text to text.

**Simultaneous interpreting:** the interpreter renders the message in the target-language as quickly as he or she can formulate it from the source language, while the source-language speaker continuously speaks. There is usually a few seconds lag time between the source-language speaker and the interpreter. It is the least time-consuming mode of interpretation and can be used at conferences, meetings, and other public events, pending the availability of interpretation equipment. Anything over an hour is usually done in teams of two interpreters who switch off at predetermined intervals.

**Consecutive interpreting:** The speech is divided into segments and the interpreter speaks after the source-language speaker has finished speaking, in effect taking turns with the speaker(s). Most ideally suited for small one-on-one environments (e.g. medical appointment, social service interviews) but can also be used in conference/meeting settings if equipment is not available. Anything over an hour is usually done in teams of two interpreters who switch off at predetermined intervals.

Interpreting can be a challenge from both the perspective of the interpreter and all parties involved in communication. Below are some tips to be considered by meeting/event facilitators, coordinators, and interpreters. These suggestions have been compiled from the experiences of various interpreters and are open to continual revision to ensure they are relevant for each group.

#### For Meeting/Event Facilitators & Coordinators:

Participating in a multilingual environment can be a challenge, especially when facilitating a meeting or coordinating an event. Including interpretation in a meeting/event adds an additional layer to a facilitator's and coordinator's responsibilities in terms of both logistics and communication dynamics. Below are some tips for facilitators and coordinators to aid the multilingual communication process.

- *Be sure to assign an interpreter with appropriate training, experience, and skills for the meeting/event. Remember, just being bilingual does not constitute having the highly specialized skills of an interpreter! An interpreter's services should be valued and compensated in a way consistent with the high-level of skill required to perform the job effectively.*



- *When assigning an interpreter, it is critical that the interpreter not be placed in a “dual role” in which they are expected to serve as both an interpreter and another role such as facilitator, administrator, student, or advocate. This creates a conflict of interest and compromises the communication process. An interpreter’s only role should be in the service of communication.*
- *As a facilitator, it is essential to provide five minutes for the interpreter(s) to introduce themselves at the onset of the meeting/event during which they will explain how interpretation will take place and key ground rules. Throughout the meeting, it is the facilitator’s role to enforce these rules and ensure bilingual communication is taking place effectively.*
- *Make sure that the interpreter has all the materials that they will need to be able to follow along with the meeting/event, i.e. copies of the agenda, key documents that will be reviewed, etc. If possible, provide these materials to the interpreter in advance of the meeting so they can become familiar with key vocabulary.*
- *Ensure that interpretation equipment is organized and in working condition before the program begins (i.e. check batteries, untangle cords, etc.).*
- *Interpretation and bilingual facilitation take additional time; be sure to take these additional elements into account while planning your agenda.*
- *In cases where there is only one interpreter, you may want to schedule a “meeting administrator” who will assist the interpreter and the facilitator in ensuring that everyone has headsets that needs them and knows how to use them, all have agendas and other materials in the correct language, etc. The interpreter will not be able to hand out headsets, show people how to use them, or explain how interpretation will work once the meeting/event has started because they must focus fully on interpreting.*
- *Make sure you know where your interpreter is and maintain communication with them. This includes being aware of and respecting nonverbal signals from the interpreter to slow down, speak up, pause, etc.*
- *You may want to ask a bilingual member of the group’s leadership team to listen to the interpretation through a headset, so they can assess the interpretation and give any feedback to improve it. Be intentional about the skill-level of the person being asked to assess interpretation and their ability to provide constructive criticism in a respectful and positive manner.*
- *Even with simultaneous interpretation, the speaker will always be at least five seconds ahead of the interpreter. This may not sound like a lot, but in a situation where a response is needed from the group, please be sure to wait for the interpretation to be completed before taking responses or questions. This will ensure that participants receiving interpretation have an equitable opportunity to participate in the dialogue.*





- *Before formal decisions are made, such as taking a vote, it is critical to ensure that interpretation has been completed and that all group members understand the decisions on the table and how the decision-making process will unfold.*
- *When only one group is wearing headsets, often participants receiving interpretation participate less in a meeting than the dominant-language group both because they are struggling to “keep up” with the meeting content due to the delay of interpretation and because it can feel awkward to jump in with a comment in the non-dominant language. It’s recommended that facilitators take a longer pause than would usually be given when inviting responses from a bilingual group to ensure that non-dominant language-speakers have time to hear the full interpretation and then formulate a response. It can also be helpful to specifically invite speakers receiving interpretation to share comments and/or ask questions.*
- *The ideal amount of time for one person to interpret is considered to be 30 minutes. Research shows that the accuracy of interpretation decreases significantly after thirty minutes. For longer meetings, consider scheduling two interpreters or a back-up interpreter so that the interpreter can take a break every thirty minutes.*
- *Speaking a little slower than one normally would is always helpful, but the speed of dialogue depends on the interpreter and they will let you know when you are speaking too fast.*

#### For Interpreters:

Certain interpretation ideologies hold that an interpreter should be heard and not seen. This is helpful when interpreting for lectures or speeches or situations where dialogue is not a central component. For spaces where respectful bilingual dialogue is the goal, having the interpreter be an active and recognized part of the dialogue allows for smoother interpretation and validates the interpretation as a key component of group communication. Below are some suggestions for interpreters to contribute to an effective bilingual group process.

- *Arrive at least 20 minutes before the meeting begins in order to familiarize yourself with and organize any equipment, review documents, etc.*
- *Know the equipment and/or style you will be working with and make sure you feel comfortable with it and that all equipment is functioning.*
- *Introduce yourself to the full group:*
- *Communicate with the full group about basic ground rules to enable effective interpretation; i.e. speak slowly, take pauses, speak loudly, and be conscious of where interpreters are and what they might need from the group in the moment, such as for a key phrase to be repeated.*



- *As part of the ground rules, share the nonverbal signals with the group that you will use to communicate, i.e. signals to indicate that you need a speaker to slow down, pause, or speak more loudly.*
- *For simultaneous interpretation, explain to the full group that you will interpret for everyone in the room.*
- *In some cases, all participants who are not fully conversant in both languages will be wearing headsets. In this situation, the language will change frequently and those wearing headsets can turn their volume up/down or take the earpiece on/off when the language changes so that they receive interpretation when needed.*
- *In other cases, only one language group may be wearing headsets for interpretation. In this case, people wearing headsets should be encouraged to speak in their dominant language at any time and the interpreter will interpret for them in a consecutive rather than simultaneous manner. Request that group members wait for this interpretation to occur.*
- *Clarify how participants will participate depending on the set-up so that those wearing headsets do not become passive listeners rather than full participants in the dialogue.*
- *Be assertive. You may need to step in to ensure that ground rules and hand signals are respected.*
- *Request materials beforehand to help you prepare, i.e. to familiarize yourself with the topic and key vocabulary. If this is not possible you can request a copy of the agenda or other materials at the meeting to follow as you interpret.*
- *Remember that interpreting includes tone and emotion as well as the actual words that have been stated. Together these elements make up the intention, which is the most important piece to convey.*
- *Please avoid sugar-coating statements made by speakers. Sometimes it may be awkward or difficult to interpret what someone has said, especially if it is offensive or inappropriate. As interpreters, our role is to communicate each statement as accurately as possible. This allows for the group to react to the comment and the speaker in an honest way.*
- *Keep moving if you get stuck on a word and make sure to convey the main idea. If you are stuck on the idea, then ask the speaker to pause or repeat if needed.*
- *Always interpret using the first-person tense.*
- *Generally, 30 minutes is considered the ideal amount of time for one person to interpret. If the meeting is longer than this, please try to schedule a second interpreter or a back-up interpreter so that you can take a break every 30 minutes.*



### Creating Inclusive Multilingual Spaces:

Having interpretation available is a critical step to creating inclusive multilingual spaces; however, it is only one step. A multilingual environment should be one in which all languages are treated with the same respect and value. Other suggestions to aid this process:

- *Set-up the space so that all participants who are not fully conversant in all languages being used in a meeting/event wear headsets so that both languages can be used interchangeably.*
- *Alternate the primary language of the meeting/event so that everyone who is not bilingual experiences receiving interpretation at some point.*
- *Provide all materials in both languages. This includes agendas, PowerPoint presentations, handouts, etc. Ensure that written translations of documents are consistently accurate and culturally appropriate.*
- *Conduct fully bilingual outreach in ways that are accessible to all participants (i.e. e-mail, standard mail, telephone, etc.).*
- *Encourage opportunities for speakers of all language groups to take up leadership roles within the group.*
- *If some information will be provided to language groups separately, ensure that the information provided to both groups is equitable and consistent.*





### Language Access Organizational Practices Assessment

Please take a moment to assess your workplace, organization, school, or other group in regard to its language access practices.

How often does your workplace, organization, or school... ?		
1. Early in event planning, decide if interpretation will be required and make a plan for language access	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
2. Schedule interpreters well in advance of events and meetings (i.e. 1 week or more)	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
3. Assign 2 interpreters for events longer than 1 hour	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
4. Assign interpreters with the appropriate level of training and expertise	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
5. Ensure interpreters are not in dual roles (i.e. facilitating or participating in addition to interpreting)	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
6. Provide materials for interpreters to prepare in advance (i.e. agendas, slides, handouts, etc.)	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
7. Compensate interpreters fairly for their time and expertise	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
8. Orient presenters and facilitators about how to work effectively with interpreters	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
9. Provide comprehensive translation of all documents and visual aids (slides, agenda, handouts, etc.)	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
10. Provide written translations that are equivalent in both content and quality to original versions	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
11. Provide interpretation equipment for events using simultaneous interpretation	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
12. When using interpretation equipment, ensure it is well organized, in working condition, with extra batteries available	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
13. Ensure a sensitive plan to distribute interpretation headsets, i.e. offer headsets to all attendees as they arrive	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
14. Schedule time at the beginning of events/meetings for interpreters to explain the interpreting process and guidelines	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
15. Have multilingual staff at the registration area and/or to welcome participants as they arrive	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always
16. Encourage audience integration (i.e. avoid segregating the audience based on language groups)	<input type="checkbox"/> Never <input type="checkbox"/> Usually	<input type="checkbox"/> Occasionally <input type="checkbox"/> Always

### Preparing an Interpreted Event

#### 1. Schedule Interpreters:

- ☐ Determine if event will require consecutive or simultaneous interpretation
- ☐ Determine interpreters' level of expertise in relation to the event topic
- ☐ Schedule interpreters as far in advance as possible
- ☐ Schedule 2 interpreters for events more than 1 hour in length
- ☐ Avoid dual roles and conflicts of interest in interpreter role
- ☐ Provide materials for interpreters (i.e. PowerPoint slides, agendas, handouts, etc.)

#### 2. Documents:

- ☐ Make sure that all documents (PowerPoint, agenda, handouts, etc.) are printed in all languages needed.
- ☐ Have all written materials on a shared table (do not separate based on language group).

#### 3. Prepare Equipment:

- ☐ For simultaneous interpretation, ensure adequate number of headsets needed are available
  - ☐ Test equipment in advance and have back-up batteries
  - ☐ Offer headsets to *all* attendees (do not assume who will need interpretation)
- ☐ For consecutive interpretation, ensure microphones are available and functioning

#### 4. Interpreter preparation

- ☐ Schedule time for presenters and interpreters to meet to coordinate logistics
- ☐ Schedule time (2-3 minutes) at the beginning of the event for interpreter to introduce him/herself and explain the interpreting process

#### 5. Set-up Space Inclusively:

- ☐ Have multilingual staff at the registration table
- ☐ Encourage audience integration (do not segregate the audience based on language groups).

*This document was developed by the Central Coast **Language Justice Network**. For more information, please visit: [www.just-communities.org/language-justice-network](http://www.just-communities.org/language-justice-network)*



## Best Practices for Working with Interpreters

*Interpreters orally or visually relay a message, between 2 or more people that do not have a common language without adding, deleting, or changing the content or intent of the message.*

### Interpreter

- Interpreter explains basic rules and process
- Interpretations will be made in 1<sup>st</sup> person
  - *If the interpreter speaks for him/herself it will be in 3rd person*
- Impartiality
- Confidentiality
- All communication will be interpreted
  - *Including negative comments, obscenities, objectionable declarations, any comments by anyone that are heard*

### Participant/Conversational Etiquette

- One person speaks at a time
- Speak loudly and clearly
- Speak at a moderate pace
  - *Please be careful not to speak too fast so interpreter can keep up*
- Speak directly to one another, not to the interpreter
- Observe interpreter signals, to stop, slow down...
- Jokes/idioms/inside jokes are often not interpretable; avoid when possible
- Avoid side conversations
  - *They are distracting, disrespectful, and lead to missed information*

### Considerations

- Avoid dual roles for interpreters
  - *The rapid mental processing, attention, and focus required of interpreters does not allow them to effectively conduct a secondary role.*
- Any event longer than an hour requires 2 interpreters
- Provide pertinent information and documents to interpreter in advance

*This document was developed by the Central Coast **Language Justice Network**. For more information about the Language Justice Network please visit: [www.just-communities.org/language-justice-network](http://www.just-communities.org/language-justice-network) or call 805-966-2063.*

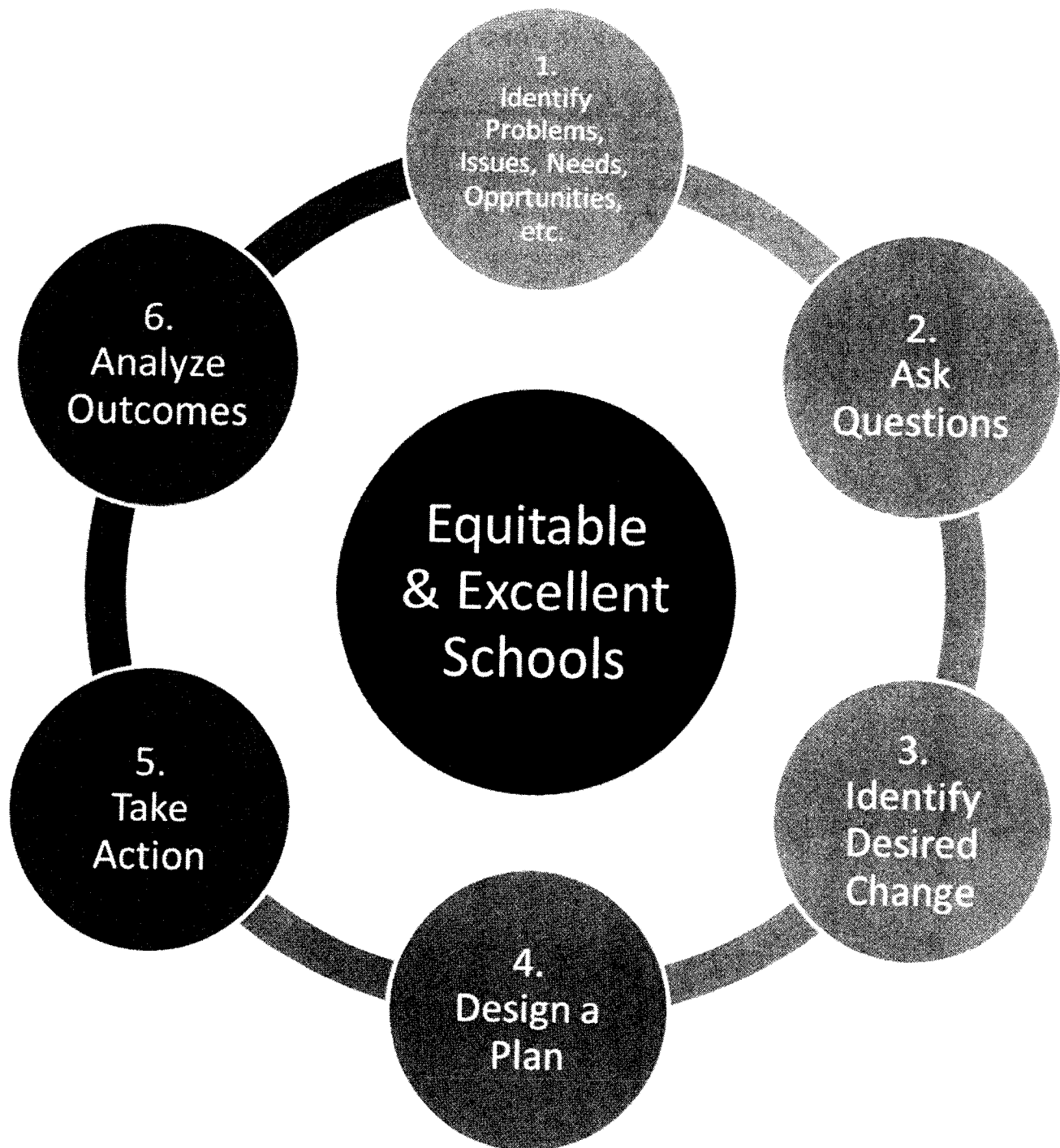


## Taking it Forward

*It is time to wake up to the fact that we live in an interconnected world, embedded in a fabric of relationships that requires us to pay attention to the dynamics of systems, not isolated individuals, builds, or events.*

- Margaret Wheatley

## Cycle of Inquiry & Action



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## IEE Action Planning Workbook

**3 R'S ASSESSMENT:** As we go through the IEE experience, please track examples of the 3 R's that you could implement in your school, district, and/or area of practice (e.g. classroom, counseling work, office, etc.).

<u><b>Relationships</b></u>	<u><b>Relevance</b></u>	<u><b>Rigor</b></u>

Ex. B-139



**3 R'S ASSESSMENT:** As we go through the IEE experience, please track examples of the 3 R's that you could implement in your school, district, and/or area of practice (e.g. classroom, counseling work, office, etc.).

<u><b>Relationships</b></u>	<u><b>Relevance</b></u>	<u><b>Rigor</b></u>

Ex. B-140







## IEE Action Planning Workbook



**Table of Oppression Assessment:** As we go through the IEE experience, please track examples of each leg of the Table of Oppression that you see in your school / district.

White Privileges, Advantages, Benefits, Opportunities, Rewards	Targeting, Disadvantages, Barriers, Obstacles, Burdens Faced by People of Color
Dominant / Privilege Group Collusion (internalized Superiority / Internalized White Supremacy)	Target / Marginalized / Subordinate Group Collusion (Internalized Oppression)

Ex. B-142

## IEE Action Planning Workbook



**Table of Oppression Assessment:** As we go through the IEE experience, please track examples of each leg of the Table of Oppression that you see in your school / district.

White Privileges, Advantages, Benefits, Opportunities, Rewards	Targeting, Disadvantages, Barriers, Obstacles, Burdens Faced by People of Color
Dominant / Privilege Group Collusion (Internalized Superiority / Internalized White Supremacy)	Target / Marginalized / Subordinate Group Collusion (Internalized Oppression)

Ex B-143



**Step 1: Identify PRIORITY problems, needs, opportunities, issues, challenges, etc.**

Problems, needs, opportunities, issues, challenges, etc. at your school and/or district to address, think about, talk about...

Why is it important to address these issues?

**Step 2: Ask Questions.**

How do you know what you know?

What do you already know (or think you know) about these issues, problems, opportunities, etc.?

How/where could you find out what you need to know?

What else do you need to know? What questions do you have?

Ex. B-145



**Step 3: Identify Desired Change.**

What is the change you want to see?	Why is this change important?
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Ex. B-146



**Step 4: Design a Plan.**

Possible strategies and approaches to create change...

Ex. B-147



### **Action Plan Outline**

*Please give a copy of this page to IEE staff at the end of IEE. It is also available electronically.*

**School/District:** \_\_\_\_\_

**Team Members:** \_\_\_\_\_

**GOAL:** *WHAT do you want to achieve? WHAT is the CHANGE you want to see?*

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**CASE STATEMENT:** *WHY is this goal important? What problem will this goal address?*

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**STRATEGIES:** *HOW will you achieve your goal? What elements/aspects of your classroom, school and/or district culture, policies, and practices would have to change in order for you to be successful?*



## *Notes*





## Additional Articles & Resources List

### Additional Articles and Resources List

- Creating Caring School Communities by Eric Schaps
- Collaboration & Inclusive Learning by Chuck Whitecotton
- Cultural Proficiency: Changing the Conversation by Randall B. Lindsey, Kikanza Nuri Robins, Delores B. Lindsey and Raymond D. Terrell
- Achieving Academic Excellence Through Rigor and Relevance by Willard R. Daggett, Ed.D.
- Successful Schools: From Research to Action Plans by Willard R. Daggett, Ed.D.
- Parent Involvement in Learning and Teaching by Joni Samples
- Rethinking Discipline by Jehanne Helena Beaton
- Structural and Cultural Shifts to Change The Status Quo by Terry Wilhelm
- How Brain Research Relates to Rigor, Relevance and Relationships by Willard R. Daggett, Ed.D. & Paul David Nussbaum, Ph.D.
- Racism and the Education Achievement Gap
- Racism and the Achievement Gap by Julian Weissglass
- Achievement Gaps Drag Down Economy, Study Finds by Alyson Klein
- Talking about Racism in Our School by Daryl Camp
- Getting Students Off the Track by Jessie Singer
- Conversations about Race Need to be Fearless: An interview with Glenn Singleton by Dennis Sparks
- Confronting Institutional Racism by Terry Keleher and Tammy Johnson
- The Significance of Race in The Racial Gap in Academic Achievement, By Pedro A. Noguera And Antwi Akom
- A Multiracial Society with Segregated Schools - Are We Losing the Dream? By Erica Frankenberg, Chungmei Lee & Professor Gary Orfield
- New Study Reveals Scale of Education Gap Between Latino And White Students by The Educational Policy Institute
- Let's Focus on Gaps in Opportunity, Not Achievement by H. Richard Milner
- Racial Achievement Gap Still Plagues Schools by Nancy Solomon
- Talking Race by Jeneé Darden
- Educational Justice Timeline
- Just Communities' Glossary of Terms

## Faculty and Staff Background



**Andrea Medina** was born and raised in Yucatán, México, surrounded by the Maya culture. The values of dialogue, hard work, social justice, morals and courage were woven in her upbringing in the community. As a first-generation college student, she pursued her bachelor's degree in Cell and Developmental Biology at UC Santa Bárbara and a minor in Anthropology. As genetics researcher, officer and active member of various student associations and community organizations, Andrea became an avid educator, focused on creating better opportunities and providing support for more students of color to pursue a career in the STEM fields. She has created and implemented culturally relevant scientific curricula in California, taught and directed multi and intercultural education programs in schools and community centers throughout México for over twelve years and has worked with students, parents, teachers, school districts and the community at large in both homes, in both countries. Andrea pursued her Master's Degree at the Universidad Nacional Autónoma de México (UNAM) in Mesoamerican Studies. She is soon to complete her Ph.D. on the scientific processes behind traditional medicine and healing.



**Jarrod Schwartz** is the Executive Director of Just Communities. Jarrod served five years as the Program Director for the National Conference for Community and Justice (NCCJ) St. Louis, MO Region where he was responsible for the design, implementation and evaluation of NCCJ St. Louis' overall program strategy designed to foster equity and inclusion throughout the St. Louis community. Jarrod left St. Louis to launch a new NCCJ office in Santa Barbara, California, to serve the communities of California's central coast, which he directed until through its transition into Just Communities. Jarrod is an educator and consultant with over 20 years' experience working with schools, businesses and communities to develop, implement, and evaluate organization and personal development programs. He holds a master's Degree in Organization Development from American University and the NTL Institute for Applied Behavioral Science. He is an Associate of the A.K. Rice Institute for the Study of Social Systems, and Adjunct Faculty Member for Antioch University. His personal and professional mission is to foster social justice and build community through transformative educational experiences for individuals, groups, organizations, and communities. Jarrod is the proud father of twin girls – Sydney Michelle and Alix Peyton.



**Tony Neal** is President/CEO of Educational Equity Consultants and Executive Director of the Center for Educational Equity. He served as Director of Southern Illinois University East St. Louis Charter School for eleven years. Additionally, Tony is adjunct professor for Webster University where he teaches in the Media Communications department. He is also a senior partner with Educational Equity Consultants. Tony has served as faculty and trainer for numerous Dismantling Racism Institutes of the National Conference for Community and Justice and has trained for the Anti-Defamation League/ A World of Difference and for the Coro Midwestern Leadership Center. In 1991, Tony received a United States Court Appointment to the Educational Monitoring Advisory Committee, St. Louis Desegregation Program. Tony has presented at the International Principals' conference in London, England and Toronto, Canada. Tony holds a B.A. degree from Morehouse College and a M.A. degree from Washington University. He is a 2000 graduate of

the Focus St. Louis Leadership program, a 2003 graduate of the Harvard University Urban Principals' Institute, a 2006 graduate of the Vanderbilt University/ Peabody College Summer Fellows program, and a 2007 graduate of the National School Leaders Network Facilitator's training at Wellesley College. He served as regional facilitator for the St. Louis Metropolitan School Leaders Network for two years. He currently serves on numerous local and national boards.

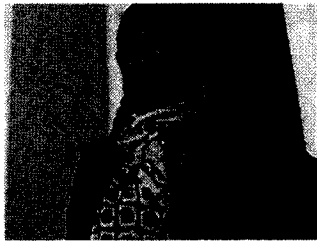


**Linda Croyle** is a public speaker, trainer, coach and manager with over 30 years of professional experience in values-based organizational management and development. She specializes in the topics of education and lifelong learning, social justice/inclusion/implicit bias, change management, and employee recruitment/hiring/training/evaluation and workplace wellness. Linda has teaching in her blood. The daughter of a high school teacher, guidance counselor and vice principal, she herself has been employed in the field of education for the last 30 years. She began her career as a high school teacher in New England, and after receiving her masters from Harvard's Graduate School of Education, she started working in higher education. She has worked at the University of New Hampshire, UCLA, UC Santa Barbara, and is currently working as an adjunct faculty member at Santa Barbara City College. She is also the founder of Everything Healed, a holistic health care organization where she leads workshops and one-on-one session on the mind-body connection and workplace wellness. She is known for bringing out the best in people by using dynamic interpersonal and communication skills that foster a learning environment that aligns people with their mission, encourages collaboration and optimizes team performance and fun. She helps people and organizations lead happier, healthier and more fulfilling lives by assisting them to be more aware of the processes - sociological, psychological and physiological - that contribute to the societal and individual patterns that have developed over time as well as to interrupt those that no longer serve.



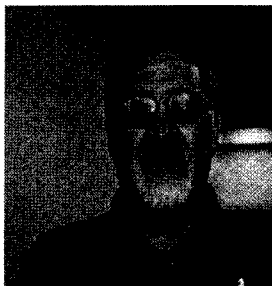
**Phil Hunsberger** was formerly the Executive Director of the Metro East Consortium for Child Advocacy (MECCA), a partnership of six Illinois School Districts that included East St. Louis, Cahokia, Madison, Dupo, Venice and Brooklyn. MECCA provided professional development for these districts in the areas of literacy, school leadership, mentoring, and social justice advocacy for teaching and leading. Dr. Hunsberger also served as the Coordinator an Illinois State Board of Education RESPRO Region V grant. This initiative provided professional development for schools not reaching adequately yearly progress (AYP) in a sixteen county area of southern Illinois. From 1971 until the 1998 assignment, Phil served as a teacher, principal and central office administrator in the Sterling Unit #5 School District. He received his Bachelor of Science in Education and his Master in Science in Educational Administration from Northern Illinois University. His doctorate in Educational Leadership is from National-Louis University, Wheaton Campus. In 1994, the National Association of Elementary School Principals selected Phil as the National Distinguished Principal from Illinois. He has served as the Director of the International Network of Principals' Centers and has presented for school districts and leadership centers throughout the country. Most recently, he authored: ***Becoming a Social Justice Leader; Using Head, Heart, and Hands to Dismantle Oppression***, Routledge Press, 2016





**Amber Walz** currently works as a school psychologist in the Santa Maria Bonita School district. Prior to her work in SMBSD, she worked for Santa Barbara Unified School District and the Santa Barbara County Education Office as an instructional assistant and later as a school psychologist intern and practicum student. Amber attended IEE in June, 2013 with a small team from SMBSD and then joined the efforts of previous graduates of IEE to support a growing effort in SMBSD to bridge the gap between students of differing

backgrounds. Amber has worked with Just Communities and SMBSD community and staff members to support the creation of a Dual Language program, to work towards higher rates of reclassification of English Language Learners, and to bring appropriate interpretation/translation practices to the district. Amber immigrated to America from the United Arab Emirates when she was almost 4 years old with her mother, father, and older sister. Amber currently lives in Northern Santa Barbara County with her partner and 2 year old son and has been a resident of the Central Coast for a total of 19 years.



**Jack Rivas** has been an academic advisor at the University of California Santa Barbara, since 1979. He also assists in the teaching of two courses he assisted in co-creating: Education 10 "Introduction to the University" and Education 118 "Transfer Student." Prior to working at UCSB he taught and/or coached at Santa Barbara High School, La Cumbre Junior High and Santa Barbara Junior High. Jack also works with local youth in the Academy of the Healing Arts Program, around issues of social justice, equity and inclusion, and ally training. He is or has been a member of the Board of Directors for several non-profits:

Just Communities, Academy of the Healing Arts (AHA), PALABRA, prevention program for at risk youth and individuals reentering the community from incarceration and Adelante, a dual language immersion charter school. Jack was born in Santa Barbara, California, left as an infant, moving several times, before returning at the age of 8. He attended local schools: Lincoln Elementary, Santa Barbara Junior High, La Cumbre Junior High and Santa Barbara High School. Jack has a Bachelor's Degree and Teaching Credential from UCSB, and was also part of the initial class of Pacifica Graduate Institute. Jack and his partner Debbie are the parents of two wonderful young professionals, Paul and Laura.



**Lena Moran** is a native of Mexico City, Mexico and was raised in Santa Barbara, California where she moved to at the age of six. She attended local schools Franklin Elementary, Santa Barbara Junior High and Santa Barbara High and Santa Barbara City College. Lena holds a Bachelor's Degree in Liberal Studies from Antioch University Santa Barbara, where she did research on the topic of children who are used as interpreters. Lena completed her Master's Degree in Education with an emphasis on Social Justice and Leadership, also at Antioch, with her thesis focusing on the creation of an evaluation system of interpretation and

translation services in school districts. Lena is also a graduate of the Antioch University Women & Leadership certificate program, where her experiential leadership project focused on increasing language access across the Central Coast.

Lena has a passion for language justice and has utilized her skills in various capacities, from starting a Young Interpreters Club, to providing interpretation at assemblies, conferences and meetings and translating a variety of documents. After being part of the Language Justice

Network for three years, Lena joined the Just Communities team in Spring of 2015 and she currently serves as the Language Justice Initiative Program Manager. Lena is also licensed trainer for The Community Interpreter International, a program of Cross Cultural Communications. Lena lives in Ventura County and loves spending time with her partner Eddie and her son Antonio.



**Lisa Valencia Sherratt** was born and raised in Anaheim, California until she moved to Santa Barbara to study at UCSB, where her most valuable education took place outside of the classroom. As a documentary photographer, she found her place working behind the scenes with coalitions and student organizations, supporting social justice campaigns and student movements to make higher education more accessible, affordable, equitable and relevant especially for underrepresented students and their generations to come. Lisa received her Bachelor's degree in Chicano Studies from UCSB and is happy that her collection of photographs from El Congreso's 1994 Hunger Strike are available for use in UCSB's California Ethnic and Multicultural Archives (CEMA). Lisa's favorite experiences in continuing her passion for social justice and equality include working as a special needs educator and advocate for people of all ages, creating and teaching a culturally relevant youth photography program, and supporting civic engagement of the Santa Barbara, Cuyama Valley and farmworker communities. She continues to connect communities to resources as grant writer for the Cuyama Valley Family Resource Center and has recently returned to teaching photography to incredible youth who are ready to make positive contributions to their people, culture and region. Lisa is currently living between the Tri-County region and in Yucatán, Mexico, where she is researching strategies with family and friends to help empower communities to protect, conserve and support their environment, health and rich Mayan cultural traditions.

## Just Communities Central Coast (JCCC) Programs & Services

### SCHOOL-BASED PROGRAMS

Today's classrooms represent a microcosm of an increasingly diverse and multicultural society. A wide disparity in backgrounds between the faculty, the staff, and the students they educate has serious implications for the institution of education. An inclusive school culture works to affirm, not just tolerate, differences. Issues of race, gender, sexual orientation, age, ability, class, religion, etc., must be addressed in any plan that seeks to build a truly inclusive school community. JCCC's school-based programs strengthen and empower educators, students, and parents to transform their schools into just and inclusive learning communities in which all people feel safe and where all students can learn.

#### ***Institute for Equity in Education (IEE)***

IEE is a 5-day residential, intensive training that provides educational leaders with an opportunity to explore personal leadership issues related to race and difference, and to identify constructive strategies for addressing institutional racism, educational inequality, and achievement gaps in schools throughout the Central Coast. IEE helps participants develop the skills, tools, and resources necessary to create effective learning environments for all students.

#### ***Parents for Inclusion, Diversity & Access / Padres por la Inclusión, Diversidad y Acceso***

The PIDA program is a bilingual process that brings together a diverse group of parents/guardians to effect positive change at their school. Over the course of nine weekly dialogue sessions, participants build trust; develop relationships; explore the issues of academic achievement, parent engagement, and student outcomes; and develop concrete strategies for promoting educational equity and student success.

#### ***NepanTiahui***

NepanTiahui takes a multi-disciplinary approach to education that crosses traditional boundaries between subject areas, traditions and practices while also crossing boundaries between educators, students and families. While the initiative seeks to improve outcomes especially for cultural groups whose needs are currently not being met by these systems, we anticipate outcomes improving for all groups. The program provides educators with the skills, knowledge and practical tools they need to develop and implement culturally relevant curriculum in their classrooms and culturally proficient practices.

#### ***Safe Schools Program***

The Safe Schools Program is a two-day training (plus follow-up support) open to K-12 teachers, counselors, administrators, and to high school students. The program combines experiential activities and dialogue to help participants explore heterosexism and homophobia and the many forms they take in schools, from individual actions to institutional discrimination. Day two allows participants to address homophobia and heterosexism in their schools by developing concrete action plans for creating safe and inclusive school environments for lesbian, gay, bisexual, and transgender youth, staff, and parents.

#### ***Talking in Class***

Designed for middle schools and high schools, *Talking in Class* is a 3-day in-school program that empowers a diverse group of students with the awareness, knowledge, and skills they need to promote respect and improve human relations in their school community. Students leave the program having developed "Building Inclusive School Community Action Plans" that include attainable and measurable goals and timelines for improving human relations on campus.

### LANGUAGE JUSTICE INITIATIVE PROGRAMS

#### ***Interpreting for Social Justice***

This 20-hour workshop introduces participants to interpretation skills with a foundation in principles of equity and inclusion. The workshop includes: skill building in consecutive & simultaneous interpretation, ethical issues and the interpreter's role, language, power, and social justice, creating an inclusive multilingual space.



### ***The Community Interpreter International***

A program of Cross Cultural Communications, this 40-hour entry level certificate course is for bilingual/multilingual individuals. This interactive, skill-based program will teach the foundations of the community interpreter profession and build skill in simultaneous and consecutive interpretation with a focus in educational and social services settings.

### ***One Room, Many Voices: Planning for Cross Language Communication***

This workshop explores best practices for working with interpreters and translators to plan inclusive and effective multilingual events and is ideal for Leaders and staff members of schools, non-profit organizations, government agencies, community leaders and organizers, etc.

## **YOUTH PROGRAMS**

As children, youth and young adults begin to develop their own social identities and receive messages of exclusion. JCCC works to provide opportunities for them to confront issues that divide their homes, schools, and communities. JCCC empowers youth to be not only the leaders of tomorrow, but also the leaders of today, fostering equity, inclusion, and social justice in their lives, their school, and their communities.

### ***CommUnity Leadership Institute (CLI)***

The CommUnity Leadership Institute prepares high school students to become more effective leaders and change agents dedicated to dismantling oppression and promoting inclusion, equity, and social justice. This eight-day residential summer program combines in-depth exploration of key issues related to prejudice, discrimination and social justice with comprehensive skill building in areas such as communication, conflict mediation, group process, community organizing, coalition building, and more.

### ***CommUnity Leadership Institute Change Agent Network for Dismantling Oppression (CLI CAN DO)***

CLI CAN DO is a year-round follow-up program that provides support and a sense of community for CommUnity Leadership Institute graduates. CLI CAN DO engages CLI graduates in on-going work to foster social justice in their schools and community by coaching and supporting them as they implement the personal and school action plans they developed at CLI while also providing new opportunities for learning and personal development through training and dialogue.

### ***Youth Organizing Institute***

The Youth Organizing Institute is a multi-day program designed to help nonprofit and public youth-serving agencies become more effective in developing youth leaders capable of advocating for the changes they want to see in the world. The Institute helps organizations expand beyond delivering services to youth and by helping them adopt a youth-organizing approach that recognizes youth as powerful agents of change and engages them at every level of the organization from volunteers, to staff, to board members.

## **WORKPLACE PROGRAMS**

JCCC is committed to assisting our community's workplaces in becoming diverse in their management and employee ranks and inclusive in their policies and practices. We focus on inclusion and diversity, because successful workplaces must not only be comprised of people of diverse backgrounds and perspectives, but must also capitalize on their talents and perspectives. Because every workplace has its own unique culture, talents, and set of challenges, JCCC custom designs training and consultation services to address a full range of diversity and inclusion issues both within the organization and with those it serves, including:

- ❖ Strategic Planning for Workplace Diversity and Inclusion





- ❖ *Developing the Business Case for Diversity: Ensuring the Integration of Diversity into Business Strategies*
- ❖ *Beyond Names and Numbers: Building a Diverse and Inclusive Board of Directors*

## COMMUNITY PROGRAMS

As communities become increasingly diverse, addressing issues of inclusion and equity becomes more and more urgent. Bold and informed leadership is required in every institution across the country. JCCC works with all sectors of the community to empower and support current and future leaders who model principles of inclusion and are able to develop their respective institutions into models of productive, respectful and just environments.

### ***Government Alliance on Race & Equity (GARE)***

Through a partnership between JCCC and The Center for Social Inclusion/Race Forward, GARE helps government employees develop a racial equity lens through which they can impact change to make their jurisdictions more just, inclusive and equitable to truly benefit all of their constituents. GARE brings local government agencies into a national network of government agencies focusing on racial equity as a critically important strategy to getting to different outcomes in communities. The goal goes beyond closing the gaps; to lifting up overall outcomes, focusing efforts on those who often fare the worst. Based on the reality that deeply racialized systems are costly and depress outcomes and life chances for us collectively, GARE advances equity, helping government not only on individual programs, but also on policy and institutional strategies that are driving the production of inequities.

### ***Neighbors in Dialogue***

As communities become more diverse, they face both incredible opportunities and unique challenges. Whether focused in a single neighborhood or an entire community, the *Neighbors in Dialogue* process enables people of diverse backgrounds to come together in order to build relationships, identify assets, common problems and challenges, forge coalitions, and develop and implement shared solutions to those problems.

### ***Interfaith Dialogue***

The U.S.A. is one of the most religiously diverse countries in the world. JCCC facilitates dialogue aimed at fostering interfaith understanding, combating religious bigotry and cultivating interfaith alliances to address community problems and foster equity and social justice.

### ***Toward Justice***

The *Toward Justice* program is a series of one-day workshops that help community members build their understanding of key issues such as racism, sexism, heterosexism, and classism. Through experiential exercises, dialogue, theory, and action planning, participants build awareness, develop connections and leave ready to take action in their communities.

## PUBLIC POLICY

Advocacy, Alliances, and Action: From local municipalities to the State Capital and across the nation, JCCC advocates policies that reflect understanding, respect, and justice. JCCC works independently and through local, state, and national coalitions on public policy issues such as educational equity, immigration, equal rights for same sex partners, hate crimes, and more.



## Journal & Notes



## Journal & Notes



## Journal & Notes



## **Just Communities Central Coast Programs & Services<sup>15</sup>**

### **SCHOOL-BASED PROGRAMS**

- ❖ **Institute for Equity in Education**
- ❖ **Parents for Inclusion, Diversity & Access**  
**Padres por la Inclusión, Diversidad y Acceso**
- ❖ **NepanTiahui**
- ❖ **Safe Schools Program**
- ❖ **Talking in Class**



### **LANGUAGE JUSTICE INITIATIVE PROGRAMS**

- ❖ **Interpreting for Social Justice**
- ❖ **The Community Interpreter International**
- ❖ **One Room, Many Voices: Planning for Cross Language Communication**

### **YOUTH PROGRAMS**

- ❖ **CommUnity Leadership Institute**
- ❖ **CommUnity Leadership Institute Change Agent Network for Dismantling Oppression**
- ❖ **Youth Organizing Institute**



### **WORKPLACE PROGRAMS**

### **COMMUNITY PROGRAMS**

- ❖ **Government Alliance on Race & Equity**
- ❖ **Neighbors in Dialogue**
- ❖ **Interfaith Dialogue**
- ❖ **Toward Justice**

### **PUBLIC POLICY**



<sup>15</sup> For more information about Just Communities programs, please see descriptions on pages 98-100 of this manual or on our website at [www.just-communities.org](http://www.just-communities.org).