Embracing Equity

"Free the child's potential, and you
will transform him into the world"
-Maria Montessori

"If you have come to help me, you are wasting your time,
but if you have come because your liberation is bound up with mine,
then let us work together"-Lilla Watson

Welcome to Embracing Equity: How to Use This E-Book

What is Embracing Equity?

Embracing Equity is an iterative support program that equips Montessori teachers with knowledge, skills and internal capacity to be anti-racist educators. We operate under the premise that we live in a racist society, but that teachers can and should be powerful levers to dismantling **racism***.

No matter how well-intentioned or how well educated most Montessori educators are, dismantling racism is not something educators inherently know how to do. That's why Embracing Equity seeks to deliberately develop a genuinely anti-racist teaching identity amongst our teachers.

Who is this for?

When most people hear words like racism and **White supremacy**[1] they think about extremes: hooded figures, burning crosses, de jure segregation, and the Holocaust.

We are mostly oblivious to the more subtle and invisibilized ways racism and White supremacy permeate our daily lives and come to take form in our **biases** and blind spots. White supremacy is so normalized in our society that it has come to be accepted as normal behavior, and challenges to these norms often elicit fear[1]. Since White people in North America live in a social environment that insulates them from race-based stress, sometimes confronting these issues also triggers defensiveness[2]. Practices that uphold White supremacy are often unconsciously used as standards without being chosen by a group of people which ends up being damaging to both people of color and White people[1].

As Assata Shakur said, "we all have a "duty to fight for freedom. It is our duty to win. We must love and support each other. We have nothing to lose but our chains."

***Bolded** words are defined in the Glossary.

What do we mean by "social justice education"?

The truth is, choosing to not be actively racist does not make you anti-racist.

But what does it mean to be anti-racist? Being an anti-racist educator is difficult work. Yet, wherever you are in your **racial identity development**, we want to work with you on your personal and professional growth with the aim of creating a more racially just world, starting with yourself.

There are numerous theories of social justice: equity or equality; redistributive or recognition-based[3]. Given these many possible interpretations, social justice has come to be a contested term that is used differently by different stakeholders in different contexts[4]. Therefore, it is important to explain how we at Embracing Equity understand what it means to teach for social justice as an anti-racist educator.

This work relies on the understanding that **oppression**, in the United States, is a system, "supported by discourse, ideology, and everyday practice, that **privileges** certain groups and disenfranchises other groups based on race, class, gender, language, religion, ability, and sexual preference"[5]. It is with this understanding of institutional oppression that we approach our roles as Montessori educators for social justice.

We see teaching for social justice as a means by which educators work to expose and dismantle **individual, cultural, and institutional oppression** through critical consciousness raising and critical race pedagogy wherein students are taught to challenge information and work for social change in the classroom[6]. The goal is full participation of all groups in a more democratic society[7].

What is the rationale for our structure?

We know you are busy, and we value your time. That's why Embracing Equity is designed to be highly impactful but also time efficient. This synchronous professional development program will consist of five 90 minute Google Hangout sessions in deliberately diverse cohorts.

The brunt of our curriculum consists of three modules. Based on your registration information, the modules will be conducted in small groups of no more than 6 educators who are of diverse backgrounds. These modules will be conducted via Google Hangout where your assigned group will discuss the case studies and personally reflect on the readings. You will also have a chance to get to know your cohort before your official learning modules begin by engaging in a fun introduction module.

Before each module…
It is expected that you complete the pre-work: 1) read the foundational article pertaining to the that module; 2) watch the video in order to more fully understand the core concepts; 3) read the case study and be prepared to discuss the case with your cohort.

During each 90 minute module session…
We will recommit to our norms, walk through the guiding questions and exercises, and review the case study. **Racial and ethnic identity development** is the focus of our first module. **We believe it is of utmost importance that before engaging in teaching anti-racist competencies, educators must be confident in their own identity.** The next module focuses on deepening an understanding of Critical Consciousness (CC). And finally, the third learning module focuses on Critical Action. Since it is not enough to know your own identify and critically analyze problematic systems to be anti-racist, the third module will develop your ability to take critical action and inspire your students and colleagues to do the same.

After the module…
Equally important to learning and discussing the basic concepts of CC is ingraining those concepts in your practice. That's why after each module, it is expected that you complete the personal project that accompanies that theme. These projects are deliberately designed to be helpful in your own racial identity development and day-to-day anti-racist teaching.

What is our scope and sequence?

All modules will take place on Google Hangout. This platform gives teachers across the country access to Embracing Equity and to each other.

Introduction to Cohort: Welcome to Embracing Equity

What is Embracing Equity?
How to use Embracing Equity
Introduction to the Case Study Method
Establishing Group Norms
Creating a safe group space
How to engage in Group Discussions
Project Description
Pre-Program Survey

Module 1: Racial and Ethnic Identity Development for Self-Introduction to Racial and Ethnic Identity

Pre-work readings and videos
Overarching discussion questions
Case Study Discussion
Project Description

Module 2: Critical Consciousness and Cultural Humility – Awareness and Affirmation of Racial and Ethnic Identity

Pre-work readings and videos
Overarching discussion questions
Case Study Discussion
Project Description

Module 3: Transforming Society – Taking Critical Action and Activism as a Montessori Educator

Pre-work readings and videos
Overarching discussion questions
Case Study Discussion
Project Description

What's Next?

Ongoing process
Call for continued action
Post-Program Survey and Feedback

Icon Explanation for Activities

Inner Work

Group Norms

Case Study

Closing Thoughts

Post-Module Projects

Introduction Session

Preparation Work (45 minutes)

Before beginning the first Google Hangout, complete the following prep work so you can be fully present and participate in the module.

First, read "What is Embracing Equity: How to Use this E-book" section.

Second, read the following "Case Study Introduction and Commitment to Group Norms" section.

"Everything that is done in this world is done by hope."
- Dr. Martin Luther King Jr.

Case Study Introduction and Commitment to Group Norms

Before we begin with our modules, it is important to give you some background about what they will contain and why.

Why Case Studies?

All of the modules in Embracing Equity will engage you in a Case Study. Simply stated, the Case Study Method calls for discussion of real-life situations that educators have faced. Case writers, as good reporters, have written up these situations to present the information available to the educators involved. As you review the cases, you will put yourself in the shoes of the educators to decide what you would do. Come to your group prepared to present and support your conclusions.

Ultimately, case studies are used to sharpen analytical skills. In module discussions, participants bring their expertise, experience, observations, and analyses to the group. **What each cohort member brings to identifying the central problems in a case, analyzing them, and proposing solutions is as important as the content of the case itself.** The lessons of experience are tested as different participants present and defend their analyses, each based on different experiences and attitudes gained by working in different roles. Members of your cohort will differ significantly on what's important and how to deal with common problems, interdependencies, organizational needs, and the impact of decisions. **Perhaps the most important benefit of using cases is that they help educators learn how to determine what the real problem is and to ask the right questions.** In short, the case method is really a focused form of a Montessori tenant: ***learning by doing***.

Discussion Norms:

Since this method of learning requires honest discussion with others, it is important to note that even though the Case Study Method can deepen your understanding, talking genuinely about race can be difficult, and even fear inducing. That is why it is important to establish group discussion norms before we dive into cases as a cohort.

On the next two pages are a list of group norms from the Center for Courage & Renewal© founded by Parker J. Palmer[1]. We believe these norms will help your group have effective and powerful conversations during each module. We have also included another list of group norms from Courageous Conversations© founded by Glenn E. Singleton[2] that can be found in Recommended Readings and Resources.

Take the time now to read through the norms on the next two pages. As you do so, think about what norms might be easy or hard for you and why.

Circle of Trust® Touchstones

developed by Parker J. Palmer and the Center for Courage & Renewal
www.couragerenewal.org

Give and receive welcome.

People learn best in hospitable spaces.
In this circle we support each other's learning
by giving and receiving hospitality.

Be present as fully as possible.

Be here with your doubts, fears and failings
as well as your convictions, joys and successes,
your listening as well as your speaking.

What is offered in the circle is by invitation, not demand.

This is not a "share or die" event!
Do whatever your soul calls for, and know
that you do it with our support. Your soul
knows your needs better than we do.

Speak your truth in ways that respect other people's truth.

Our views of reality may differ, but speaking
one's truth in a Circle of Trust does not mean
interpreting, correcting or debating what
others say. Speak from your center to the
center of the circle, using "I" statements,
trusting people to do their own
sifting and winnowing.

No fixing, saving, advising or correcting.

This is one of the hardest guidelines for
those of us who like to "help." But it is
vital to welcoming the soul, to making
space for the inner teacher.

Learn to respond to others with honest, open questions...

instead of counsel or corrections. With such questions,
we help "hear each other into deeper speech."

CENTER FOR
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& Renewal

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When the going gets rough, turn to wonder.

If you feel judgmental, or defensive, ask yourself, "I wonder what brought her to this belief?" "I wonder what he's feeling right now?" "I wonder what my reaction teaches me about myself?" Set aside judgment to listen to others—and to yourself—more deeply.

Attend to your own inner teacher.

We learn from others, of course. But as we explore poems, stories, questions and silence in a Circle of Trust, we have a special opportunity to learn from within. So pay close attention to your own reactions and responses, to your most important teacher.

Trust and learn from the silence.

Silence is a gift in our noisy world, and a way of knowing in itself. Treat silence as a member of the group. After someone has spoken, take time to reflect without immediately filling the space with words.

Observe deep confidentiality.

A Circle of Trust depends on knowing that whatever we say will remain with the people to whom we choose to say it — whether in small groups or in the large circle — and will never be passed on to others without our explicit permission.

Know that it's possible...

to leave the circle with whatever it was that you needed when you arrived, and that the seeds planted here can keep growing in the days ahead.

Facilitators of Courage & Renewal programs use these Touchstones to define clear boundaries in a Circle of Trust, the kinds of boundaries that create safe space for the soul. While these Touchstones define how we relate in a retreat, they can be adapted to support workplaces, schools, communities, and other groups—any place where we want to honor the integrity of the individual and build relational trust.

Four Agreements of Courageous Conversation

STAY ENGAGED

SPEAK YOUR TRUTH

EXPERIENCE DISCOMFORT

EXPECT AND ACCEPT NON-CLOSURE

COHORT

Hangout

Introductions (30 minutes)

Completing transformational work is hard. It requires you to be vulnerable as you explore your racial identity and realize how you may have been complicit to systemic racism. Exploring your identity is a chance to better learn about yourself and understand the deep rooted thoughts that have contributed to furthering systems of oppression. Embracing Equity is asking you to do this work with others. This is because the work of creating an equitable education system requires a collective effort. No one individual can do this alone.

It is important to get to know the people in your Embracing Equity cohort. With your cohort, you will open up discussions about race, identity, and how this impacts our students.

In your cohort, please answer the following questions, one at a time, in rounds:

1. What is your name and where are you from?

2. When, if ever, were you first aware of your racial identity?

3. Growing up, did your family ever have discussions about race? If so, what were those discussions like? Were they positive or negative? Did your family assume a "color-blind" perspective?

4. When reflecting on your childhood, did you have teachers who looked like you? Did you see a large variety of celebrities/athletes that looked like you? How did this impact the future that you envisioned for yourself?

"It is not enough for the teacher to love the child. She must first love and understand the universe. She must prepare herself, and truly work at it."
-Dr. Maria Montessori

Establishing Group Norms (30 minutes)

Some of you may feel afraid to do this work.

Some of you may think that this is "too much" and may not be for you.

Some of you will feel uncomfortable, and want to retreat into silence or simply end Embracing Equity early. These are all natural feelings that you will experience in your racial identity development. In order to help you through these feelings, there will be structured reflections during the prep period for each module.

Additionally, you will work with your cohort members to support each other through Embracing Equity. In order to do so, it is important to establish group norms before we dive into the modules.

In your prep work, you were given a list of group norms from the Center for Courage & Renewal© founded by Parker J. Palmer and norms from Courageous Conversations© founded by Glenn E. Singleton. We believe these norms are a helpful place to start.

Take some time to co-create your group norms.

As you do so, think about the following questions:

1. What is one norm that you noticed will be easy for you to commit to? Why?

2. What is one norm that you noticed might be hard for you to commit to? Why?

3. How could you support one another in committing to these norms during difficult conversations?

Please engage in honest discussions on how to hold each other accountable to meeting the group norms and be sure to address what happens when a norm is breached—if nothing happens, then that becomes a norm.

"Just when the caterpillar thought the world was over, she became a **butterfly**."

-Barbara Haines Howett

Diverse Cohorts

We have intentionally created cohorts with a diverse group of individuals. In order to do this work authentically, it requires hearing the varied perspectives of individuals from different backgrounds. We wanted to increase exposure and provide opportunities to talk about race with individuals of different racial backgrounds. Because race is a conversation topic that many people avoid, we are aware that this will cause discomfort; yet it is during these times of discomfort are we able to learn and grow.

Race and Ethnicity

Race is a social construction that has real consequences and effects. Race is colloquially used to refer to a person's skin color or area of origin (e.g., black, or Arab)[3]. Technically, however, race is based on national origin, socio-cultural groups and self-identification. The U.S. government, including the Census Bureau and Centers for Disease Control, does not attempt to identify race according to biology, anthropology or genetics. Religious belief is not considered a race, but can be a factor in identifying one's socio-cultural group. (For a full explanation of how each racial category is defined, refer to the U.S. Census About Race page)[4].

In a historical context, race has played a large part in how our society has evolved, and it shapes the way we see other and how we experience our lives. (For more on race from a historical perspective, read A Different Mirror: A History of Multicultural America, by Ronald Takaki[5]).

"Diversity Profile" (30 minutes)
Source: College Committee for Diversity, Equity and Affirmative Action[6]

The objective of this activity is to help participants take stock of the racial **diversity** in their lives. It should help participants get a clear image of how diverse or homogenous their surroundings are.

Instructions: Fill in the appropriate boxes and then share your responses with the group.

In My Environment	Race
I am	
My co-workers are	
My supervisor is	
My elementary school was predominately	
My teachers were mostly	
Most of my close friends were	
My dentist is	
My doctor is	
Other people who live in my home are	
People who regularly visit my home are	
My neighbors are	

Recommended Readings & Additional Resources

Recommended Readings for
Racial and Ethnic Identity Development

➤ Ayers, R. & Ayers, W. (2016). In *Breathe: Notes on White Supremacy and the Fierce Urgency of Now. The assault on communities of color – exploring the realities of race-based violence.*

➤ Cross, W & Smith, P. (2001). Patterns of African American identity development: A lifespan perspective. In C. L. Wijeyesinghe & B. W. Jackson III (Eds*.), New perspectives on racial Identity development: A theoretical and practical anthology.*

➤ Diaz, Junot (2016). *Aftermath: Sixteen Writers on Trump's America.*

➤ Gandara, P. (2008). Strengthening student identity in school programs. In M. Pollock (Ed.), *Everyday antiracism: Getting real about race in school.*

➤ Speight, S. L. (2007). Internalized racism: One more piece of the puzzle. *Counseling Psychologist*

➤ Tatum, B.D. (1997). Defining Racism & The complex of identity: Who am I? & Identity Development in Adolescence in *Why are all the Black Kids sitting together in the cafeteria?*

Recommended Readings for Critical Consciousness

➤ Baldwin, J. (1963). "A Talk to Teachers." Delivered October 16, 1963.

➤ Freire, P. (2006). Preface. In *Pedagogy of the Oppressed*. Continuum.

➤ Halagao, P. (2010). Liberating Filipino Americans through decolonizing curriculum. *Race, Ethnicity & Education*.

➤ Listen to Arizona Ban on Ethnic Studies Divides Educators. James Banks & Linda Chavez.
http://www.npr.org/templates/story/story.php?storyId=127092809

➤ Sleeter, C. (2011). The Academic and Social Value of Ethnic Studies. A Research Review. National Education Association, Research Department.
https://www.nea.org/assets/docs/NBI-2010-3-value-of-ethnic-studies.pdf

➤ Watts, R. J., Diemer, M. A., & Voight, A. M. (2011). Critical consciousness: Current status and future directions. In C.A. Flanagan & B. D. Christens (Eds.), Youth civic Development: Work at the cutting edge. *New Directions for Child and Adolescent Development*.

➢ Bell, D.I. (2013). Storytelling for Social Justice: Creating Arts Based Counter Stories to Resist Racism. *In Culturally Relevant Arts Education for Social Justice: A way out of no way*. Routledge.

➢ Dewhurst, M. (2011). Where is the Action? Three lenses to Analyze Social Justice Art Education, *Equity & Excellence in Education*, http://bit.ly/1Qa3RWx

➢ Holloway, D & Krensky, B. (2001). The Arts, Urban Education and Social Change. *Education and Urban Society*. http://bit.ly/2O8PBQJ

➢ Martinez, D; Henderson, A. (2014). Liberation Psychology & Methods and Practices of Liberation Psychology. In *Social Justice in Clinical Practice. A Liberation Health Framework for Social Work*. New York: Routledge.

➢ Mintz, A. (2013). Helping by Hurting: The paradox of suffering in social justice education. *Theory of Research in Education*.

➢ Myers, T (2014). Teaching Toward Utopia: Promise, Provocation, and Pain in *Pedagogies of Radical Imagination.* Dissertation, University of Washington.

➢ Watts, R; Griffith, D. & Abdul-Adil, J. (1999). Sociopolitical Development as an Antidote for Oppression – Theory and Action.*American Journal of Community Psychology*. Watts & Abdul-Adil (1999).

Recommended Readings for Critical Action

❖ **Struggle and Solidarity**

➢ Andrade-Duncan, J (2008). Teaching Critical Analysis of Racial Oppression. In *Everyday Anti- Racism: Getting Real about Race in School.*New York: New Press: Distributed by W.W. Norton & Co.

➢ Levinson, M (2012). You have the right to struggle: Models of Historical Counternarrative & Constructing and Engaging Multiple Narratives In *No Citizen Left Behind*. Cambridge: Harvard University Press.

➢ Shelby, T. (2002). Foundations of Black Solidarity: Collective Identity or Common Oppression. *Ethics*, 112. "Common Oppression as a Basis for Black Solidarity".

❖ **Activism**

➢ Lorde, A. (1980). The Transformation of Silence into Language and Action. bit.ly/1PP1cRU

➢ Sherrod, L (2006). Promoting Citizenship and Activism in Today's Youth. In Ginwright, S,Noguera, P & Cammarota, J, (Eds.), *Beyond Resistance! Youth Activism and Community Change: New Democratic Possibilities for Practice and Policy for America's Youth*. New York: Routledge.

- ❖ **Activism continued**
  - ➢ Solorzano, D & Delgado-Bernal, D. (2001). Examining transformational resistance through a critical race and LatCrit theory framework: Chicana and Chicano students in an urban context.

  - ➢ Kirshner, B. (2007). Introduction: Youth activism as a context for learning and development. *American Behavioral Scientist*.

  - ➢ King, M.L. (1963). Excerpts from Letter from a Birmingham Jail.

  - ➢ Ganz, M. (2005). Why David Sometimes Wins: Strategic Capacity in Social Movements. *In The Psychology of Leadership*.

  - ➢ How Black Lives Matter Uses Social Media http://www.wired.com/2015/10/how-black-lives-matter-uses-social-media-to-fight-the-power/

- ❖ **Consciousness Raising for White Students**
  - ➢ Lawrence, S., & Tatum, B. (1998). White Racial Identity and Anti-Racist Education.

  - ➢ Lipstitz, G. (2002). The Possessive Investment in Whiteness. In *Whiteness: Essential Reading*s.

  - ➢ Johnson, J., Rich, M., Castelan Cargile, A. (2008). "Why Are You Shoving This Stuff Down Our Throats?": Preparing Intercultural Educators to Challenge Performances of White Racism.

❖ **Teaching in an Era of Racial Trauma**
  ➢ Alexander, M. (2014) Telling My Son about Ferguson. http://nyti.ms/1nqfeid

  ➢ Bently-Edwards,K., Thomas, D., Stevenson, H. (2013). Raising Consciousness: Promoting Healthy Coping among African American Boys at School.

  ➢ Facts Matter:The Trauma of Racism (2015). http://mcsilver.nyu.edu/sites/default/files/reports/Trauma-of-Racism-Report.pdf

  ➢ From Punitive to Restorative: Advantages of Using Trauma Informed Practices in Schools (2015). http://kirwaninstitute.osu.edu/wp-content/uploads/2016/04/From-Punitive-to-Restorative1.pdf

❖ **Teaching for Liberation**
  ➢ Bartolome, L (2004). Critical Pedagogy and Teacher Education: Radicalizing prospective teachers. *Teacher Education Quarterly*, Excerpts**.** Critical Pedagogy Excerpts.

  ➢ Cross, B.E. (2005) New Racism, Reformed Teacher Education, and the Same Ole' Oppression, *Educational Studies*, Excerpts. New Racism Excerpts.pdf

  ➢ Ritchie, S. (2012). Incubating and Sustaining: How Teacher Networks Enable and Support Social Justice Education. Teacher Networks and Social Support.

Recommended Readings for Hope

- ❖ **Hopelessness to Hope**
    - ➢ Bozalek,V; Leibowitz,B.; Carolissen, R.; Boler, M (2014) That's scary: But it's not hopeless: Critical Pedagogy and redemptive narrative of hope & Critical Hope and struggles for justice: An antidote to despair for anti-racism educators. In *Discerning Critical Hope in Educational Practices*. New York. Routledge.

    - ➢ Duncan-Andrade, J. (2009). Note to Educators: Hope Required when Growing Roses in Concrete. *Harvard Educational Review*. http://bit.ly/1Qf6hBu

    - ➢ Freire, P. (1992). Opening Words (pp. 7-12). In *Pedagogy of Hope*. New York, The Continuum. Publishing Company.

    - ➢ Snyder (2001). Hope & Hopelessness. In I*nternational Encyclopedia of the Social & Behavioral Sciences*. http://bit.ly/1IU6NAI

    - ➢ Stiltzlein, S. (2012). Grounding Dissent in Hope. In *Teaching For Dissent: Citizenship Education and Political Activism*. Paradigm Publishers.

Resources

Courageous Conversations Norms:

Four Agreements of Courageous Conversation

STAY ENGAGED

SPEAK YOUR TRUTH

EXPERIENCE DISCOMFORT

EXPECT AND ACCEPT NON-CLOSURE

SINGLETON, G. (2015) COURAGEOUS CONVERSATIONS ABOUT RACE, CORWIN PRESS. P. 27

Further information and explanation of these norms can be found here.[1]

Glossary of Terms*

*Definitions are from Racial Equity Tools: http://racialequitytools.org/glossary#institutional-racism [2]

Ally

Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.

Bigotry

Intolerant prejudice that glorifies one's own group and denigrates members of other groups.

Collusion

When people act to perpetuate oppression or prevent others from working to eliminate oppression.

Colonialism

Colonization can be defined as some form of invasion, dispossession and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.

Critical Race Theory

The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism and principles of constitutional law.

Cultural Appropriation

Theft of cultural elements for one's own use, commodification, or profit — including symbols, art, language, customs, etc. — often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture's right to take other cultural elements.

Cultural Racism

Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or "whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what "nude" means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.)

Culture

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication.

Diaspora

Diaspora is "the voluntary or forcible movement of peoples from their homelands into new regions...a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce.

Discrimination

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.

Diversity

Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity, and gender — the groups that most often come to mind when the term "diversity" is used — but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance. It also involves different ideas, perspectives, and values.

Ethnicity

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.

Implicit Bias

Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals' attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals' stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. The Implicit Association Test (IAT) is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics.

Inclusion

Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

Indigeneity

Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means and reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population which are predominant.

Individual Racism

Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Institutional Racism

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Internalized Racism

Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group's power.

Interpersonal Racism

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.

Intersectionality

An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive.

Movement Building

Movement building is the effort of social change agents to engage power holders and the broader society in addressing a systemic problem or injustice while promoting an alternative vision or solution. Movement building requires a range of intersecting approaches through a set of distinct stages over a long-term period of time.

Multicultural Competency

A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

Oppression

Systemic devaluing, undermining, marginalizing, and disadvantaging of certain social identities in contrast to the privileged norm; when some people are denied something of value, while others have ready access.

Power

Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualized as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual's internal strength). Learning to "see" and understand relations of power is vital to organizing for progressive social change.

Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Privilege

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

Race

A political construction created to concentrate power with white people and legitimize dominance over non-white people.

Racial and Ethnic Identity

An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization, and personal experience.

Racial Equity

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

Racial Healing

To restore to health or soundness; to repair or set right; to restore to spiritual Wholeness.

Racial Identity Development Theory

Racial Identity Development Theory discusses how people in various racial groups and with multiracial identities from their particular self-concept. It also describes some typical phases in remaking that identity based on learning and awareness of systems of privilege and structural racism, cultural and historical meanings attached to racial categories, and factors operating in the larger socio-historical level (e.g. globalization, technology, immigration, and increasing multiracial population).

Racial Reconciliation

Reconciliation involves three ideas. First, it recognizes that racism in America is both systemic and institutionalized, with far–reaching effects on both political engagement and economic opportunities for minorities. Second, reconciliation is engendered by empowering local communities through relationship- building and truth–telling. Lastly, justice is the essential component of the conciliatory process—justice that is best termed as restorative rather than retributive, while still maintaining its vital punitive character.

Racism

For purposes of this site, we want users to know we are using the term "racism" specifically to refer to individual, cultural, institutional and systemic ways by which differential consequences are created for groups historically or currently defined as white being advantaged, and groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.) as disadvantaged.
That idea aligns with those who define racism as prejudice plus power, a common phrase in the field. Combining the concepts of prejudice and power points out the mechanisms by which racism leads to different consequences for different groups. The relationship and behavior of these interdependent elements has allowed racism to recreate itself generation after generation, such that systems that perpetuate racial inequity no longer need racist actors or to explicitly promote racial differences in opportunities, outcomes and consequences to maintain those differences.

Reparations

States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the state caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harms caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented—providing rehabilitation and a better life to victims—and help to change the underlying causes of abuse.

Structural Racialization

Structural racialization connotes the dynamic process that creates cumulative and durable inequalities based on race. Interactions between individuals are shaped by and reflect underlying and often hidden structures that shape biases and create disparate outcomes even in the absence of racist actors or racist intentions. The presence of structural racialization is evidenced by consistent differences in outcomes in education attainment, family wealth and even life span.

Structural Racism

The normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism.

White Privilege

Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

White Supremacy

White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of color by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

Endnotes

Welcome to Embracing Equity: How to Use This E-Book

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Authors

Daisy Han

When Daisy entered school for the first time, she recognized race immediately. Speaking a different language at home, Daisy's school life was all about learning English, attuning to white norms, and helping her parents understand how to navigate American society. Her home life and school life were completely separate and she kept her identity as a Korean-American as detached as possible. Getting her education came at the steep cost of being close with her family and embracing her cultural and ethnic identity. Eventually, while sitting in a required Ethnic Studies course at UC Berkeley, Daisy felt like she could merge her two separate worlds and finally bring her full self into the classroom. With a renewed sense of belonging and pride, she vowed to provide all students with the space to celebrate their racial and ethnic identity in the classroom. Daisy has taught in the classroom and served as a socio-emotional learning (SEL) facilitator for over 10 years. She deeply believes in the power of uniting people from diverse backgrounds (as young as possible) and providing experiential opportunities for meaningful community building.

Rashaida Melvin

Rashaida began preschool at the age of 3 years old, and that was when she became truly aware that she was black and that most of the other students in her class, including her teacher, were white. Rashaida always loved school, but the first time she had a black teacher was the best school year for her. That only happened one time over the course of 8 years of schooling-preschool through 5th grade. However, Rashaida remembers her few white teachers that were culturally aware of her identity as a black female in America. As a teacher working in only low-income communities with students of color, Rashaida realized that many of the teachers in those schools were culturally unaware of how to teach all of the black and brown children. Rashaida aims to help teachers have better diversity training that will allow teachers to self-reflect and realize the importance of implementing culturally conscious pedagogy in classrooms. Rashaida is currently studying School Leadership at the Harvard Graduate School of Education. She envisions using Embracing Equity to help teachers prepare themselves to provide the best education for all students, especially black and brown students.

Michael Blauw

As a young, struggling student Michael looked to his teachers for support and personal development. Many of his relationships with his teachers later evolved into life-long mentorships and as a result at age 17, he quickly decided to carve out a career path in teaching. Since then, he has taught in 3 different countries and 4 different states. He has taught AP Government, U.S. History, Economics, and English in both traditional public schools and charter schools in rural areas and also urban centers. Now a student at the Harvard Graduate School of Education, Michael is seeking to use his breadth of experience to aid the development of Critical Consciousness in all classrooms and find levers to improve teacher quality in the United States.

Megan Satterthwaite

Megan is a former high school and middle school history teacher who taught students in New Jersey and Massachusetts. She has spent time in a public school, alternative high school, and charter school. In her second year of teaching, she attempted to integrate culturally relevant pedagogy into her classroom but failed to focus on the need to raise her own consciousness and be critically reflective about her white racial identity development and positionality. As a white teacher from an upper-middle class background, Megan lacked the personal identity and reflection work to be the effective and transformative educator that her students deserved. During her time at the Harvard Graduate School of Education, Megan has focused on this life-long process and is committed to her own journey and to facilitating the reflection and journey of others.