EQUITY RESOURCE GUIDE

OREGON CHARTER SCHOOLS

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and Associates

2 0 1 6

September

APPRECIATIONS

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"The equity lens will confirm the importance of recognizing institutional and systemic barriers and discriminatory practices that have limited access for many students in the Oregon education system.

Equity in education is the notion that EACH and EVERY learner will received the necessary resources they need individually to thrive in Oregon's schools no matter what their national origin, race, gender, sexual orientation, differently abled, first language, or other distinguishing characteristic."

Oregon Education Investment Board

"All students achieve high levels of academic success, regardless of any student's race, ethnicity, culture, neighborhood, income of parents, or home language."

Scheurich & Skrla (2003)

"Authentically striving for equity requires interruption of current thinking, systems, and constructs, as well as behaviors. "

Bay Area Coalition for Equitable Schools – now known as the National Equity Project

"For us, equity means each learner and community has the opportunity to succeed. We believe culture and diversity are assets for our communities that are to be respected for their multiple perspectives on learning, definitions of success, and pathways for self-determination.   Accomplishing this equity priority, however, requires collective and coherent action to increase system effectiveness and produce results that are not predictable by race, ethnicity, or socioeconomic status."

Education Northwest

"Student achievement belongs to each student and will not be predicted by race, ethnicity, family economics, mobility, gender, disability, or initial proficiencies."

Beaverton School District Vision for Equity 2010-15

"Educational equity means raising the achievement of all students while (1) narrowing the gaps between the lowest and highest performing students and (2) eliminating the racial predictability and disproportionality of which student groups occupy the highest and lowest achievement categories.[2] The concept of educational equity goes beyond formal equality -- where all students are treated the same -- to fostering a barrier-free environment where all students, regardless of their race, have the opportunity to benefit equally."

Portland Public Schools

"The Equity and Empowerment Lens (with a racial justice focus) is a transformative quality improvement tool used to improve planning, decision-making, and resource allocation leading to more racially equitable policies and programs. At its core, it is a set of principles, reflective questions, and processes that focuses at the individual, institutional, and systemic levels by:

- deconstructing what is not working around racial equity;
- reconstructing and supporting what is working;
- shifting the way we make decisions and think about this work; and
- healing and transforming our structures, our environments, and ourselves."

Multnomah County

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Bay Area Coalition for Equitable Schools – now known as the National Equity Project

"Equity Defined – Equality of opportunity with focus on outcomes and results:

- Attention to addressing the needs of all students
- Recognition that not all students are the same
- Those with less will need more (e.g. time, attention and support)

Schools must confront the ways in which students are denied learning opportunities. We must implement strategies to support the most vulnerable students."

Pedro Noguera

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"In seeking ***equality*** rather than ***equity***, the processes, structures, and ideologies that justify inequity are not addressed and dismantled. Remedies based on equality assume that students have the ***same*** opportunities and experiences. Race and experiences based on race, are not equal. Thus, the experiences that people of color have with respect to race and racism create an unequal situation. ***Equity***, however, recognizes that the playing field is unequal and attempts to address the inequality."

Curtis Linton

"In education circles, the word equity is often controversial and confusing. When it is brought up to an economically diverse audience, those with affluence and privilege often become squeamish and start looking for the exits, while those in financial need often become more engaged, hoping that a focus on equity will bring relief and attention to what they lack. Such responses tend to occur because when the term equity is raised, it often evokes a zero-sum scenario, a perception that if we do more for those who are disadvantaged it will mean there will be less for the advantaged. When this occurs and the pursuit of equity – which we define as a commitment to ensure that evry student receives what he or she needs to succeed – is subverted by the assumption that there must be winners and losers, rarely is any progress achieved."

Pedro Noguera

"In education, the term **equity** refers to the principle of *fairness*. While it is often used interchangeably with the related principle of *equality*, equity encompasses a wide variety of educational models, programs, and strategies that may be considered fair, but not necessarily equal. It is has been said that "equity is the process; equality is the outcome," given that equity—what is fair and just—may not, in the process of educating students, reflect strict equality—what is applied, allocated, or distributed equally.

Inequities occur when biased or unfair policies, programs, practices, or situations contribute to a lack of equality in educational performance, results, and **outcomes**."

The Glossary of Education Reform

"Making sure all students have *equal* access to resources is an important goal. All students should have the resources necessary for a high-quality education. But the truth remains that some students need *more* to get there.

Here's where equity comes in. The students who are furthest behind — most often low-income students and students of color — require more of those resources to catch up, succeed, and eventually, close the achievement gap. Giving students who come to school lagging academically (because of factors outside of a school's control) the exact same resources as students in higher income schools alone will not close the achievement gap. But making sure that low-income students and students of color have access to exceptional teachers and that their schools have the funding to provide them with the kind of high-quality education they need to succeed will continue us on path toward narrowing that gap.

Equality has become synonymous with "leveling the playing field." So let's make equity synonymous with "more for those who need it."

The Education Trust
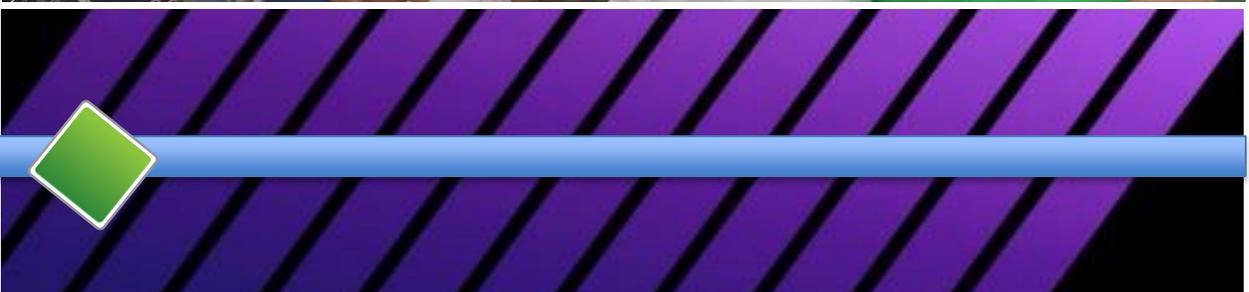
i.   Equity Lens, Oregon Education Investment Board

ii.   Equity and Empowerment Lens, Multnomah County
        https://multco.us/diversity-equity/equity-and-empowerment-lens

iii.   Strategic Planning Equity Lens, Portland State University
        https://www.pdx.edu/president/sites/www.pdx.edu.president/files/Draft%20Strategic%20Planning%20Equity%20Lens%20V8.pdf

iv.   Leadership Through an Equity Lens, National School Boards Association
        https://www.nsba.org/newsroom/leadership-through-equity-lens

v.   Racial Equity Lens, Portland Public Schools
   http://www.pps.net/Page/2305

OEIB VISION STATEMENT

To advise and support the building, implementation and investment in a unified public education system in Oregon that meets the diverse learning needs of every pre-K through postsecondary student and provides boundless opportunities that support success; ensuring a 100 percent high school graduation rate by 2025 and reaching the 40-40-20 goal.

OEIB EQUITY LENS: PREAMBLE

The Oregon Educational Investment Board has a vision of educational equity and excellence for each and every child and learner in Oregon. We must ensure that sufficient resource is available to guarantee their success and we understand that the success of every child and learner in Oregon is directly tied to the prosperity of all Oregonians. The attainment of a quality education strengthens all Oregon communities and promotes prosperity, to the benefit of us all. It is through educational equity that Oregon will continue to be a wonderful place to live, and make progress towards becoming a place of economic, technologic and cultural innovation.

Oregon faces two growing opportunity gaps that threaten our economic competitiveness and our capacity to innovate. The first is the persistent achievement gap between our growing populations of communities of color, immigrants, migrants, and low income rural students with our more affluent white students. While students of color make up over 30% of our state- and are growing at an inspiriting rate- our achievement gap has continued to persist. As our diversity grows and our ability to meet the needs of these students remains stagnant or declines- we limit the opportunity of everyone in Oregon. The persistent educational disparities have cost Oregon billions of dollars in lost economic output and these losses are compounded every year we choose not to properly address these inequalities.
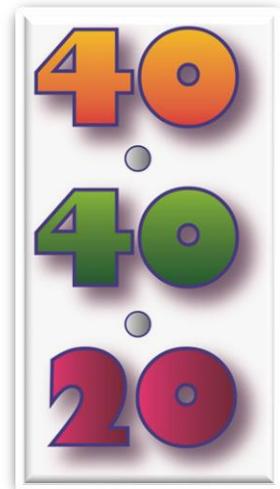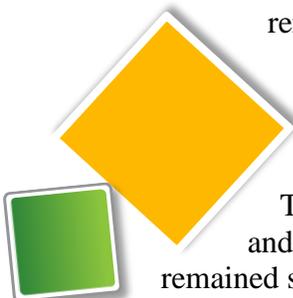
The second achievement gap is one of growing disparity between Oregon and the rest of the United States. Our achievement in state benchmarks has remained stagnant and in some communities of color has declined while other states

have
begun to, or
have already
significantly surpassed our
statewide rankings. If this trend continues, it will
translate into economic decline and a loss of competitive and
creative capacity for our state. We believe that one of our most critical
responsibilities going forward is to implement a set of concrete criteria and policies in
order to reverse this trend and deliver the best educational continuum and educational outcomes
to Oregon's Children.

The primary focus of the equity lens is on race and ethnicity. While there continues to be a
deep commitment to many other areas of the opportunity gap, we know that a focus on race by
everyone connected to the educational milieu allows direct improvements in the other areas.
We also know that race and ethnicity continue to compound disparity. We are committed to
explicitly identifying disparities in education outcomes for the purpose of targeting areas for
action, intervention and investment.

Beliefs ♦

We believe that everyone has the ability to learn and that we have an ethical responsibility
and a moral responsibility to ensure an education system that provides optimal learning
environments that lead students to be prepared for their individual futures.

We believe that speaking a language other than English is an asset and that our education system must celebrate and enhance this ability alongside appropriate and culturally responsive support for English as a second language.

We believe students receiving special education services are an integral part of our educational responsibility and we must welcome the opportunity to be inclusive, make appropriate accommodations, and celebrate their assets. We must directly address the over-representation of children of color in special education and the under-representation in "talented and gifted."

We believe that the students who have previously been described as "at risk," "underperforming," "under-represented," or minority actually represent Oregon's best opportunity to improve overall educational outcomes. We have many counties in rural and urban communities that already have populations of color that make up the majority. Our ability to meet the needs of this increasingly diverse population is a critical strategy for us to successfully reach our 40/40/20 goals.

We believe that speaking a language other than English is an asset

We believe that intentional and proven practices must be implemented to return out of school youth to the appropriate educational setting. We recognize that this will require us to challenge and change our current educational setting to be more culturally responsive, safe, and responsive to the significant number of elementary, middle, and high school students who are currently out of school. We must make our schools safe for every learner.

We believe that ending disparities and gaps in achievement begin in the delivery of quality Early Learner programs and appropriate parent engagement and support. This is not simply an expansion of services -- it is a recognition that we need to provide services in a way that best meets the needs of our most diverse segment of the population, 0-5 year olds and their families.

We believe that resource allocation demonstrates our priorities and our values and that we demonstrate our priorities and our commitment to rural communities, communities of color, English language learners, and out of school youth in the ways we allocate resources and make educational investments.

We believe that communities, parents, teachers, and community-based organizations have unique and important solutions to improving outcomes for our students and educational systems. Our work will only be successful if we are able to truly partner with the community, engage with respect, authentically listen -- and have the courage to share decision making, control, and resources.

We believe every learner should have access to information about a broad array of career/job opportunities and apprenticeships that will show them multiple paths to employment yielding family-wage incomes, without diminishing the responsibility to ensure that each learner is prepared with the requisite skills to make choices for their future.

We believe that our community colleges and university systems have a critical role in serving our diverse populations, rural communities, English language learners and students with

disabilities. Our institutions of higher education, and the P-20 system, will truly offer the best educational experience when their campus faculty, staff and students reflect this state, its growing diversity and the ability for all of these populations to be educationally successful and ultimately employed.

We believe the rich history and culture of learners is a source of pride and an asset to embrace and celebrate.

And, we believe in the importance of supporting great teaching. Research is clear that the education system requires providing teachers with the tools and support to meet the needs of each student.

Oregon Educational Investment Board Case for Equity ♦

Oregonians have a shared destiny. Individuals within a community and communities within a larger society need the ability to shape their own present and future and we believe that education is a fundamental aspect of Oregon's ability to thrive. Equity is both the means to educational success and an end that benefits us all. Equity requires the intentional examination of systemic policies and practices that, even if they have the appearance of fairness, may in effect serve to marginalize some and perpetuate disparities. Data are clear that Oregon demographics are changing to provide rich understanding of historical contexts and the active investment in changing social structures and changing practice over time to ensure that all communities can reach the goal and the vision of 40/40/20.

Purpose of the OEIB Equity Lens: The purpose of the equity lens is to clearly articulate the shared goals we have for our state, the intentional investments we will make to reach our goals of an equitable educational system, and to create clear accountability structures to ensure that we are actively making progress and correcting where there is not progress. As the OEIB executes its charge to align and build a P-20 education system, an equity lens will prove useful to ensure every learner is adequately prepared by educators focused on equity for meaningful contributions to society. The equity lens will confirm the importance of recognizing institutional and systemic barriers and discriminatory practices that have limited access for many students in the Oregon education system. The equity lens emphasizes underserved students, such as out of school youth, English Language Learners, and students in some communities of color and some rural geographical locations, with a particular focus on racial equity. The result of creating a culture of equity will focus on the outcomes of academic proficiency, civic awareness, workplace literacy, and personal integrity. The system outcomes will focus on resource allocation, overall investments, hiring and professional learning.

Basic Features of the Equity Lens ♦

Objective: By utilizing an equity lens, the OEIB aims to provide a common vocabulary and protocol for resource allocation and evaluating strategic investments.

The following questions will be considered for resource allocation and evaluating strategic investments:

1. Who are the racial/ethnic and underserved groups affected? What is the potential impact of the resource allocation and strategic investment to these groups?

2. Does the decision being made ignore or worsen existing disparities or produce other unintended consequences? What is the impact on eliminating the opportunity gap?

3. How does the investment or resource allocation advance the 40/40/20 goal?

4. What are the barriers to more equitable outcomes? (e.g. mandated, political, emotional, financial, programmatic or managerial)

5. How have you intentionally involved stakeholders who are also members of the communities affected by the strategic investment or resource allocation? How do you validate your assessment in (1), (2) and (3)?

6. How will you modify or enhance your strategies to ensure each learner and communities' individual and cultural needs are met?

7. How are you collecting data on race, ethnicity, and native language?

8. What is your commitment to P-20 professional learning for equity? What resources are you allocating for training in cultural responsive instruction?

> **Creating a culture of equity requires monitoring, encouragement, resources, data, and opportunity. OEIB will apply the equity lens to strategic investment proposals reviews, as well as its practices as a board.**

i. Educational Equity Framework, Minneapolis Public Schools

ii. America's Tomorrow: Equity Is the Superior Growth Model, Policy Link
    http://www.policylink.org/sites/default/files/SUMMIT_FRAMING_SUMMARY_WEB.PDF

iii. America's Tomorrow: Equity is the Superior Growth Model Summary, Policy Link
    http://www.policylink.org/sites/default/files/SUMMIT_FRAMING_SUMMARY_WEB.PDF

iv. Action Plan Framework, The Center for Intercultural Innovation
    http://tcii.askphoenixsolutions.com/wp-content/uploads/2013/10/TCII

MINNEAPOLIS PUBLIC SCHOOLS EDUCATIONAL EQUITY FRAMEWORK

EXECUTIVE SUMMARY

- **If we emphasize and privilege the needs of underrepresented students and their families over the comfort and habits of the system or practices as usual while**
  - recognizing personal and collective responsibility;
  - aiming for true transformational change;
  - leveraging a pedagogy of equity, equity and diversity impact assessments, families as education partners and equity in operations;
  - and maintaining alignment with both the district mission and the strategic plan;
- **we will overcome persistent and predictable system barriers to racial equity and create an educational system that is both excellent and equitable.**

What and Why ♦

The Minneapolis Public Schools Equity Framework is a response to the urgent need to reverse unrelenting inequities within our school system. This framework acknowledges that the MPS operates within and contributes to the larger societal norms that consistently create racially predictable and persistently inequitable outcomes. The status quo is not acceptable. Business as usual is not an option. In order to change these inequities, the MPS Equity Framework challenges us to privilege the needs of underrepresented students and their families over the comfort and habits of the system or practices as usual.

Emphasis on Underrepresented Students ♦

The MPS Educational Equity Framework explicitly focuses on the inequities that occur as a result of societal and institutional racism. It boldly emphasizes the needs, experiences, and outcomes for students who identify:

Black and of African descent, Chicano/Latino, Asian, and Indigenous Nations or American Indian

And the compounded experiences of students at intersection of race and the following labels or identities:

> **Immigrant, Refugee, English Learner, LGBTQ, free or reduced price lunch, religious minority, special education, physical or mental disabilities, homeless or highly mobile**

A survey of the national and MPS data shows that these students are consistently underrepresented in measures of academic belonging and achievement, and that our education system creates an over representation of these same students in measures of academic disengagement and struggle. By focusing on the student populations that experience the greatest opportunity disparities, we will advance our goals toward educational and societal equity. The great news is research consistently shows educational programs that support underrepresented students have positive educational impacts for all students. Educationally equitable schools are academically beneficial for white, middle class and educationally connected students as well. We can and will create excellent classrooms, schools and educational outcomes for all of our students.

Purpose ♦

The MPS Equity Framework reinforces the mission of the Minneapolis Public Schools and aligns student success and educational equity as the cornerstones of our work. The MPS Equity framework outlines the organizational beliefs, values, priorities and practices that contribute to equity and aims to give malleable and valuable direction to the creation and expansion of equity. This equity framework guides our understanding of where we must continue to grow and where we must embrace change, providing opportunities for reflection, best practice direction, and collective accountability.

D. EQUITY AUDITS

i. Conducting an Equity Audit. UCEA: Preparing Leaders to Support Diverse Learners
http://ucealee.squarespace.com/conducting-an-equity-audit/

ii. Statements to Include in an Equity Audit. Nebraska Department of Education
https://www.education.ne.gov/ciptoolkit/equitydiversity/Appendix_D.pdf

iii. Skrla et al, *Using Equity Audits to Create Equitable and Excellent Schools*, Corwin Press, Thousand Oaks, 2009.
https://www.amazon.com/Equity-Audits-Equitable-Excellent-Schools/dp/1412939321

iv. *Using Equity Audits to Create Equitable Schools*. McKenzie and Skrla, CEHD Directory
http://directory.cehd.tamu.edu/Documents/Archives/513001349_Using_Equity_Audits_to_Create_Equitable_and_Excellent.pptx

v. Brown, Kathleen, *Schools of Equity and Excellence? Using Equity Audits as a Tool To Expose a Flawed System of Recognition*. International Journal of Education Policy & Leadership, Vol.11, No. 1 (2016).
http://journals.sfu.ca/ijepl/index.php/ijepl/article/view/206

vi. Equity Audit. Center for Diversity and the Environment
http://cdeinspires.org/organizational-diversity/equity-audit/

i. Why Racial Equity, National Equity Project

ii. Racial Equity Impact Assessment, Race Forward

iii. Racial Equity Lens, Portland Public Schools
http://www.pps.net/Page/2305

iv. Racial Equity Toolkit, Government Alliance on Race & Equity
http://racialequityalliance.org/newsite/wp-content/uploads/2015/10/GARE-Racial_Equity_Toolkit.pdf

v. Race Equity: Glossary of Terms, Center for the Study of Social Policy
http://www.cssp.org/about/race-equity/GLOSSARY-OF-TERMS.pdf
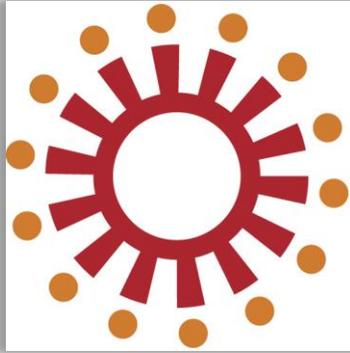
Why Racial Equity? First, what do we mean by equity? ♦

We believe that *all children* should have equal access to a high quality education. We understand that as long as race, class, and ethnicity continue to predict the future life chances of some children in our nation, we must work with schools and school systems to identify related barriers and obstacles to opportunity and development, interrupt their negative impact, and eliminate the persistent disparities in child outcomes.

We choose to focus our work on racial equity as a point of departure for identifying multiple forms of inequity primarily for two reasons: a.) to increase awareness of systemic barriers that disadvantage children of color; and b.) to encourage and support educators as they seek to adapt instructional and leadership practices to respond more effectively to the needs and aspirations of all the children they serve. We refer to this process of consciously leading, coaching, and teaching for equity as developing an equity lens and taking an equity stance.
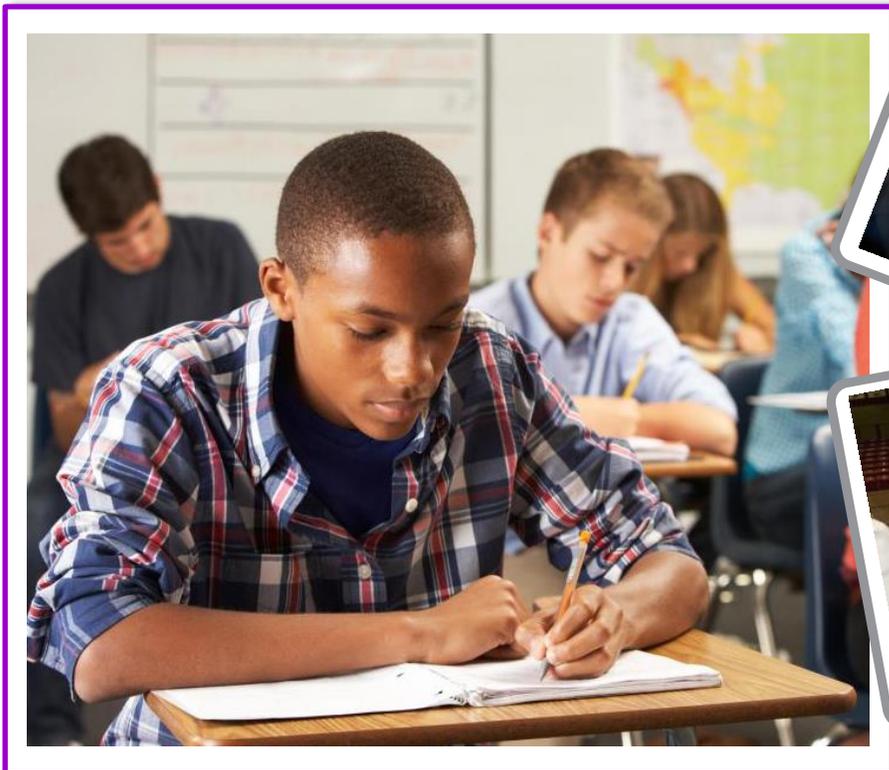
Why use an equity lens to inform our work? ♦

We intentionally engage and support educators who work in vulnerable communities as they seek culturally responsive ways of teaching and learning to interrupt and eliminate inequities. Reframing our work through a racial equity lens engages us in courageous conversations that help us learn from our experiences, foster healing, and reveal the structures, policies, and behaviors that hold some children back. Two ideas central to our efforts are structural racism and targeted universalism.

Structural Racism ♦

When it comes to understanding the persistence of racial disparities, social structures matter. They are not neutral arrangements for purely functional purposes. The operational arrangements within institutions and the ways in which they are aligned at a community or societal level—the way they distribute benefits and burdens, convey information, and assign meaning—produce and/or reproduce racial disparities. As educators, we play a critical role in a system of operationally-interrelated institutions. Examining our work through an equity lens can help us take more effective action, i.e., adopt an equity stance, to interrupt inequitable practices and eliminate racialized outcomes for children.

Targeted Universalism ♦

Targeted Universalism recognizes racial disparities, while acknowledging their presence within a larger inequitable, institutional framework. It is an approach that is inclusive of the needs of all groups, but pays particular attention to the specific context or situation of marginal groups. Thus, any proposal or strategy for change is calibrated against specific outcomes—that is, the way it addresses the specific needs of the targeted group, not just the intent to provide blanket benefits to all groups.

The existence of social structures that contribute to and perpetuate inequities involves a set of complex interactions within and across institutions and organizations. Adopting a targeted universalism approach requires building and sustaining partnerships and coalitions willing to align and integrate their efforts to be more targeted, efficient, and effective. When we begin to examine our practice through a racial equity lens, we recognize both the similarities and differences that exist across many other manifestations of inequity—gender, class, ethnicity, language, disabilities, and sexual preference; understanding these similarities and differences enables us to be more inclusive and strategic in our work.

Despite the scale and complexity of structural inequity, we recognize that big problems do not necessarily require big solutions. In a structurally-oriented initiative, small interventions can be critical to create change, but these interventions must be informed by and explicitly targeted to the structural arrangements causing the disparity.
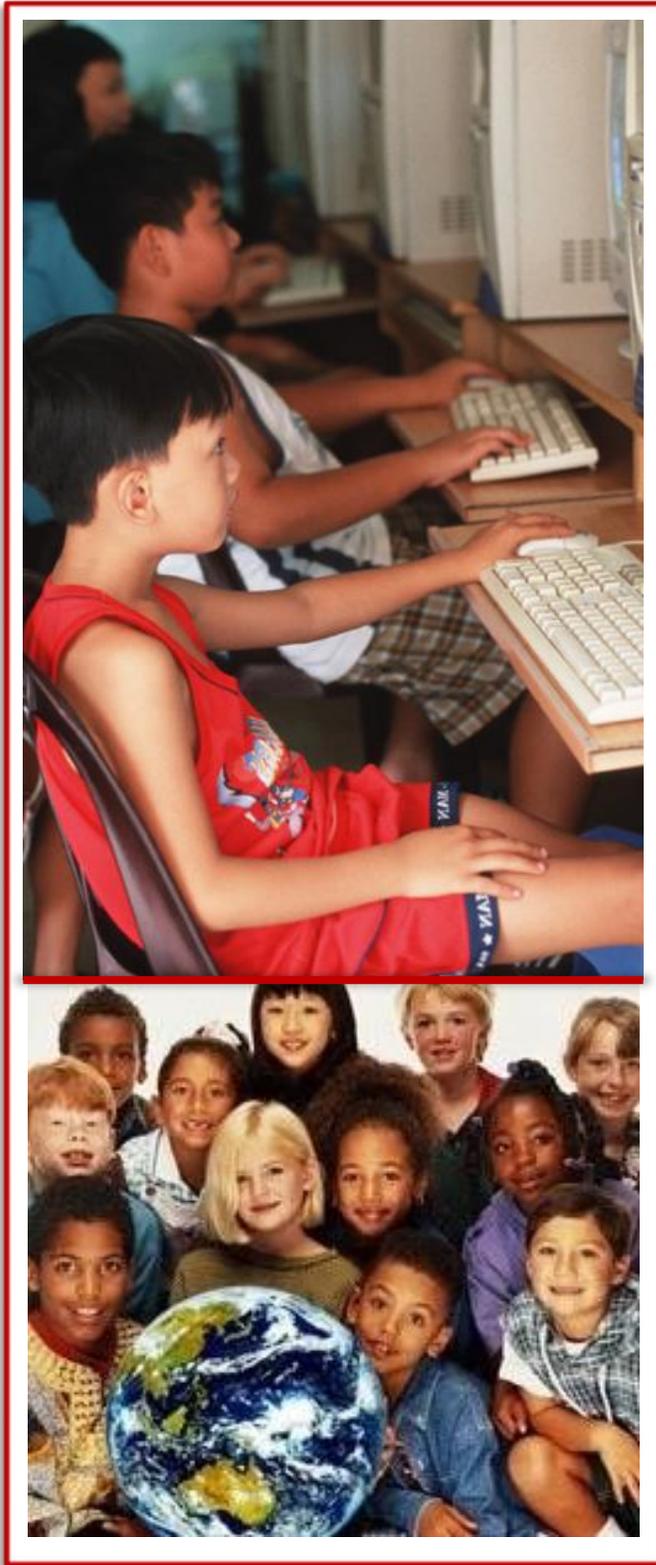
Recognizing our Linked Fate ♦

Why should others care about equity and inclusion? Why should those who are not marginalized care about equity challenges? More than ever, we find ourselves inextricably connected to the rest of the world through a web of interdependence. In this context, nations, regions, communities and individuals share a linked fate.

Inequality is a sign of economic and social inefficiency that results in large numbers of individuals unable to reach their potential. To thrive, individuals must be competitive in the global economy. Disparities in the life chances of individuals ultimately make all of us less competitive and more vulnerable in a complex and interdependent world.

Adapted from and inspired by John Powell, "Toward a Structural Racism Framework"

RACIAL EQUITY IMPACT ASSESSMENT ♦ FROM RACE FORWARD

Below are sample questions to use to anticipate, assess and prevent potential adverse consequences of proposed actions on different racial groups.

1. IDENTIFYING STAKEHOLDERS

Which racial/ethnic groups may be most affected by and concerned with the issues related to this proposal?

2. ENGAGING STAKEHOLDERS

Have stakeholders from different racial/ethnic groups— especially those most adversely affected—been informed, meaningfully involved and authentically represented in the development of this proposal? Who's missing and how can they be engaged?

3. IDENTIFYING AND DOCUMENTING RACIAL INEQUITIES

Which racial/ethnic groups are currently most advantaged and most disadvantaged by the issues this proposal seeks to address? How are they affected differently? What quantitative and qualitative evidence of inequality exists? What evidence is missing or needed?

4. EXAMINING THE CAUSES

What factors may be producing and perpetuating racial inequities associated with this issue? How did the inequities arise? Are they expanding or narrowing? Does the proposal address root causes? If not, how could it?

5. CLARIFYING THE PURPOSE

What does the proposal seek to accomplish? Will it reduce disparities or discrimination?

6. CONSIDERING ADVERSE IMPACTS

What adverse impacts or unintended consequences could result from this policy? Which racial/ethnic groups could be negatively affected? How could adverse impacts be prevented or minimized?

7. ADVANCING EQUITABLE IMPACTS

What positive impacts on equality and inclusion, if any, could result from this proposal? Which racial/ethnic groups could benefit? Are there further ways to maximize equitable opportunities and impacts?

8. EXAMINING ALTERNATIVES OR IMPROVEMENTS

Are there better ways to reduce racial disparities and advance racial equity? What provisions could be changed or added to ensure positive impacts on racial equity and inclusion?

9. ENSURING VIABILITY AND SUSTAINABILITY

Is the proposal realistic, adequately funded, with mechanisms to ensure successful implementation and enforcement? Are there provisions to ensure ongoing data collection, public reporting, stakeholder participation and public accountability?

10. IDENTIFYING SUCCESS INDICATORS

What are the success indicators and progress benchmarks? How will impacts be documented and evaluated? How will the level, diversity and quality of ongoing stakeholder engagement be assessed?

i.   Choice Without Equity: Charter School Segregation and the Need for Civil
       Rights Standards: The Civil Rights Project

ii.   Equity in Access to Charter Schools: National Charter School Resource Center
       https://www.charterschoolcenter.org/sites/default/files/files/field_publicatio
       n_attachment/4865_Equity%20in%20Charter%20School%20Access-ed5_0.pdf

iii.   The Equity Project Charter School (TEP): http://www.tepcharter.org

iv.   Ensuring Equity in Charter Schools (Education Week, Oct. 2014)
       http://www.edweek.org/ew/articles/2014/10/29/10kahlenberg.h34.html

Choice Without Equity: Charter School Segregation and the Need for Civil Rights Standards (The Civil Rights Project)
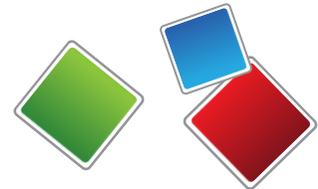
EXECUTIVE SUMMARY

Seven years after the Civil Rights Project first documented extensive patterns of charter school segregation, the charter sector continues to stratify students by race, class and possibly language. This study is released at a time of mounting federal pressure to expand charter schools, despite on-going and accumulating evidence of charter school segregation.

Our analysis of the 40 states, the District of Columbia, and several dozen metropolitan areas with large enrollments of charter school students reveals that charter schools are more racially isolated than traditional public schools in virtually every state and large metropolitan area in the nation. While examples of truly diverse charter schools exist, our data show that these schools are not reflective of broader charter trends.

Four major themes emerge from this analysis of federal data. First, while charter schools are increasing in number and size, charter school enrollment presently accounts for only 2.5% of all public school students. Despite federal pressure to increase charter schools--based on the notion that charter schools are superior to traditional public schools, in spite of no conclusive evidence in support of that claim--charter school enrollment remains concentrated in just five states.

Second, we show that charter schools, in many ways, have more extensive segregation than other public schools. Charter schools attract a higher percentage of black students than traditional public schools, in part because they tend to be located in urban areas. As a result, charter school enrollment patterns display high levels of minority segregation, trends that are particularly severe for black students.

While segregation for blacks among all public schools has been increasing for nearly two decades, black students in charter schools are far more likely than their traditional public school counterparts to be educated in intensely segregated settings. At the national level, seventy percent of black charter school students attend intensely segregated minority charter schools (which enroll 90-100% of students from under-represented minority backgrounds), or twice as many as the share of intensely segregated black students in traditional public schools. Some charter schools enrolled populations where 99% of the students were from under-represented

minority backgrounds. Forty-three percent of black charter school students attended these extremely segregated minority schools, a percentage which was, by far, the highest of any other racial group, and nearly three times as high as black students in traditional public schools. Overall, nearly three out of four students in the typical black student's charter school are also black. This figure indicates extremely high levels of isolation, particularly given the fact that black students comprise less than one-third of charter students.

Black students are not the only racial group experiencing higher segregation in charter schools. Higher percentages of charter school students of every race attend predominantly minority schools (50-100% minority students) or racially isolated minority schools (90-100% minority students) than do their same-race peers in traditional public schools. Half of Latino charter school students, for example, attended racially isolated minority schools.

Third, charter school trends vary substantially across different regions of the country. Latinos are under-enrolled in charter schools in some Western states where they comprise the largest share of students. At the same time, a dozen states (including those with high concentrations of Latino students like Arizona and Texas) report that a majority of Latino charter students attend intensely segregated minority schools. Patterns in the West and in a few areas in the South, the two most racially diverse regions of the country, also suggest that charters serve as havens for white flight from public schools. Finally, in the industrial Midwest, more students enroll in charter schools compared to other regions, and midwestern charter programs display high concentrations of black students.

Fourth, major gaps in multiple federal data sources make it difficult to answer basic, fundamental questions about the extent to which charter schools enroll and concentrate low-income students and English Language Learners (ELLs). Charter schools receive public funding and therefore should be equally available to all students regardless of background. Approximately one in four charter schools does not report data on low-income students. Since eligibility for receiving free lunch is proof that families cannot afford to provide it, the lack of a free lunch program at school would impose a severe economic barrier to attending a charter school. There is a similar lack of information on ELLs. Federal data on charter schools in California, arguably the country's most significant gateway for immigrants, describe just seven ELL students attending its state charter programs. In general, state charter school legislation is less likely to contain requirements for enrolling ELL students than for racial balance or diversity standards. The glaring lack of data on each of these traditionally underserved groups makes it difficult to assess charter schools as an educational reform, or monitor their compliance with basic civil rights regulations and state charter school legislation.

We concentrate on state and metropolitan charter trends and not district level patterns since many charter schools can—and do—draw students from multiple school districts. In Arizona, for example, students attending charter schools within a single district boundary line were actually drawn from 21 different school districts (Gifford, Ogle, & Solomon, 1998). Thus, a comparison of similarly functioning charter schools to only one nearby district would be misleading. Even so, our findings of higher segregation in charter schools do not substantively differ from other analyses comparing charters to their surrounding district or nearest public school.

Decades of social science studies find important benefits associated with attending diverse schools, and, conversely, related educational harms in schools where poor and minority students are concentrated. In the recent State of the Union address, the President recognized the persistent link between segregated neighborhoods and schools, saying "In this country, the success of our children cannot depend more on where they live than their potential." Ironically, charter schools held an early promise of becoming more integrated than regular public schools because they were not constrained by racially isolating school district boundary lines. This report shows instead that charter schools make up a separate, segregated sector of our already deeply stratified public school system.

So, at the same time it continues to promote the growth of charter schools, the Obama administration should take immediate action to reduce the segregation in charter schools, working instead to achieve the integrative promise of charter schools. The Education Department should update its now archived guidance on civil rights regulations for charter schools, and strengthen it by including provisions known to have been successful in other programs like magnet schools, which combine school choice with high-quality diverse student bodies. New legislation is needed to ensure that we are collecting enough information about charter school students so that we can monitor student access and outcomes by race, class, and language ability. As ESEA is reauthorized, it should be amended to include students' socio-economic status as part of the annual evaluation of charter school enrollment. At the same time, more should be done to strengthen and promote magnet schools as another successful type of school choice, and to emphasize the ability of magnet and charter schools to draw students across boundary lines. States should also work to ensure that diversity consider-ations are part of the charter approval process, and exercise stronger oversight of existing charter schools.

Indeed, we all must work to build a more inclusive sector of schools, one that magnifies and strengthens the role of choice in fostering integration and equality in American education.

In compliance with the UC Open Access Policy, this report has been made available on eScholarship: http://www.escholarship.org/uc/item/4r07q8kg

SECTION 2 Equity Teams

A. Equity Leadership Team Protocol

B. Agreements, Ground Rules, and Communication

C. Equity Team Self-Assessment

D. Strategic Action Plans

E. Equity Policies

The Oregon Leadership Network ♦

The Oregon Leadership Network (OLN) promotes the engagement of school and district staff to continually examine and discuss potential inequities. These conversations may address policy and procedural issues, student engagement issues, allocation or redistribution of resources, or just a new way of looking at school or districts structure, practice, or policy. One way to scaffold these important conversations is through the creation of an Equity Leadership Team.

An Equity Leadership Team is a group of committed individuals whose goal is "to ensure that each child receives what they need to reach their academic and social potential." It should be noted that some "equity teams" are known by other names, such as a leadership team, school improvement team, or school climate team. Team members essentially collaborate around equity issues, potential equity issues, or proactive ways to engage stakeholders about future challenges arising from inequities.

Equity Leadership Teams work to:

- Eliminate inequities and disparities in student achievement
- Foster a safe and healthy school climate
- Promote an inclusive culture that engages and draws on the assets of students, families, staff and community members
- Foster leadership development
- Encourage conversations about equity and social justice

The protocol developed is intended as a guide for designing the structure, role, and work of the Equity Leadership Team.

2   B.   AGREEMENTS, GROUND RULES, COMMUNICATION

i.   Four Agreements, Courageous Conversations About Race

ii.   9 Health Ways to Communicate, Stir Fry Seminars

iii.   IN LAK'ECH

iv.   T Chart: The Nature of Discourse in Education
(adapted by School Reform Initiative from "Changing the Discourse in Schools, Peter Hall, et al in *Race, Ethnicity, and Multiculturalism: Policy and Practice*)

A Courageous Conversation ♦

- Engages those who won't talk.

- Sustains the conversation when it gets uncomfortable or diverted.

- Deepens the conversation to the point where authentic understanding and meaningful actions occur.

4 AGREEMENTS OF COURAGEOUS CONVERSATION

1. Stay Engaged.
2. Speak Your Truth.
3. Experience Discomfort.
4. Expect and Accept Non-Closure.

6 CONDITIONS OF COURAGEOUS CONVERSATION

1. Establish a racial context that is personal, local and immediate.

2. Isolate race while acknowledging the broader scope of diversity and the variety of factors and conditions that contribute to a racialized problem.

3. Develop understanding of race as a social/political construction of knowledge and engage multiple racial perspectives to surface critical understanding.

4. Monitor the parameters of the conversation by being explicit and intentional about the number or participants, prompts for discussion, and time allotted for listening, speaking, and reflecting. Use the Courageous Conversation Compass to determine how each participant is displaying emotion – mind, body, and soul – to access a given racial topic.

5. Establish agreement around a contemporary working definition of race, one that is clearly differentiated from ethnicity and nationality.

6. Examine the presence and role of Whiteness and its impact on the conversation and the problem being addressed.

9 HEALTHY WAYS TO COMMUNICATE

(from Lee Mun Wah and Stir Fry Seminars)

1. Reflect back what is being said. Use their words, not yours.

2. Begin where they are at, not where you want them to be.

3. Be curious and open to what they are trying to say.

4. Notice what they are saying and what they are not.

5. Emotionally relate to how they are feeling. Nurture the relationship.

6. Notice how you are feeling. Be honest and authentic.

7. Take responsibility for your part in the conflict or misunderstanding.

8. Try to understand how their past affects who they are and how those experiences affect their relationship with you.

9. Stay with the process and the relationship, not just the solution.

IN LAK'ECH

By Luis Valdez and Domingo Martinez Paredes

IN LAK'ECH

Tú eres mi otro yo.
You are my other me.

Si te hago daño a ti,
If I do harm to you,

Me hago daño a mi mismo.
I do harm to myself.

Si te amo y respeto,
If I love and respect you,

Me amo y respeto yo.
I love and respect myself.

SRI SCHOOL REFORM INITIATIVE
A COMMUNITY OF LEARNERS

The Nature of Discourse(s) in Education:
Notes on "Changing the Discourse in Schools"
a.k.a. Discourse I & II "T" Chart

Chart Developed by Bay Area Coalition for Equitable Schools, 2003.

The contents of this chart are derived from:
Eugene Eubanks, Ralph Parish and Dianne Smith. "Changing the Discourse in Schools." In Race, Ethnicity, and Multiculturalism: Policy and Practice, ed. Peter Hall. New York: Routledge, 1997.

"Schools are a major part of society's institutional processes for maintaining a relatively stable system of inequality. They contribute to these results by active acceptance and utilization of a dominant set of values, norms and beliefs, which, while appearing to offer opportunities to all, actually support the success of a privileged minority and hinder the efforts and visions of a majority." — Eugene Eubanks, Ralph Parish, and Dianne Smith

Discourse I deals with. . . .	Discourse II deals with. . . .
Singular truths	Multiple stories
"The change process"	The desired circumstances
Improving what exists	Changing something significant
Techniques, methods, and content	Learning and school relationships
Symptoms	Causes
The way things are	What could be
Blaming others for not meeting our standards	Questioning whether our standards are hindrances
Discipline and control	Alienation and resistance
Competency	Relevance
The familiar	The uncomfortable
Answers and solutions	Dilemmas and mysteries
Information transfer	Knowledge creation
Ability and merit	Privilege and oppression
Dropouts	Pushouts
Reproduction	Transformation
The work of adults	The learning and experience of students
World-class standards	Re-creating our society
Limited time and ability	Getting started anyway

Protocols are most powerful and effective when used within an ongoing professional learning community and facilitated by a skilled facilitator. T learn more about professional learning communities and seminars for facilitation, please visit the School Reform Initiative website at www.schoolreforminitiative.org

Beginning: Getting Started ♦

- **Who**
  - ▫ Will team members be reflective of the diversity in the school community?
  - ▫ Have you explored the benefits and challenges of including students on the team?
  - ▫ Will team members reflect the voices and perspectives of under-served school community members?
  - ▫ Who will provide initial leadership and facilitation? Consider teacher leaders.
  - ▫ Will you invite specific people . . . or will you create an open process for membership . . . or some combination?
- **Why**
  - ▫ Has the purpose for this team been communicated to school community and potential members?
  - ▫ Is there a sense of urgency?
  - ▫ Does this work connect with the real work?
  - ▫ Do you have quantitative and qualitative data to launch a focus on equity and inequities?
- **What**
  - ▫ What will be the initial focus on learning for the team?
  - ▫ Have you engaged key leaders in the initial planning?
  - ▫ Will this team be empowered and supported to take action?
  - ▫ Do you have a plan to build community, trust, and support within the team?
  - ▫ Are you resisting the temptation to take immediate actions?
- **When**
  - ▫ Will meeting the times be prioritized to provide access for families, classified staff, community members, and/or students?
  - ▫ Will food and childcare be provided?
  - ▫ Will you engage the team in setting up a schedule for meetings?
  - ▫ Are you able to schedule a retreat – full day – meeting at a time that will result in full participation?
- **Where**
  - ▫ Will you meet in a location that will not have disruptions?
  - ▫ Will you be able to meet in circle?
  - ▫ Will you meet in a location that is accessible and comfortable for all participants?

- **How**
  - □ Will you begin with community building and a focus on cultural backgrounds and assets?
  - □ How will you explore the needs, the gaps, and the urgency?
  - □ How will you assure equitable participation?
  - □ Will you prioritize the time to identify who is missing and needed for this work?
  - □ Will you move from brainstorming to consensus in prioritizing the work?

Emerging ♦

- **Membership**
  - □ Continuously reflect on who is showing up.
  - □ Marginalized and under-represented voices are valued and heard.
  - □ Increase consideration of classified staff for team membership.
  - □ Examine the level of engagement of families (and students) to assure full participation.
  - □ The team reflects the diversity of the students.
  - □ There is equity of engagement on the team.

- **Capacity Building and Leadership**
  - □ New and emerging leaders receive support and opportunities from administrators to enhance will, skill, and knowledge.
  - □ Team acknowledges the need to distribute leadership and to support the emerging skills and voices of those who have been silenced and marginalized.
  - □ Team provides opportunities for staff, students, and families to engage in decision-making regarding equity and the team plans.

- **Purpose**
  - □ Team conducts needs assessments and collects qualitative and quantitative data in order to guide the focus of the equity work.
  - □ The team and school leadership begins to articulate a vision that recognizes inequities as systemic in nature, rather than rooted in individual children or their families, and invites teacher, staff, students, and family input on the vision.
  - □ Team is explicitly addressing the balance between patience and urgency.

- **Learning and Growth**
  - □ Learning and growth are scheduled and essential components of team meetings.
  - □ Learning about inequities, gaps, and student and community needs is a priority.
  - □ The learning is challenging and creates discomfort.
  - □ The team engages in self-reflection and growth for equity:

- There is a plan to further develop awareness, knowledge, commitments, and skills regarding personal growth focused on equity – for team and for school community
- Equity team begins to examine its biases, assumptions, and positions related to racism, classism, sexism, sexual orientation, religion, age, disability, and home language, or other forms of oppression

- **Community Building and Support**
  - Team members are sharing cultural experiences, assets, beliefs, and values.
  - Team members are learning ways to support each other in this work.
  - Team members are beginning to challenge each other in ways that strengthen trust and community.

- **Action**
  - Team has prioritized and taken ground on high leverage actions.
  - Team has provided professional development to staff.
  - Equity work is reaching the classroom and school culture.
  - Outreach and engagement with families is ongoing.

- **Outcomes and Assessment**
  - Team has identified measurable outcomes.
  - Progress towards outcomes is assessed in a continuous improvement cycle.

- **Culture Change**
  - There is a noticeable change in the discourse of the school.
  - Students and families are deeply engaged and know that they are valued members of the community.
  - Student and family voices are routinely accessed.

Functioning ♦

- **Membership**
  - Team membership is re-assessed in order to bring on voices and perspectives that are needed.
  - Continue to explore ways to bring parents on to the team.
  - Re-visit the potential for including students on the team and/or for forming a student equity team.
  - Recruit new members who have strong interests in the equity work.

- **Purpose**
  - Initial vision and purpose for the team is re-examined as a result of learning, new voices and new experience.
  - Leadership engages in an inclusive process with the entire school community – particularly diverse groups – to develop and enact a vision

that prioritizes eliminating systemic disparities by race, ethnicity, class, disability, and/or home language.

- **Capacity Building and Leadership**
  - Leadership has developed the capacity of teachers, staff, students, families, and community members to take responsibility and leadership for equity.
  - Facilitation and team leadership is shared and/or rotated and emerging leaders are supported.
  - Various team members reflecting the diversity of the equity team have had opportunities to lead professional development for the school and community.

- **Learning and Growth**
  - Learning and problem posing are essential components of meetings.
  - Team regularly examines dynamics of power, privilege, and oppression.
  - Team regularly examines its biases, assumptions, or positions related to various forms of oppression.
  - Team takes risks to surface conflicting perspectives and resolves conflicts related to culture, equity, and social justice.

- **Community Building and Support**
  - Team members know each other and their families.
  - Team members know each other's assets and places of vulnerability.
  - Team members look forward to equity team meetings.
  - Equity team has moved through moments and situations of conflict and discomfort in ways that strengthen the team.
  - Equity team is engaged in strengthening community and supports for the school community.

- **Actions**
  - Actions are high leverage and impact the school community.
  - Actions are highly visible within the school community.
  - Actions are connected to sustainable work.
  - Actions are evaluated for impact, outcomes and continuous improvement.
  - Actions result in changes in discourse, practice, and school culture.

- **Outcomes and Assessment**
  - Team has taken ground in advancing measurable outcomes.
  - The work of the team is seen as the work of the school.
  - Inequities are addressed and gaps are eliminated and/or reduced.
  - The team has a strong sense of responsibility in achieving measurable outcomes.

- **Culture Change**
  - ▫ Leadership's sustained collaboration with teachers, staff, students, families, and community members has created trusting relationships, engagement, voice, and meaningful participation for non-dominant groups.
  - ▫ Student and family voice are incorporated into all forms of decision-making.

2   C. STRATEGIC ACTION PLANS

i.   Reynolds School District Equity Goals and Action Plan
https://www.reynolds.k12.or.us/sites/default/files/fileattachments/district/page/1899/2014_2015_goals_and_action_plan_equity_0.pdf

ii.   Action Plan, Racial Equity Tools
https://www.racialequitytools.org/plan/action-plan

iii. Equity Action Plan, Montgomery County Public Schools
http://www.montgomeryschoolsmd.org/uploadedFiles/departments/facilities/DFM_EquityActionPlan.pdf

iv.   Racial Equity Plan, Portland Public Schools
http://www.pps.net/cms/lib8/OR01913224/Centricity/Domain/51/3.31.14%20Five%20Year%20Equity%20Plan%20Narrative-2.pdf

v.   Oregon's Equitable Access to Educator Plan
http://www.ode.state.or.us/superintendent/priorities/oregon-equity-plan-11-30-16.pdf
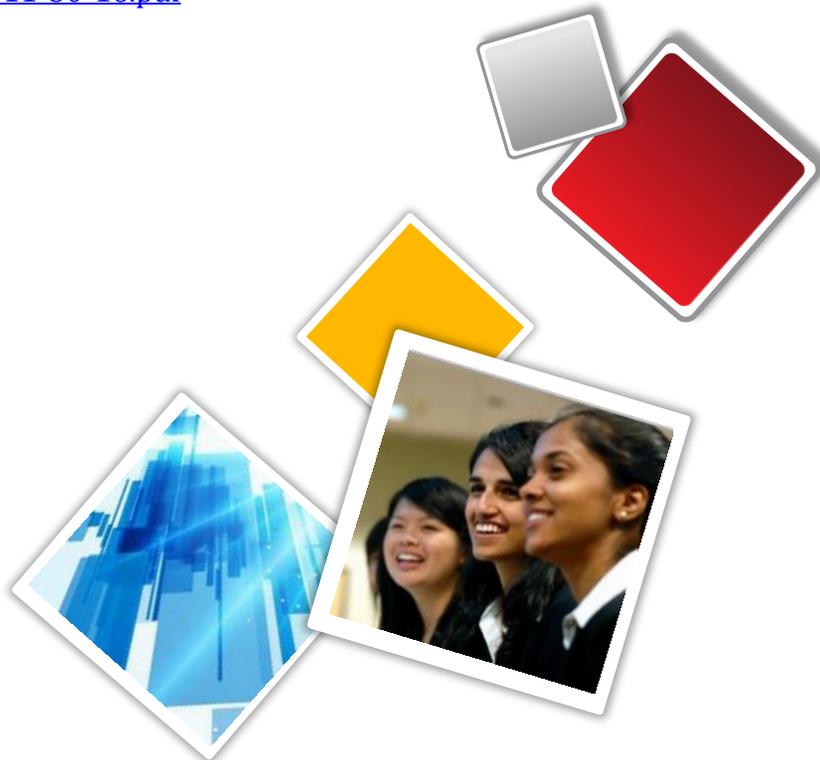
Reynolds School District
Dr. Linda Florence, Superintendent
EQUITY Goals & Action Plan 2014-2015

Goals ♦

- Raising the achievement of all students while narrowing the gap between the lowest and highest performing students
- Eliminating the racial predictability and disproportionality in all aspects of education and its administration
- Ensuring all students, regardless of race or class, graduate from Reynolds School District ready to succeed in a racially and culturally diverse, local, national and global community.

The Reynolds School District Equity policy is divided among the following equity indicators and departments:

Initiatives	Human Resources	Elementary Curriculum and Instruction	Secondary Curriculum and Instruction	Assessment and Accountability	Student Services	Operations	Communications	Administration and District Leadership
			Academic Achievement					
Access	X	X	X	X	X	X	X	X
Racial Analysis	X	X	X	X	X	X	X	X
Workforce Equity	X					X	X	X
School Environments		X	X		X	X		X
Partnerships	X	X	X		X			X
Using Diversity	X	X	X	X	X	X	X	X
Varied Pathways to Success	X	X	X	X	X	X	X	X

For detailed plan go to:

https://www.reynolds.k12.or.us/sites/default/files/fileattachments/district/page/1899/2014_2015_goals_and_action_plan_equity_0.pdf

i.   Beaverton School District Equity Policy:
        https://www.beaverton.k12.or.us/dist/Admin%20Regs%20and%20Policies/
        ADA.pdf

ii.   North Clackamas School District

iii.   Racial Educational Equity Policy Portland Public Schools:
        http://www.pps.net/Page/95

iv.   Oregon School Boards Association:
        http://www.osba.org/News%20Center/Announcements/2016-08-
        30_SLN_Education_equity_policy.aspx

As each student enters a North Clackamas school, dreams are nurtured, history and cultural heritage are celebrated, love of learning is fostered, educational, physical, emotional and social needs are supported.

The North Clackamas School District is a community of learners committed to equity and the success of each student. This commitment means that student success will not be predicted nor predetermined by race, ethnicity, family economics, mobility, language, marital status, gender, sexual orientation, gender identity, disability, initial proficiencies or religion.

1. The principle of equity goes beyond formal equality where all persons are treated the same. Instead, equity fosters an inclusive and barrier-free environment in which everyone will fully benefit. The district will apply this principle of equity to all policies, programs, operations, practices and resource allocations. All students will have access and opportunity to a high-quality education.

The North Clackamas School District is committed to the following foundational beliefs:

1. Each student can learn with adequate support at the highest levels when all staff provide equitable access and opportunity for learning, and hold each student to high expectations;

2. Maximizing the academic achievement of every child requires allocating resources equitably, not necessarily equally;

3. Everyone in the district will act to eliminate disparities to prepare all students for college and career and;

4. An inclusive and welcoming environment plays a critical role in supporting a child's educational goals.

To realize our beliefs the North Clackamas School District will:

1. Systematically use districtwide and individual school level data, disaggregated by race, ethnicity, language, special education, gender, sexual orientation, socioeconomic background and mobility to inform district decision-making;

2. Provide students with equitable access to high quality curriculum, programs, teachers and administrators, extracurricular activities and support services, even when this means differentiating resource allocation;

3. Affirm the identity of each student, acknowledge and celebrate differences to create a sense of belonging for each student;

4. Incorporate the voice, culture and perspectives of students, staff, families and communities that reflect student demographics to support and enhance student success;

5. Identify and counteract biased practices that perpetuate achievement disparities and lead to disproportionate levels of student success;

6. Provide multiple and varied opportunities in order to meet the needs of the diverse student body;

7. Actively recruit, hire, and retain staff that reflect student demographics at all organizational levels and support employees to engage in culturally responsive practices and delivery of quality instruction and service; and

8. Ensure that the North Clackamas District Strategic Plan embraces the principle of equity as a key feature and presents measurable outcomes to prepare all students for college, career and life.

Legal Reference(s):

ORS 332.107
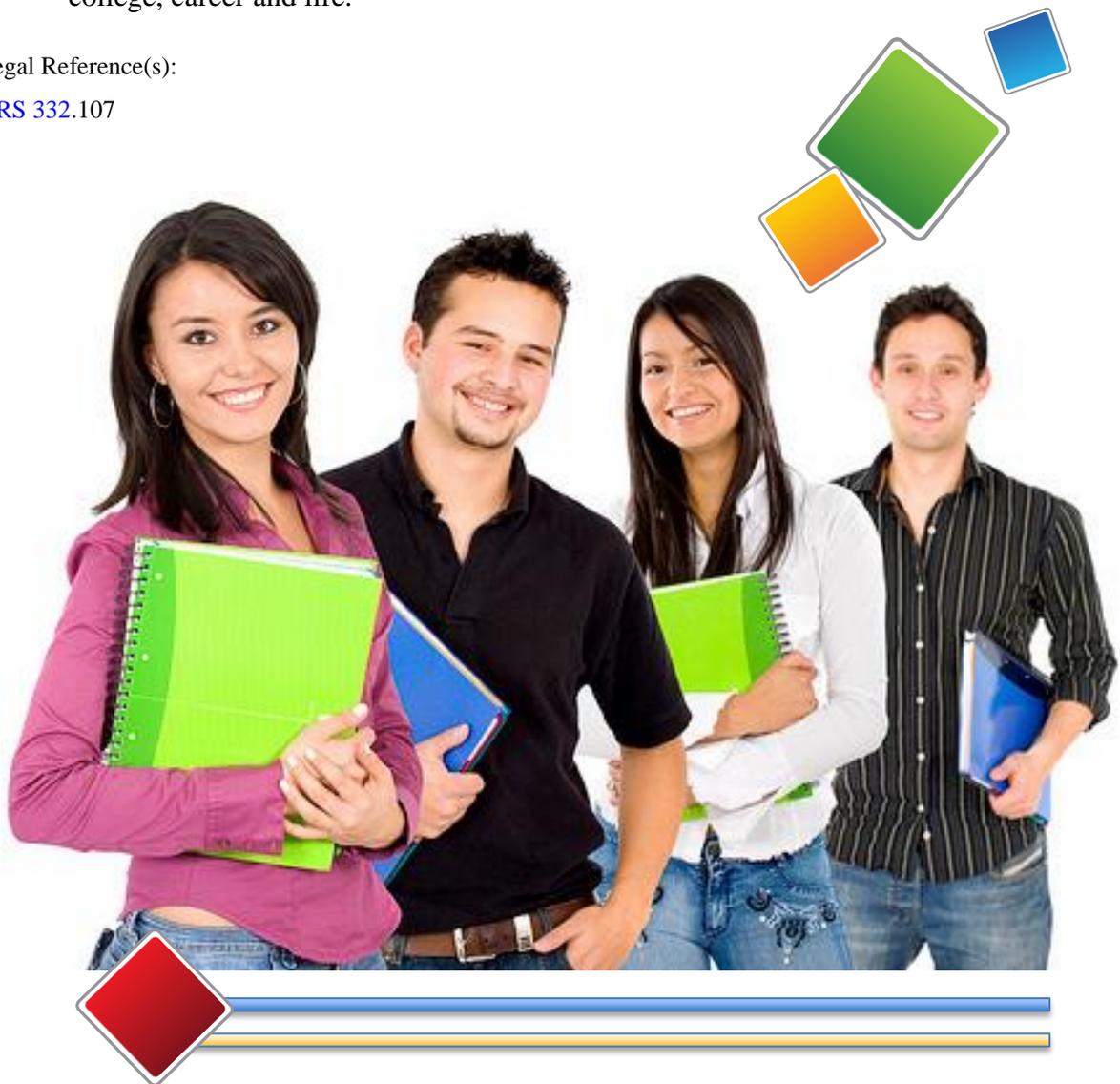
SECTION 3 Foundational Resources

Section Three: Foundational Resources

A. Oregon's Racial History

B. Privilege and Power

C. Implicit Bias

D. Microaggressions

E. Culturally Responsive Teaching

F. Exclusionary Practice

G. Family Engagement

H. Workforce

3 OREGON'S RACIAL HISTORY

i. "Looking Back In Order To Move Forward" An Often Untold History Affecting Oregon's Past, Present and Future (Elaine Rector)
https://www.portlandoregon.gov/bps/article/412697

ii. "Why Aren't There More Black People in Oregon", Walidah Imarisha
http://oregonhumanities.org/programs/2014-15-catalog/why-arent-there-more-black-people-in-oregon/75/

iii. Black Exclusion Laws in Oregon: The Oregon Encyclopedia
https://oregonencyclopedia.org/articles/exclusion_laws/#.V85EE6tSaDU

iv. Oregon Was Founded As A Racist Utopia: The Huffington Post
http://www.huffingtonpost.com/2015/01/22/oregon-racist_n_6523544.html

v. The Racist History of Portland, The Whitest City in America: The Atlantic
http://www.theatlantic.com/business/archive/2016/07/racist-history-portland/492035/

3   B.   PRIVILEGE AND POWER

i.   Unpacking the Invisible Knapsack, Peggy McIntosh
https://www.deanza.edu/faculty/lewisjulie/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf

ii.   Intersections: Power and Privilege, SAFE@SCHOOL
http://www.safeatschool.ca/plm/equity-and-inclusion/understanding-sexism-racism-and-homophobia/intersecting

iii.   Our Different Relationships to Oppression, Resolutions Northwest

iv.   Intersection of Whiteness, White Culture and White Consciousness

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.

By Peggy McIntosh

DAILY EFFECTS OF WHITE PRIVILEGE

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 that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

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

2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.

3. 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.

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

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

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

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

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

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

10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.

12. 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 which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

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

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

15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my color.

18. 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.

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

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

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

22. Peggy McIntosh is associate director of the Wellesley College Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh; available for $4.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181. The working paper contains a longer list of privileges. This excerpted essay is reprinted from the Winter 1990 issue of Independent School.

23. 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.

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

25. 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.

26. 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.

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

28. 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.

29. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

30. I can be pretty sure that if I argue for the promotion
of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

31. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

32. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

33. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

34. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

35. I can worry about racism without being seen as self- interested or self-seeking.

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

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

38. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

39. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.

40. I can be late to a meeting without having the lateness reflect on my race.

41. 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.

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

43. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.

44. If I have low credibility as a leader I can be sure that my race is not the problem.

45. I can easily find academic courses and institutions which give attention only to people of my race.

46. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

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

48. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

49. I have no difficulty finding neighborhoods where people approve of our household.

50. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.

51. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

Peggy McIntosh is associate director of the Wellesley College Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh; available for $4.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181. The working paper contains a longer list of privileges. This excerpted essay is reprinted from the Winter 1990 issue of Independent School.

One-up Power Unearned advantage Agent	Borderland	One-down Non-power Unearned disadvantage Target
Whites, European Americans, people of western-European descent		People of color, African Americans, Asian Americans, Native Americans, Latinos, Arab Americans, multiracial people, …
US citizens		Immigrants, undocumented immigrants, children of immigrants
English speakers		People who do not speak English, who speak English with an accent, who speak a dialect
Wealthy, owning class, middle class		Working class, people in poverty, homeless people
Men		Women, gender non-conforming
Cisgender people		Transgender people, transvestites, Two Spirit, genderqueers
Straight people		Lesbians, gay men, bisexuals, queers
Able bodied people		People with disabilities—physical, mental, cognitive, emotional
Adults		Youth, elders
Christians		Jews, Muslims, …

. . . OF WHITENESS, WHITE CULTURE, AND WHITE CONSCIOUSNESS

By John Lenssen and Associates

Whiteness ♦

In inter-group dialogue where we encourage people to speak their truths about culture, ethnicity and race, we can help group participants to understand that, not only do white people have white privilege (e.g. Peggy McIntosh and the white privilege check-list), but they also live within and act upon "white culture" and "white consciousness". White culture, rooted in European traditions and history, impacts almost everyone including people of color and recent immigrants in the United States. White culture and white consciousness show up in different ways in the dialogue including:

- Speaking for others
- Assumptions of shared experience
- Assumptions about equality
- Belief in meritocracy

Most white people are unaware of "white culture" and often believe that all human beings share these cultural ways of being, knowing and behaving. Shining a light on white culture can lead to greater cultural understanding and insights into the different impacts of racism.

Elements of White Culture ♦

- Promoting independence, self-expression, personal choice, individual thinking and achievement (vs. adherence to norms, respect for authority/ elders, interdependence, and group consensus and success)

- Egalitarian relationships, flexible roles and upward mobility (vs. stable, hierarchical roles - dependent on gender, background, age)

- Understanding the physical world apart from its meaning for human life (vs. in relation to human life)

- Private property and individual ownership (vs. shared)

White Consciousness ♦

White consciousness takes for granted the legitimacy of having white norms and values dominate U.S. society. That this consciousness is often invisible to those who hold it strengthens it as a force for hegemony. This white consciousness typically includes:

- **Color blindness:** Many well-intentioned white people in the United States overemphasize all people's essential sameness and engage in a discourse of color- or power-evasiveness, commonly called color blindness. Color blindness is accompanied by a lack of consciousness of "whiteness".

- **Universal perspective:** Many white people make the assumption, "Doesn't everyone experience life the way that I do?" especially when they have minimal contact with people of color.

- **Individualism** (often accompanied by an unexamined belief in meritocracy)
  I earned this through hard work and effort.

- **Avoidance:** This isn't my problem. White privilege allows white people to "not see" racism.

- **Decontextualization:** How does this particular situation have anything to do with race?

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ii.   **Implicit Racial Bias and School Discipline Disparities**, Cheryl Staats –
Kirwan Institute
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iii.   **All Teachers Should be Trained to Overcome Their Hidden Biases**. Soraya
Chemaly, Time Magazine 2/12 2015
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iv.   **Helping Courts Address Implicit Bias: Frequently Asked Questions**:
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http://www.ncsc.org/ibeducation

v.   **Racial Bias, Even When we Have Good Intentions**, Sendhil Mullainathan The
New York Times 1/3/2015

vi.   **State of the Science: Implicit Bias Review 2014**. Kirwan Institute for the
Study of Race and Ethnicity
http://kirwaninstitute.osu.edu/wp-content/uploads/2014/03/2014-implicit-bias.pdf

3 D. MICROAGGRESSIONS

i. **Racial Microaggressions in Everyday Life**. D.W.Sue et al, American Psychoological, May-June 2007
http://world-trust.org/wp-content/uploads/2011/05/7-Racial-Microagressions-in-Everyday-Life.pdf

ii. Microaggressions In the Classroom, Education Week Sept. 2016
http://www.edweek.org/ew/section/multimedia/illustration-microaggressions-in-the-classroom.html

iii. Microaggressions: Power, Privilege, and Everyday Life
http://www.microaggressions.com

iv. Breaking The Prejudice Habit: Microaggression Activity
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v. Help Students Cope with Subtle Forms of Discrimination
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3   E.   CULTURALLY RESPONSIVE TEACHING

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http://www.equityallianceatasu.org/sites/default/files/Website_files/CulturallyResponsiveTeaching-Matters.pdf

ii.   *Culturally Responsive Teaching: Theory, Research, and Practice* (Multicultural Education Series), Geneva Gay

iii.   *Culturally Responsive Teaching and the Brain: Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students* , Zaretta Hammond

iv.   A Framework for Culturally Responsive Teaching, ASCD
http://www.ascd.org/publications/educational-leadership/sept95/vol53/num01/A-Framework-for-Culturally-Responsive-Teaching.aspx

v.   Being Culturally Responsive, Teaching Tolerance
http://www.tolerance.org/supplement/being-culturally-responsive

By Elizabeth B. Kozleski
www.equityallianceatasu.org

I In 2000, Professor Geneva Gay wrote that culturally responsive teaching connects students' cultural knowledge, prior experiences, and performance styles to academic knowledge and intellectual tools in ways that legitimize what students already know. By embracing the sociocultural realities and histories of students through what is taught and how, culturally responsive teachers negotiate classrooms cultures with their students that reflect the com- munities where students develop and grow.

This is no small matter because it requires that teachers transcend their own cultural biases and preferences to establish and develop patterns for learning and communicating that engage and sustain student participation and achievement.

Part of the tradition of teaching is that teachers have the role of shepherding the next generation through a set of passages so that they can attain adulthood with a full complement of the knowledge, skills, and dispositions necessary to be contributing citizens. When the cultural heritages and assumptions about what is valued, expected, and taught compete with other compelling realities, teachers take on a facilitator role while they relinquish their status as knowledge brokers. Becoming culturally responsive means that teachers as well as students have to negotiate new standards and norms that acknowledge the differences and the similarities among and between individuals and groups.

Teachers play a critical role in mediating the social and academic curriculum. While acknowledging what students already know, they connect it to frameworks and models for thinking and organizing knowledge that are embedded within disciplines such as literacy, mathematics, social studies, and the sciences. Culturally responsive teachers realize that mastering academic knowledge involves understanding that content maps can provide multiple avenues to understand and access information. History offers a particular example. U.S. students might study the expansion of the American West through the eyes of the pioneers and the politicians who supported the westward expansion. Yet, that same time frame could be studied through the perspectives of indigenous peoples who experienced a cataclysmic end to their ways of living that forced them off the lands that had belonged to their ancestors for centuries. Considering how to approach curriculum and incorporating multiple paradigms in the ways that curriculum are presented and experienced is an important part of culturally responsive teaching.

Equally important is the way that instruction is facilitated. When classrooms are organized into communities that are designed to encourage academic and cultural excellence, students

learn to facilitate their own learning as well as that of their fellow students. This kind of classroom requires careful planning and explicit teaching around social interactions so that students learn to assume leadership for learning, feel comfortable exploring differences of opinion, and accept that they may need help from their classmates in order to be successful. Along the way, students learn to see the classroom and their interactions from more than one perspective so that they can identify potential difficulties that come from assumptions of privilege, the distribution of power (who gets to make the rules), and the assessment of performance and competence.

WHY SHOULD CULTURALLY RESPONSIVE TEACHING BE THE NORM?

The achievement gap in the US often separates groups of students by drawing differences between White, middle class students and their peers who may be American Indian, African-American, Asian American and/or Latino/a. There are many harmful effects of looking at performance in terms of gaps particularly because the gaps that are noticed privilege some kinds of knowledge over others. While the path to college is based on banking particular kinds of knowledge and using it to demonstrate competence, we cannot forget that practical and indigenous ways of knowing offer great insight and have ecological and social significance.

Culturally responsive teaching helps to bridge different ways of knowing and engages students from non-dominant cultures in demonstrating their proficiencies in language usage, grammar, mathematical knowledge and other tools they use to navigate their everyday lives. Further, by understanding the features of this knowledge, students from non-dominant cultures can learn how to translate the logical structures of their knowledge and map them onto the school curriculum.

By bringing alternative ways of knowing and communicating into schools, the curriculum as well as the students benefit. Culturally responsive teaching creates these bridges and in doing so, offers the possibility for transformational knowledge that leads to socially responsible action.

WHAT ARE NON-EXAMPLES OF CULTURALLY RESPONSIVE TEACHING?

Colorblind Motivational Models: Many classroom management approaches suggest a set of processes to follow to establish and maintain order in the classroom. Because these approaches assume that children have had similar histories and cultural modeling, approaches to behavior management can be color and culture blind. For instance, one approach may take the form of reminding students what the rules are in direct (i.e., Please take your seats now) or indirect (I heard the bell. Let's see who remembers what to do) comments. When students fail to respond, teachers are told to warn students by telling them what to do and what the consequences of non-compliance are. In step three, teachers give out infraction slips, and then, in step four, are sent to the office.

Even when teachers invest time in teaching the rules before they put these kinds of systems in place, the rigidity of the system makes it difficult for students who need many experiences to be able to predict what may be expected and then act accordingly. And, because of the nature of the system and individual psychological and cultural patterns, the very system itself can create resistance and avoidance.

Another model that lacks cultural responsivity reminds teachers to "catch students being good." Teachers are asked to acknowledge and reinforce students who are following classroom norms and rules. Often, a token economy is used so that students can collect "being good" tokens through the day, week, month, or quarter and cash them in periodically for high preference activities that the students themselves may have identified. For instance, students could get time in the library to work independently, opportunities to check out and use DVDs on key topics, go out to lunch with a favorite teacher, get to be at the front of the recess line, or any other assorted activities intended to be rewards.

The system itself can create lots of cognitive dissonance for students who are confused about why adults would spend time setting up these kinds of reward structures when they are more familiar with approaches that teach through example, modeling, and story. It could be that students familiar with other approaches to living in a civil community assume that the systems are for other students. All kinds of misinterpretations can occur with little conversation. And, students may act on their own assumptions and appear to teachers as if they are being oppositional or defiant.

CULTURALLY RESPONSIVE BEHAVIOR MANAGEMENT SYSTEMS

Viewing behavioral systems from a culturally responsive perspective means asking questions about what rules are being set, by whom, and for what purpose. Making sure that students are developing internal systems that guide their judgments about creating and sustaining inclusive communities is at least as important as policing student behavior. Students need mental models that help them manage their own emotions, control impulses, look at issues from other people's perspectives, and clarify their own interests. As they engage in developing these processes, students construct their own identities and roles within their communities.

Students and families need to be involved in setting behavioral and com- munity norms for their schools so that expectations in schools build on and extend the positive and community oriented values and beliefs of com- munity leaders and families. Teachers and other educators may be surprised about the kinds of standards that communities set for themselves and expect from schools and have to be willing to negotiate those norms that may or may not reflect the dominant, middle class standards that many teachers uncritically apply in their classrooms.

WHAT ARE KEY FEATURES OF CULTURALLY RESPONSIVE TEACHING?

Communicate high expectations ♦

Make sure that you let each student know that you expect them to engage, perform, and achieve at high level, rather than making excuses in your own mind for some students who don't participate at optimal levels at times.

Actively engage your students in learning ♦

Coach your students to question, consult original material, connect content to their own lives, write to learn, read broadly, build models, test hypotheses, and make time to build relationships with them so that the disappointments that come from trying and not quite succeeding don't cause them to quit learning.

Facilitate learning ♦

Build students' capacity to handle new material, solve complex problems, and develop new skills by scaffolding their learning from what they already know through a series of increasingly complex experiences that shift the locus of control from the teacher to the learner.

Understand the assets and capabilities that students' families bring to their parenting ♦

Understand the cultures represented in your classroom by getting to know your students. Visit the neighborhoods where they live. Listen to them talk about their lives. Under- stand what and whom they care about. Consistently engage in real conversation and dialogue with your students. For example, if you have English language learners in your class, go to lunch with them.

Try to understand their reality by actively listening to them and the sense that they are making of the curriculum. Use small group, personalized instruction to help students develop their academic language skills.

Anchor your curriculum in the everyday lives of your students ♦

Connect their knowledge and skills to content knowledge. Spend time on helping students learn the content. Use real life, authentic texts. Engage students in inquiry about things that matter to them.

Select participation structures for learning that reflect students' ways of knowing and doing ♦

Put yourself in situations where you're not dominant, where you're a noticeable minority or in a group where you don't know the norms and unspoken rules. Recognize what that feels like and sit with the discomfort. Ask yourself these questions: What did I do to make myself more comfortable? What did I do to be effective or survive in that situation? What did others do that either helped or hindered my effectiveness? What would have helped me in that situation? Use the answers to these questions help you to structure how you include students.

Share control of the classroom with your students ♦

Challenge yourself to see yourself in the opposite situation of which you identify. For example, if you see your- self in the non-dominant culture as a woman, in which situations can you see yourself as the dominant culture? Stretch yourself to expand your own self-definition. To help you see life from a different perspective, consciously read books or watch movies about groups other than your own. In addition, explore your own privileges and the impact those have on the organization and the people in it.

Engage in reflective thinking and writing ♦

Teachers must reflect on their actions and interactions as they try to discern the personal motivations that govern their behaviors. Understanding the factors that contribute to certain behaviors (e.g., racism, ethnocentrism) is the first step toward changing these behaviors. This process is facilitated by autobiographical and reflective writing, usually in a journal.

Explore personal and family histories ♦

Teachers need to explore their early experiences and familial events that have contributed to their understanding of themselves as racial or nonracial beings. As part of this process, teachers can conduct informal interviews of family members (e.g., parents, grandparents) about their beliefs and experiences regarding different groups in society. The information shared can enlighten teachers about the roots of their own views. When teachers come to terms with the historical shaping of their own values, they can better relate to their colleagues and students who bring different histories and expectations.

Acknowledge membership in different groups ♦

Teachers must recognize and acknowledge their affiliation with various groups in society, and the advantages and disadvantages of belonging to each group. For example, for White female teachers, membership in the White middle-class group affords certain privileges in society; at the same time being a female presents many challenges in a male-dominated world. Moreover,

teachers need to assess how belonging to one group influences how one relates to and views other groups.

Learn about the history and experiences of diverse groups ♦

It is important that teachers learn about the lives and experiences of other groups in order to understand how different historical experiences have shaped attitudes and perspectives of various groups. Further, by learning about other groups, teachers begin to see differences between their own values and those of other groups. To learn about the histories of diverse groups, particularly from their perspectives, teachers can read literature written by those particular groups as well as personally interact with members of those groups.

Visit students' families and communities ♦

It is important that teachers get to know their students' families and communities by actually going into the students' home environments. This allows teachers to relate to their students as more than just "bodies" in the class- room but also as social and cultural beings connected to a complex social and cultural network. Moreover, by becoming familiar with students' home lives, teachers gain insight into the influences on the students' attitudes and behaviors. Additionally, teachers can use the families and communities as resources (e.g., classroom helpers or speakers) that will contribute to the educational growth of the students.

Visit or read about successful teachers in diverse settings. Teachers need to learn about successful approaches to educating children from diverse back- grounds. By actually visiting classrooms of successful teachers of children from diverse backgrounds and/or reading authentic accounts of such success, teachers can gain exemplary models for developing their own skills.

Develop an appreciation of diversity. To be effective in a diverse classroom, teachers must have an appreciation of diversity. They must view difference as the "norm" in society and reject notions that any one group is more competent than another. This entails developing respect for differences, and the willingness to teach from this perspective. Moreover, there must be an acknowledgment that the teachers' views of the world are not the only views.

Participate in reforming the institution ♦

The educational system has historically fostered the achievement of one segment of the school population by establishing culturally biased standards and values. The monocultural values of schools have promoted biases in curriculum development and instructional practices that have been detrimental to the achievement of students from culturally and linguistically diverse backgrounds. Teachers need to participate in reforming the educational system so that it becomes inclusive. As the direct link between the institution and the students, teachers are in a pivotal position to facilitate change. By continuing a traditional "conform-or-fail" approach to instruction, teachers perpetuate a monocultural institution. By questioning traditional policies

and practices, and by becoming culturally responsive in instruction, teachers work toward changing the institution.

WHERE CAN I GO TO GET MORE INFORMATION?

Visit these three websites ♦

You will get more information about becoming culturally responsive. For a small booklet on becoming culturally responsive, visit the NIUSI-LeadScape project at http://www.urbanschools.org/pdf//cultural.identity.LETTER.pdf?v_document_name=Cultural%20Identity%20 and%20Teaching.

To engage colleagues in learning more about culturally responsive literacy, check out this module produced by NCCRESt on culturally responsive literacy: http://www.nccrest.org/professional/culturally_responsive_literacy.html .

To learn more about current issues in education that relate to culturally responsive education, subscribe to our Equity Matters newsletter http://www.equityallianceatasu.org/ea/equity-matters-newsletter .

Disclaimer *The contents of this What Matters were developed under a grant from the Department of Education. However, these contents do not necessarily represent the policy of the Department of Education, and you should not assume endorsement by the Federal Government.*

i.   What Discipline Is For. Pedro Noguera
http://www.tolerance.org/sites/tolerance.org.tdsi/files/assets/general/TDSi_Noguera.pdf

ii.   Eliminating Disparities in School, Evidence Blast: Education Northwest

iii.   Nondiscriminatory Administration of School Discipline: Dear Colleague Letter, U.S. Dept. of Education
http://www2.ed.gov/about/offices/list/ocr/letters/colleague-201401-title-vi.pdf

iv.   The Color of Discipline: Sources of Racial and Gender Disproportionality in School Punishment, Russell Skiba et al
http://www.indiana.edu/~equity/docs/ColorOfDiscipline.pdf

v.   What We Know About Reducing Disproportionate Suspension Rates for Students of Color. Nishioka and Lenssen OLN
http://pbisnetwork.org/wp-content/uploads/2013/02/V.Nishioka.pdf

vi.   Culturally Responsive Positive Behavioral Support Matters, Equity Alliance
http://www.equityallianceatasu.org/sites/default/files/CRPBIS_Matters.pdf

vii.   Exclusionary Discipline in Multnomah County Schools Multnomah County Commission on Children, Families & Communities
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CONNECTING STUDENTS TO THE BENEFITS OF LEARNING

By Pedro A. Noguera

Throughout the United States, schools tend disproportionately to punish the students who have the greatest academic, social, economic, and emotional needs.[1] Examination of which students are most likely to be suspended, expelled, or removed from the classroom for punishment reveals that members of racial-ethnic minority groups (especially Blacks and Latinos), males, and low achievers are vastly overrepresented.[2] Close scrutiny of disciplinary practices reveals that a disproportionate number of the students who receive the most severe punishments are students who have learning disabilities, are from single-parent households, are in foster care, are homeless, or qualify for free or reduced-price lunch. In many schools, these students are disproportionately students of color.

Educators must reflect upon the factors that give rise to such imbalances in school discipline. Often students' unmet needs cause misconduct, and schools' inability to address the needs of their most disadvantaged students results in their receiving the lion's share of punishment. I urge educators to ask whether discipline is meted out fairly and responds to students' needs.

Students who are behind academically, who are more likely to be students of color, are also more likely to engage in disruptive behavior, sometimes out of frustration or embarrassment.[3] Children who suffer from abuse or neglect at home or who are harassed and teased by their peers[4] are also more likely to misbehave. Since poverty rates are higher among racial minorities in the United States, students of color are more likely to exhibit behavior problems because of unmet needs. In many schools, it is common for the neediest students to be disciplined and for the needs driving their misbehavior to be ignored. Disturbingly, these disparities in who gets punished and how often do not evoke alarm, or even concern, because these patterns are accepted as normal.

Some of this disproportionate discipline may occur because of educators' racial bias, rather than students' disproportionate "disruption." But educators are unlikely to admit bias even to themselves, so it is more effective to ask educators to examine the disproportionate effects of their actions. Teachers and administrators who seek to reduce the disproportionate discipline of children of color can start by using data to demonstrate that this disproportion exists and then probe to find out why it occurs.

An administrator at a middle school in New Haven, Connecticut, began a professional development activity by writing the reasons teachers gave for sending a student to the office on the blackboard. He then went down the list with the group and asked whether they felt

the infractions listed were legitimate reasons for referring a student to the principal's office for punishment. In a public setting with their colleagues present, no one would defend sending a student to the office for chewing gum, wearing a hat, or forgetting to bring a pencil. Yet, these and other minor infractions were the reasons given on the bulk of the referrals. He pointed out that Black and Latino boys received over 80 percent of these referrals; and he engaged the staff in a discussion of the implications of these practices.

Holding educators accountable for racial imbalances in discipline need not result in finger-pointing or recriminations about racist intentions that cannot be proved. However, if

educators are going to reduce the disproportionate discipline meted out to poor children of color, they must accept responsibility for racial disparities in discipline patterns. Analyzing their approaches to maintaining order can help educators to identify alternative methods for producing positive learning environments. Alternatives are essential if schools are to stop using discipline as a strategy for weeding out those they deem undesirable or difficult to teach and instead to use discipline to reconnect students to learning.

Educators sometimes discipline students of color for tiny offenses that do not require discipline at all; even when responding to more egregious acting out, educators typically punish children of color without reflecting on the factors that may be motivating the misbehavior. Instead of asking why a student is disrespectful to a teacher, fighting, or disturbing a classroom, many schools react to the behavior by inflexibly enforcing rules and imposing sanctions. By responding to conduct while ignoring the factors that cause it, schools inadvertently further the educational failure of these students and may ultimately contribute to their marginalization as adults.

The marginalization of students who are frequently punished occurs because schools rely primarily on two strategies to discipline students who misbehave: humiliation and exclusion. Typically, they respond to minor infractions with humiliation, by singling out a misbehaving student for rebuke and ostracism, or placing a student in the back of the room or the hallway.

If problems persist, most schools exclude the student from the classroom, starting with referrals to the principal's office and gradually escalating to removal from the school through suspension, or in the most serious cases, expulsion. These strategies effectively deny targeted students access to instruction and the opportunity to learn and do little to enable students to learn from their mistakes and develop a sense of responsibility for their behavior. The fact that many schools frequently punish a small number of students repeatedly[5] suggests that these approaches are ineffective in changing students' behavior and making schools more orderly.

Discipline strategies that rely upon humiliation and exclusion are based on the assumption that by removing disruptive children from the learning environment, others will be allowed to learn in peace. While the logic behind this approach may seem compelling, a closer look at the consequence of these practices reveals obvious flaws. Students who are punished for fairly minor behavior problems when they are young frequently perpetrate more serious offenses as they get older. The almost exclusive reliance on suspension and other forms of exclusion makes little sense, especially since many of the students who are suspended dislike school and there is little evidence that it works as a deterrent to misconduct. In schools where suspension rates are high, sorting out the "bad" students rarely results in a better education for those who remain, because many students are deeply alienated from school, have weak and even antagonistic relationships with the adults who serve them, and believe that very few teachers care about them.[6]

An implicit social contract serves as the basis for maintaining order in schools as it does in society:[7] in exchange for an education, students are expected to obey the rules and norms operative within school and to comply with the authority of the adults in charge. Students are expected to relinquish a certain degree of individual freedom in exchange for receiving the benefits of education. For the

vast majority of students, this arrangement elicits a relatively high degree of compliance with school rules and to adult authority. Despite surveys that suggest a growing number of teachers and students fear violence in school, schools in the United States are actually generally safe places.[8] Even though children significantly outnumber adults, they largely conform to adult authority and, through their compliance, make it possible for order to be maintained.

This arrangement tends to be least effective for students who do not receive the benefits promised by the social contract. Students who are behind academically, have not been taught by teachers who have cultivated a love of learning, or have come to regard school as a boring, compulsory chore are more likely to disrupt classrooms and defy authority. Although these students are typically more likely to be disciplined, punishing them is often ineffective because it is not aimed at connecting them to learning. As they come to understand that the rewards of education- admission to college and access to well-paying jobs-are not available to them, students have little incentive to comply with school rules. Students who frequently get into trouble may have so many negative experiences in school that they conclude school is not for them and that the rewards associated with education are beyond their reach. As students develop identities as "troublemakers" and "delinquents," they often internalize the label and, instead of changing their behavior, embrace the stigma.[9] Punishment reinforces undesirable behavior rather than serving as an effective deterrent.

To break the cycle of failure, schools must find ways to reconnect students who have become disaffected through prior disciplinary experiences and academic failure to learning and the goals of education. Students who disrupt the learning environment for others must come to see the benefits of the knowledge and skills that education offers. In order to be motivated to comply with school norms, they must be inspired to believe that education can serve as a means for them to improve their lives and help their families and community.

This task necessarily involves providing these students with access to teachers and other adult role models who can establish supportive, mentoring relationships with youth who have had negative experiences with the school system. In many schools, such mentors are in short supply, both because racial-ethnic and class differences often make it difficult for teachers to provide the "tough love" and moral authority that students need and because

adults are often positioned in antagonistic relationships with students. Those who learn to cross racial and class boundaries to forge strong, productive bonds with students are able to use those relationships to motivate students to apply themselves and get them to see that education can serve as a vehicle for self-improvement.[10] Creating these types of relationships requires educators to take time to find out what students are personally interested in or concerned about so the content of the curriculum can be made relevant to students.

While seeking to learn about and meet students' individual needs, educators should also respond to any more structural local factors underlying students' acting out. A program created in Berkeley, California, in 1987 demonstrates such an approach that works. Concerned about a crack trade that relied heavily upon local teenagers to serve as foot soldiers and salesmen on the streets and was contributing to discipline problems and a rising dropout rate, the city funded a novel program aimed at preventing young people from becoming involved in drug dealing. The Real Alternative Program (RAP) recruited middle school students who had committed at least one criminal offense and were regarded by their teachers and parents as at risk of greater delinquency. Students were provided with tutors, recreational opportunities, summer employment, and a caseworker. The city funded the program by hiring an additional officer for parking meter enforcement and earmarking the revenue to the program. An evaluation showed that RAP was extremely successful at reducing delinquency and improving school performance. Delinquency prevention programs in communities and schools throughout the country have proven effective at changing student behavior and reducing the incidence of juvenile delinquency. Yet, even though they are substantially cheaper to fund than more punitive approaches, they have not been adequately supported. In most cases, what separates teachers who experience frequent behavior problems from those who do not is their ability to keep their students focused on learning. Unless we focus on how to engage students, schools will continue to be revolving doors for students who are bored, restless, behind academically, and unconvinced that schooling will provide benefits for them and who, in consequence, often act out. When we locate discipline problems exclusively in students and ignore the school and local contexts in which problematic behavior occurs, we overlook the most important factors that give rise to misbehavior. Schools that suspend large numbers of students, or suspend small numbers of students frequently, typically become so preoccupied with discipline and control that they have little time to address the conditions that influence teaching and learning.

Finally, schools must focus on the values students should learn when they are disciplined. In his pioneering research on moral development in children, Lawrence Kohlberg argued that teaching students to obey rules in order to avoid punishment was far less effective than helping students to develop the ability to make reasoned ethical judgments about their behavior.[11] Rather than punishing students by sending them
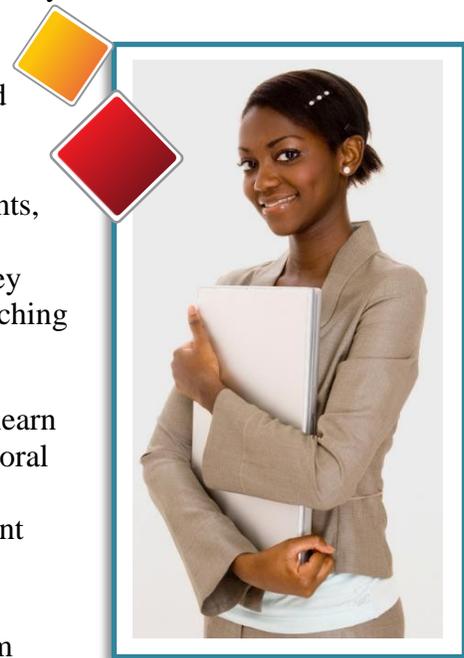
home for fighting, educators should teach students how to resolve conflicts peacefully: discipline should always teach a moral lesson. Students who vandalize their building can be required to do community service aimed at cleaning up or improving their school and students who are disrespectful to teachers can be required to assist that teacher on a project and to write a letter of apology. Over time, students will understand the values that underlie the operation of the school and appreciate that all members are accountable to them, that the social contract holds. Research on school discipline and safety shows that, rather than leading to a more lenient environment that tolerates misbehavior, schools promoting an ethical culture can create an environment where misconduct is less likely.[12]

By relying upon alternative discipline strategies rooted in ethics and a determination to reconnect students to learning, schools can reduce the likelihood that the neediest and most disengaged students, who are frequently children of color, will be targeted for repeated punishment. Some of these alternative strategies are practiced in private and public schools for affluent children, but they are less common in public schools that serve poor children of color. There are some exceptions. Phyl's Academy in Fort Lauderdale, Florida, has been praised for adhering to Principal Monica Lewis's admonition to "treat children with kindness." In describing her school, Lewis reports: "We don't have a rigid hand. We show them values. Once you give a child reasons, you get them to follow directions."[13]

Producing safe and orderly schools need not require turning schools into prisons or detention centers. It is possible to create schools where learning and academic achievement is encouraged for all students and where disciplinary problems are responded to in a manner that is consistent with the broader educational goals. We must recognize that the children of the poor and children of color are no less deserving than the children of the affluent to be educated in a nurturing and supportive environment. Perhaps what is needed even more than a shift in disciplinary tactics is recruitment of educators who question the tendency to punish through exclusion and humiliation and see themselves as advocates of children, not as wardens and prison guards. Without this approach, the drive to punish will be difficult to reverse.

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Our *Evidence Blast* series provides research, data, and resources to help practitioners and policymakers make important decisions about schools and students.

Discipline disparity is a growing problem in our schools. Disproportionate rates of suspensions and expulsions for students of color result in substantial loss of instructional time for these students. According to a 2012 report by the U.S. Department of Education Office for Civil Rights, African American, Hispanic, and American Indian students are disciplined more often than their white classmates "who commit similar infractions and who have similar discipline histories"(p. 29).

Racial disparities in school discipline also exist in Northwest states, but the pattern of disparity varies. For example, Montana and Idaho were shown to have the smallest suspension gap between African American and white students, but were among eight states in the nation with the highest suspension rates for Native American students (Losen & Gillespie, 2012).

To create What We Know about Reducing Disproportionate Suspension Rates for Students of Color, a literature summary for the Oregon Leadership Network Research Alliance, we examined over 8,900 articles in search of evidence of school and classroom practices that

can help reduce disproportionality in discipline referrals and suspensions for middle and high school students. Yet while numerous studies described the problem of disproportionate rates of suspensions, only a handful examined potential solutions. We identified the following school or classroom characteristics as statistically associated with lower suspension rates for students of color:

- Positive, caring teacher-student relationships
- High academic, social, and behavioral expectations for students
- Structured school and classroom environments
- Parental involvement
- Teacher and student resources
- Preventative and proactive school discipline practices
- Social and emotional learning

Given the lack of evidence available, practitioners and policymakers should use caution interpreting these findings, and seek to rigorously evaluate practices they are implementing in their schools, districts, and states.

Research and Data Resources
This is a sampling of publicly available research and resources documenting discipline disparity and practices associated with reducing disciplinary actions. (Much of the research on this topic is available only from peer-reviewed journals.) For customized literature searches on this or other topics that include searching peer-reviewed research, please contact Jennifer Klump, Ask A REL Reference Desk librarian.

Preventing Disciplinary Exclusions of Students from American Indian/Alaska Native Backgrounds

This report by University of Oregon researchers presents 2009-2010 data on disciplinary exclusions in schools and juvenile incarcerations from one state to demonstrate that American Indian/Alaska Native students: (a) are disproportionately overrepresented in disciplinary exclusions from the classroom, (b) lose 4.5 times as many student days as white students due to disciplinary exclusions, and (c) are removed to alternative education for relatively minor offenses.

U.S. Department of Education (ED) Civil Rights Data Collection (CRDC)

The CRDC collects data from a sample of school districts on key education and civil rights issues including student enrollment and educational programs and services data, disaggregated by race/ethnicity, sex, limited English proficiency (LEP), and disability. Disaggregated data on discipline includes in-school suspension, out-of-school suspension, expulsion, and expulsion under zero-tolerance policies. The CRDC is a longstanding and important aspect of the Department's Office for Civil Rights (OCR) overall strategy for administering and enforcing the civil rights statutes for which it is responsible. This information is also used by other ED offices as well as policymakers, researchers, and others in the education community.

Featured Technical Assistance Providers

Region X Equity Assistance Center

Operated by Education Northwest, the Region X Equity Assistance Center (EAC) is one of 10 federally funded centers that promotes educational equity and access through high-quality training and technical assistance and dissemination of resources. The center's work focuses on assisting districts to use data to identify disparities in student outcomes and school behavioral practices, eliminate bullying and harassment, support English language learners and dropout prevention programs, and to increase student, parent, and community engagement. Region X consists of Alaska, Hawaii, Idaho, Oregon, Washington, Territory of American Samoa, Commonwealth of the Northern Mariana Islands, Territory of Guam, Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, Yap), Republic of the Marshall Islands, and the Republic of Palau. The Region X EAC collaborates with the Office for Civil Rights, United States Department of Education, and the Civil Rights Division, United States Department of Justice to provide assistance to districts and State Education Agencies in the region to ensure compliance with federal anti-discrimination laws and to protect the civil rights of all students.

U.S. Department of Education, Office for Civil Rights (OCR) [external link]
The mission of the OCR is to guarantee equal access to education and to promote educational excellence throughout the nation through vigorous enforcement of civil rights. OCR also provides technical assistance to help institutions achieve voluntary compliance with the civil rights laws that OCR enforces. OCR works to ensure that has that students are not disciplined more severely or frequently because of their race, color, or national origin.

U.S. Department of Justice, Civil Rights Division, Educational Opportunities Section

The Civil Rights Division enforces federal statutes prohibiting discrimination on the basis of race, color, sex, disability, religion, familial status, and national origin. The Educational Opportunities Section enforces Federal anti-discrimination laws and court decisions in cases involving elementary and secondary schools and institutions of higher education. This division represents the OCR in cases and lawsuits alleging discrimination.

i. Family Engagement in Education: Creating Effective Home and School Partnerships for Student Success, Harvard Graduate School of Education https://www.gse.harvard.edu/ppe/program/family-engagement-education-creating-effective-home-and-school-partnerships-student

ii. Towards Equitable Parent-School Collaboration, Ann Ishimaru et al, UW https://education.uw.edu/sites/default/files/research/centers/UW_IndicatorWhitePaper_1.30.14.pdf

iii. Family Engagement Resources, ODE http://www.ode.state.or.us/search/page/?id=5517

iv. National Family and Community Engagement Framework Toolkit http://www.esc16.net/users/0020/USDE%20Framework/National%20Family%20and%20Community%20Engagement%20Framework%20(Website).pdf

i. The State of Racial Diversity in the Educator Workforce, U.S. Dept. of Education
http://www.ed.gov/news/press-releases/report-state-racial-diversity-educator-workforce

ii. Increasing Racial Diversity in the Teacher Workforce, NEA
http://www.nea.org/home/65429.htm

iii. 8 Promising Practices for REruiting Diverse Educator Talent, Education Week
http://blogs.edweek.org/topschooljobs/k12_talent_manager/2014/09/8_practices_recruiting_diverse_talent.html

iv. Best Practices for Creating a Diverse Workforce , TalentED
http://talentedk12.com/best-practices-for-creating-a-diverse-workforce/

SECTION 4 Activities and Worksheets

A. Cultural Communication Self-Assessment

B. Orientation to Conflict and Communication

C. Cultural Values

D. Equity Skills

E. 5 Essential Elements of Cultural Competency

F. Self-Assessment: Intergroup Dialogue

G. Systems of Oppression Worksheet (Resolutions Northwest)

H. 10 Tips for Transforming Resistance (Resolutions Northwest)

I. Our Different Relationships to Oppression (Resolutions Northwest)

John Lenssen and Associates

Directions ♦

On a scale of 1-5 circle the number that reflects your communication style. For example, circle 1 if the statement on the left typically represents your communication. Circle 2 if your communication style is more closely represented by the statement on the left, Circle 4 if your communication style is more closely represented by the statement on the right. Circle 5 if the statement on the right typically represents your communication. Circle 3, of course, if you are in the middle or uncertain.

A. I am direct and to the point.			I am indirect and speak to the broad context.	
1	**2**	**3**	**4**	**5**

B. I will complete a personal conversation even if it means being late for a meeting.			I will end a personal conversation in order to be on time for a meeting.	
1	**2**	**3**	**4**	**5**

C. It is important for me to have strong personal friendships at work.			It is not important for me to have strong personal friendships at work.	
1	**2**	**3**	**4**	**5**

D. In greeting friends and work associates, I do often make physical contact and hug.			In greeting friends and work associates, I do not often make physical contact and hug.	
1	**2**	**3**	**4**	**5**

E. In work meetings I prefer to have formal minutes and record all decisions.			In work meetings I do not prefer to maintain formal minutes and a record of all decisions.	
1	**2**	**3**	**4**	**5**

F. It is important for me to get to know about the families of my work associates.

It is not important for me to get to know about the families of my work associates.

| 1 | 2 | 3 | 4 | 5 |

G. It is important that work meetings start on time.

It is not important that work start on time.

| 1 | 2 | 3 | 4 | 5 |

H. I do not necessarily give people in authority more respect than anyone else.

I give people in authority respect according to their position and responsibility.

| 1 | 2 | 3 | 4 | 5 |

I. At work, I prefer to socialize with my friends and rarely reach out to those I do not know.

At work, I often reach out to socialize with new people and others that I do not know.

| 1 | 2 | 3 | 4 | 5 |

J. I am comfortable giving direct criticism.

I am uncomfortable giving direct criticism.

| 1 | 2 | 3 | 4 | 5 |

K. I am comfortable in conversation with people who are speaking different languages from mine.

I am uncomfortable in conversation with people who are speaking different languages from mine.

| 1 | 2 | 3 | 4 | 5 |

L . I consider my words carefully before I speak.

I often speak without carefully screening my words.

| 1 | 2 | 3 | 4 | 5 |

M. In social conversation, I often wait for others to finish their words before speaking.

In social conversation, I will often add on to others' words before they finish speaking.

| 1 | 2 | 3 | 4 | 5 |

N. I am very comfortable in communication with people who are culturally different from me.

           1   **2**   **3**   **4**   **5**

I am not very comfortable in communicating with people who are culturally different from me.

O. I am comfortable fully expressing my thoughts and feelings in email.

           1   **2**   **3**   **4**   **5**

I am uncomfortable fully expressing my thoughts and feelings in email.

P. I am comfortable with conversation on personal beliefs about religion/ spirituality at work.

           1   **2**   **3**   **4**   **5**

I am uncomfortable with conversation on personal beliefs about religion/spirituality at work.

Q. My personal communication style fits well with the predominant patterns of communication at work.

           1   **2**   **3**   **4**   **5**

I am uncomfortable with conversation on personal beliefs about religion/spirituality at work.

John Lenssen and Associates

Addressing someone by their first name shows friendliness.	Addressing someone by their first name is disrespectful.
Direct questions are usually. the best way to gain information	Direct questioning is intrusive, rude and potentially embarrassing.
Direct eye contact shows interest.	Direct eye contact is intrusive.
Ultimately, the independence of the individual must come before the needs of the group or family.	The needs of the individual are always subordinated to the needs of the group or family.
In conflict situations I look for common ground and harmony.	In conflict situations I explore the areas of discord and disagreement.
Do unto others as you would have them do unto you.	Do unto others as they would have you do unto them.
I will complete a personal conversation even if it means being late for a meeting.	I will end a personal conversation in order to be on time for a meeting.
The essence of friendship is talk.	The essence of friendship is activity.
"I know how you feel; I feel the same way."	"My feelings are unique."
In conflict situations I take the time to listen and to understand emotions.	In conflict situations I move into problem solving.
In conflict situations I pay attention to to the context, the emotions, and the body language of all involved.	In conflict situations I pay attention the meaning of the words.

4 C. CULTURAL VALUES

Directions ♦

Circle 1 if you strongly agree with the statement on the left.

Circle 2 if you agree with the statement on the left.

Circle 3 if you agree with the statement on the right.

Circle 4 if you strongly agree with the statement on the right.

A. Preparing for and influencing the future are important parts of being a responsible adult.

1 2 3 4

A. Life follows a preordained course. The individual should follow that course.

B. Vague and tentative answers are dishonest and confusing and confrontational.

1 2 3 4

B. Vague answers are sometimes preferred as they avoid embarrassment.

C. Punctuality and efficient use of time are reflections of intelligence and concern.

1 2 3 4

C. Punctuality is rarely important and should be subordinated to such concerns as maintaining a relaxed atmosphere, enjoying the moment, and being with family and friends.

D. When in severe pain, it is better and more appropriate to remain stoic.

1 2 3 4

D. When in severe pain, it is better to vent the discomfort vocally and physically.

E. It is presumptuous and unwise to accept a gift from someone you do not know well.

1 2 3 4

E. It is an insult to refuse a gift when it is offered.

F. Addressing someone by their first name shows friendliness.	**1 2 3 4**	F. Addressing someone by their first name is disrespectful.

G. Direct questions are usually the best way to gain information.	**1 2 3 4**	G. Direct questioning is intrusive, rude and potentially embarrassing.

H. Direct eye contact shows interest.	**1 2 3 4**	H. Direct eye contact is intrusive.

I. Ultimately, the independence of the individual must come before the needs of the family.	**1 2 3 4**	I. The needs of the individual are always subordinated to the needs of the family.

Adapted from G.W. Renwick, An Exercise in Cultural Analysis for Managers, Chicago, Intercultural Press, Inc.

action planning	facilitation	networking
family engagement	culturally competent service	conflict resolution
training	fund raising	budget management
communications	training	policy development
advocacy	lobbying	community organizing
cultural assessment	valuing diversity	mindful inquiry
bilingualism	translation & interpretation	response: microaggressions
cultural humility	welcoming environment	interrupting oppression
cultural reciprocity	recording/taking notes	creative expressions
program evaluation	public speaking	empathy
collaboration	awareness of own culture	code switching
data analysis	needs assessment	qualitative research
child care	client surveys	coaching/mentoring
values clarification	grant writing	press releases

4 E. THE FIVE ESSENTIAL ELEMENTS

OF CULTURAL COMPETENCY AS LEVERAGE POINTS FOR CHANGE

. . . from Lindsey et al, The Culturally Proficient School

FROM: **TOLERANCE FOR DIVERSITY** *Destructiveness, Incapacity & Blindness* **The focus is on *them***	TO: **TRANSFORMATION FOR EQUITY** *Precompetence, Competence & Proficiency* **The focus on *our practices***
A: **Assessing One's Own Cultural Knowledge** Demographics are viewed as a challenge	**Assessing One's Own Cultural Knowledge** Demographics are used to inform policy and practice
B: **Valuing Diversity** Tolerate, assimilate, acculturate	**Valuing Diversity** Esteem, respect, adapt
C: **Dealing with Conflict** Prevent, mitigate, avoid	**Dealing with Conflict** Manage, leverage, facilitate
D: **Integrating Cultural Knowledge** Information contributed or added to existing policies, procedures, practices	**Integrating Cultural Knowledge** Information integrated into system, provoking significant changes to policies, procedures, practices
E: **Adapting to Diversity** System-wide accountability to meet changing needs of a diverse community and reduce cultural dissonance and conflict.	**Adapting to Diversity** System-wide accountability for continuous improvement and responsiveness to community. Staff understands, operates and perseveres on the edge of often rapid and continuous change.

INTERGROUP DIALOGUE FACILITATORS

John Lenssen and Associates

Developing = low level or beginning level of skills, knowledge, and experience.

Basic = emerging or intermediate level of skills, knowledge, and experience.

Competent **=** high level of skills, knowledge, and experience (acknowledging that we are always learning)

Elements	1 Developing	2 Basic	3 Competent
I am knowledgeable about the principles (e.g. engagement across difference, need for norms, attention to goals and processes, etc.) and practices of inter-group dialogue.			
I am working to increase my consciousness of biases, stereotypes, and prejudices in this work.			
I am able to adjust expectations and learning activities to the diverse needs, learning styles and responses of participants and facilitators.			
I am comfortable and confident with conflict in inter-group dialogue, and am able to apply conflict resolution skills to enhance the dialogue			
I am aware of what triggers me when facilitating, training, and coaching in intergroup dialogue. I have and practice the skills to be fully present and effective in the midst of these triggers.			
I am aware of dynamics of power, privilege and oppression that permeate intergroup dialogue. I have skills to address these dynamics in facilitating intergroup dialogue.			
I am experienced in forming and sustaining relationships across differences.			
I am confident and skilled in facilitating changes in assumptions, biases, perceptions and thought in this work.			
I have a high tolerance for ambiguity and uncertainty in facilitating inter-group dialogue.			

Self-Assessment Questions ♦

1. What cultural assets do you bring to this work?

2. What cultural values guide you in this work?

3. How does your identity and positionalitiy impact you in the role of dialogue facilitator?

4. How are you perceived? What will others see in you as you do this work?

5. What is your dominant learning style (e.g. visual, auditory, oral, kinesthetic, linear, circular)?

6. How would you describe your facilitation style?

7. What is your orientation to conflict?

8. What are your triggers – what pushes your buttons or triggers you in this work?

9. How do you respond in moments of discomfort and uncertainty in this work?

Systems		
Power Tall folks	**Borderland** Middle height folks	**Non-power** Short folks

Reflect ♦

1. Where do your own cultural identities fall? What comes up as you consider your own relationships to systems of oppression and privilege?

2. What are key areas for equity work in your organization? Why?

3. What are the benefits and drawbacks of prioritizing certain areas? What are the benefits and drawbacks of holding all areas at the same priority at the same time?

1. Anticipate the fear

2. Illuminate the ways equity benefits the whole

3. Connect to shared values

4. Reality check: How well do our values match our outcomes?

5. Zoom in: Acknowledge impact of inequity

6. Zoom out: Move from individual case to big picture

7. Build relationships across differences

8. Help people find a way to be successful

9. Create critical mass

10. Move with those who are ready

| One-up Power Unearned advantage Agent	Borderland	One-down Non-power Unearned disadvantage Target
Whites, European Americans, people of western-European descent		People of color, African Americans, Asian Americans, Native Americans, Latinos, Arab Americans, multiracial people, ...
US citizens		Immigrants, undocumented immigrants, children of immigrants
English speakers		People who do not speak English, who speak English with an accent, who speak a dialect
Wealthy, owning class, middle class		Working class, people in poverty, homeless people
Men		Women, gender non-conforming
Cisgender people		Transgender people, transvestites, Two Spirit, genderqueers
Straight people		Lesbians, gay men, bisexuals, queers
Able bodied people		People with disabilities—physical, mental, cognitive, emotional
Adults		Youth, elders
Christians		Jews, Muslims, ...

SECTION 5 Bibliography and Resources

A. Glossary of Terms

B. Books

C. Articles

D. Videos and Films

E. Other WEB Resources

Compiled from Oregon Leadership Network (EdNW), Gresham-Barlow School District Equity Policy and John Lenssen and Associates

Achievement Gap and Opportunity Gap - Achievement Gap refers to any significant and persistent disparity in academic performance or educational attainment between different groups of students, such as white students and minorities, for example, or students from higher-income and lower-income households.

Achievement gap refers to the observed and persistent disparity on a number of educational measures between the performance of groups of students, especially groups defined by gender, race/ethnicity, and socioeconomic status. (OEIB)

Generally speaking, opportunity gap refers to inputs—the unequal or inequitable distribution of resources and opportunities—while achievement gap refers to outputs—the unequal or inequitable distribution of educational results and benefits. Learning gap refers to relative performance of individual students—i.e., the disparity between what a student has actually learned and what students are expected to learn at a particular age or grade level. (Glossary of Education Reform)

Opportunity and achievement, while inextricably connected, are very different concerns (or issues). In communities across the United States, children lack the crucial resources and opportunities,—inside and outside of schools—that they need if they are to reach their potential in college, career, and citizenship.   (Stanford Center for Opportunity Policy in Education)

Acculturation – Those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (Berry, 2003) Cultural learning and the adoption of the most observable, external aspects of the dominant culture - the ability to "fit in" or negotiate the new sociocultural reality

Adaptation – The evolutionary process whereby a population becomes better suited to its habitat. In the context of service delivery: (a) Modifying behavior to address the needs of customers, clients, community, (b) Code switching, (c)Requires cultural awareness and cultural knowledge - cultural competency

Assimilation – from Latin: "to render similar. The process whereby a minority group gradually adapts to the customs and attitudes of the prevailing culture and customs; to bring or come into harmony; adjust, or become adjusted. **Cultural assimilation** is a socio-political response to demographic multi-ethnicity that supports or promotes the **assimilation** of ethnic minorities into the dominant culture. The term assimilation is often used with

regard to immigrants and various ethnic groups who have settled in a new land. New customs and attitudes are acquired through contact and communication.

Affirmative Action – "Affirmative action" refers to positive steps taken to increase the representation of minorities (racial, ethnic minorities and women in general) in areas of employment, education, and business from which they have been historically excluded.

Collaboration – An interactive process that enables teachers, school leaders, families, and communities with diverse expertise to work together as equals and engage in shared decision making toward mutually defined goals. ↑

Collective Responsibility – Collective responsibility means each participant (teachers, administrators, educators, families, and other stakeholders) has shared responsibility for decisions, consequences, and outcomes and fully supports and abides by group decisions.

Culture – The integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group.

> **Visible Culture** – concrete expressions including food, arts, social events, social roles, rituals, language, clothing, food, architecture, etc.
>
> **Invisible Culture** – deeply held implicit beliefs, values, biases, thoughts and reactions to issues including time, space, meaning.
>
> **Cultural Norms** – are behavior patterns that are typical of specific groups, which have distinct identities, based on culture, language, ethnicity or race separating them from other groups. Such behaviors are learned early in life from parents, teachers, peers and other human interaction. Norms are the unwritten rules that govern individual behavior. Norms assume importance especially when broken or when an individual finds him/herself in a foreign environment dealing with an unfamiliar culture where the norms are different.
>
> **Individual Culture** – personal thoughts, communications, actions, values, beliefs, and customs that make us who we are - ways of doing things. How individuals operate and interact in everyday life. The choices individuals make each day and the way individuals purposely live.
>
> **Interpersonal Culture** – shared thoughts, communications, actions, values, beliefs and customs between and among people. Interpersonal level of culture is that of a team, group, work unit, and even two people who are working together. It is the way in which we interact with one another. Interpersonal communication, either face-to-face or online, is shaped by the technologically savvy world in which we live as well as by the interaction of our cultural identities: age, race/ethnicity, sex, sexual orientation, and socioeconomic class, and other dimensions of diversity.
>
> **Institutional Culture** – communication patterns, common ideas, values, traditions and standards that permeate the everyday lives of members and that are perpetuated by institutional policies, procedures, actions, and leadership. The

values and behaviors that contribute to the unique social and psychological environment of an organization or institution. Institutional culture is the sum total of an organization's past and current assumptions, experiences, philosophy, and values that hold it together, and is expressed in its self-image, inner workings, interactions with the outside world, and future expectations. It is based on shared attitudes, beliefs, customs, express or implied contracts, and the written and unwritten rules that the organization develops over time and that have worked well enough to be considered valid. It involves communication patterns, hierarchy and decision-making, who is rewarded and for what behavior.

Intercultural Communication or Cross-Cultural Communication – (also referred to as Intercultural Communication) is a field of study that looks at how people from differing cultural backgrounds try to communicate. As a science, cross-cultural communication brings together such seemingly unrelated disciplines as communication, information theory, learning theories and cultural anthropology. The aim is to produce increased understanding and guidelines, which would help people from different cultures to better communicate with each other.

Culturally Responsive Teaching - Culturally responsive teaching provides instruction that acknowledges that culture is central to learning. It encourages students to learn by building on the experiences, knowledge, and skills they bring to the classroom. It also infuses family customs, community culture, and expectations throughout the learning environment. Culturally responsive teaching is student centered, has the power to transform, is connected and integrated, fosters critical thinking, incorporates assessment and reflection, and builds relationships and community. (Oregon Leadership Network)

Cultural Competence – Cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations. (National Center for Cultural Competence)

Discrimination – is the selection for unfavorable treatment of an individual or individuals on the basis of: gender, race, color or ethnic or national origin, religion, disability, sexual orientation, social class, age (subject to the usual conventions on retirement), marital status or family responsibilities, or as a result of any conditions or requirements that do not accord with the principles of fairness and natural justice. It can take a variety of forms and may include the following:

Disproportionality: Over-representation of students of color in areas that impact their access to educational attainment. This term is a statistical concept that actualizes the disparities across student groups.

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.

> **Embedded racial inequality**: Embedded racial inequalities are also easily produced and reproduced – usually without the intention of doing so and without even a reference to race. These can be policies and practices that intentionally and unintentionally enable white privilege to be reinforced.

Equity – "Equity in education is the notion that EACH and EVERY learner will received the necessary resources they need individually to thrive in Oregon's schools no matter what their national origin, race, gender, sexual orientation, differently abled, first language, or other distinguishing characteristic." (Oregon Education Investment Board)

"All students achieve high levels of academic success, regardless of any student's race, ethnicity, culture, neighborhood, income of parents, or home language." (Scheurich & Skrla (2003)

In education, the term equity refers to the principle of fairness. While it is often used interchangeably with the related principle of equality, equity encompasses a wide variety of educational models, programs, and strategies that may be considered fair, but not necessarily equal. It is has been said that "equity is the process; equality is the outcome," given that equity—what is fair and just—may not, in the process of educating students, reflect strict equality—what is applied, allocated, or distributed equally. (The Glossary of Education Reform)

Equity Lens – An equity lens is a tool for analysis, planning, decision-making, and evaluation. It can be used to diagnose or analyze the impact of the design and implementation of policies or programs on underserved, marginalized, and diverse individuals and groups and to identify appropriate accommodation to eliminate barriers. It can be used to measure whether policies and programs distribute resources and benefits equitably among diverse and underserved individuals and groups. (Oregon Leadership Network)

Ethnicity – Of or relating to large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background (Merriam Webster Dictionary)

Ethnicity is a concept referring to a shared culture and way of life. This can be reflected in language, religion, material culture such as clothing and food, and cultural products such as music and art. Ethnicity is often a major source of social cohesion and social conflict. (Sociology Dictionary)

Federally defined subgroups – Under NCLB requirements for schools receiving Title I funds with the goal of all students reaching the proficient level, states must define minimum levels of improvement as measured by standardized tests chosen by the state. Adequate yearly progress (AYP) targets must be set for overall achievement and for subgroups of students, including major ethnic/racial groups, economically disadvantaged students, limited English proficient (LEP) students, and students with disabilities.

Gender –

> **Gender Identity**: Perception of one's self as male or female - developing in toddlerhood or early childhood, and reinforced by social experience and pubertal changes - how a person feels about whether they are male, female, or neither

> **Transgender:** A term for people whose gender identity, expression or behavior is different from those typically associated with their assigned sex at birth. Transgender is a broad term and is good for non-transgender people to use. "Trans" is shorthand for "transgender." (Note: Transgender is correctly used as an adjective, not a noun, thus "transgender people" is appropriate but "transgenders" is often viewed as disrespectful.)

> **Cisgender**: denoting or relating to a person whose self-identity conforms with the gender that corresponds to their biological sex; not transgender; an adjective for some whose gender corresponds to their assigned sex.

Harassment – Harassment includes any physical or verbal conduct demonstrating hostility toward a person because of his or her age, sex, race, color, religion, national origin, disability or other "legally protected status."

Inclusive process – Inclusive education is an approach that seeks to address the learning needs of all children, youth, and adults with a specific focus on those who are vulnerable to being marginalized and excluded.

Inclusive education means that schools should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic, or other conditions. This includes disabled and gifted children; homeless and working children; children from remote or migrant populations; children from linguistic, ethnic, or cultural minorities; and children from other disadvantaged or marginalized areas or groups.

Inclusion is the process of addressing and responding to the diverse needs of all learners through increasing participation in learning, cultures, and communities, and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures, and strategies, with a common vision that covers all children. It is a conviction that the regular system is responsible for educating all children.

Language-appropriate communication – Communication is two-way and involves finding a means to communicate effectively while respecting and accepting language and cultural differences.

Learning Environment – are systems that help learners take control of and manage their own learning. This includes providing support for learners to: 1) set their own learning goals, 2) manage their learning; managing both content and process, and 3) communicate with others in the process of learning; and thereby achieve learning goals.

Non-dominant groups – Non-dominant groups hold a lower position in a social hierarchy, lack access to resources, and do not control the value system or the rewards in a society.

Dominant groups exercise the most control. A dominant group is a social group that has the highest position in a social hierarchy, the greatest access to resources, and control of the value system and rewards in a particular society.

Oppression – External oppression is the unjust exercise of authority and power by one group over another. It includes imposing one group's belief system, values, and life ways over another group. External oppression becomes internalized oppression when we come to believe and act as if the oppressor's beliefs system, values, and life way are reality. The result is often shame and the disowning of individual and cultural identity and reality.

Institutionalized oppression is the systematic mistreatment of people with a social identity group, supported and enforced by the society and its institutions, solely based on the person's membership or perceived membership in the social identity group.

Pipeline – A pipeline for hiring and placing personnel in an equitable manner assures a diverse applicant pool, establishes a clear identification of career pathways, provides a system of communication and ongoing supports and mentoring, and typically includes collaboration with higher education.

Positional authority – Positional authority is based on one's position and responsibility in the workplace. Personal authority is the standing an individual has with others because of his or her behavior, values, treatment of others, and morality.

Prejudice – over-generalized, oversimplified or exaggerated beliefs associated with a category or group of people. These beliefs are not easily changed, even in the fact of contrary evidence. Example: A French woman is in an elevator alone. She grabs her purse tight when an African young man enters. Prejudice can also be devaluing (looking down on) a group because of its assumed behavior, values, capabilities, attitudes, or other attributes.

Privilege – involves unearned advantage that accompanies a person's perceived status and/or perceived membership in identified groups. A right that only some people have access or availability to because of their social group memberships (dominants). Because hierarchies of privilege exist, even within the same group, people who are part of the group in power (white/Caucasian people with respect to people of color, men with respect to women, heterosexual with respect to homosexuals, adults with respect to children, and rich people with respect to poor people) often deny they have privilege even when evidence of differential benefit is obvious.

Race – Sociologists define race as a concept that is used to signify different types of human bodies. While there is no biological basis for racial classification, sociologists recognize a long history of attempts to organize groups of people based on similar skin color and physical appearance. The absence of any biological foundation makes race often difficult to define and classify, and as such, sociologists view racial categories and the significance of race in society as unstable, ever shifting, and intimately connected to other social forces and structures. Sociologists emphasize though, that while race is not a concrete, fixed thing that is essential to human bodies, it is much more than simply an illusion. While it is socially constructed through human interaction, and through relationships between people and

institutions, as a social force, race is very real in its consequences. (Nicki Lisa Cole, About Education)

The term **race** refers to groups of people who have differences and similarities in biological traits deemed by society to be **socially significant**, meaning that people treat other people differently because of them. (Cliffs Notes)

A group of people identified as distinct from other groups because of supposed physical or genetic traits shared by the group. Most biologists and anthropologists do not recognize race as a biologically valid classification (The Free Dictionary)

Race is a social – not biological – construct. We understand the term "race" to mean a racial or ethnic group that is generally recognized in society and often, by government. When referring to those groups, we often use the terminology "people of color" or "communities of color" (or a name of the specific racial and/or ethnic group) and "white." We also understand that racial and ethnic categories differ internationally, and that many of local communities are international communities. In some societies, ethnic, religious and caste groups are oppressed and racialized. These dynamics can occur even when the oppressed group is numerically in the majority. (OEIB)

Racism – Racism is race-based prejudice plus power; it is the belief that races have distinctive cultural characteristics determined by hereditary factors and that this endows some races with an intrinsic superiority over others. It is also the abusive, dominant, or aggressive behavior toward members of another race on the basis of such a belief.

Institutional racism comprises policies, procedures, operations, and culture of public or private institutions that covertly or overtly reinforce prejudices and are reinforced by them in turn. While individual racism is the expression of personal prejudice, institutional racism is the expression of a whole organization's racist practice and culture.

Internalized racism exists when groups targeted by oppression "internalize" or give credence to mistreatment and misinformation about themselves. The targeted group thus "misbelieves" the same misinformation that pervades the social system and uses it to characterize behavior and interactions among individual members of their group. Internalized oppression is an involuntary reaction to the experience of oppression on the part of the targeted group. (Oregon Leadership Network)

Redress systemic inequities – Redressing systemic inequities means to remedy, set right, or compensate for a wrong or grievance that is the outcome of status quo institutions, policies, and practices.

Restoration-focused inclusive practices – These practices provide opportunities for wrongdoers to be accountable to those they have harmed and enable them to repair the harm they caused to the extent possible.

These practices recognize the need to keep the community safe through strategies that build relationships and empower the community to take responsibility for the well-being of its members. They increase the positive social skills of those who have harmed others and build on strengths in each young person.

Sexual Orientation – is a social construct used to describe a pattern of emotional, romantic, and/or sexual attractions to men, women, both genders, neither gender, or another gender - the word used to describe which sex someone is attracted to.

Social justice – Social justice is about fairness among human beings. Social justice is equivalent to social fairness. It is a phrase that refers to giving what is rightly due to an individual or group, team, or community.

Teaching for social justice is an educational philosophy designed to promote socioeconomic equality in the learning environment and instill values supporting equality in students. Social justice approaches address the systemic nature of educational disparities: The perspective that disparities (based in race, class, gender, language, sexual orientation, national origin, and other social groupings) in achievement, discipline, leadership, participation, engagement, attendance, and other school opportunities are the expected and predictable outcomes given the current organization, structure, and power dynamics in schools.

Social Power – 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.

Socioeconomic Status – Socioeconomic status is commonly conceptualized as the social standing or class of an individual or group. It is often measured as a combination of education, income and occupation.

Examinations of socioeconomic status often reveal inequities in access to resources, plus issues related to privilege, power and control. (American Psychological Association)

Stereotypes – (or "characterizations") are generalizations or assumptions that people make about the characteristics of all members of a group, based on an inaccurate image about what people in that group are like. For example, Americans are generally friendly, generous, and tolerant, but also arrogant, impatient, and domineering. Asians are humble, shrewd and alert, but reserved. Stereotyping is common and causes most of the problems in cross-cultural conflicts.

Traditionally marginalized – Traditionally marginalized populations are those that are excluded, devalued, and relegated to an unimportant or powerless position; the marginalization is predictable, historical, and systemic.

Two-way culturally responsive communication – Communication that is reciprocal and requires: awareness of one's own culture, cultural knowledge and understanding, adaptation and code switching, appropriate language, and mutual respect.

Underserved students – Students with whom systems have placed at risk because of their race, ethnicity, English language proficiency, socioeconomic status, gender, sexual orientation, differently abled, and geographic location. Many students are not served well in our education system because of the conscious and unconscious bias, stereotyping, and racism that is embedded within our current inequitable education system.

Unwritten Rules – Usually concerning social behavior, which is known by all but spoken by none – the rules are neither official nor written down – they just are.

ADM	Average Daily Membership	**K-12**	Kindergarten to Grade 12 Programs
ADM(W)	Average Daily Membership Weighted	**LEA**	Local Education Agency
AYP	Adequate Yearly Progress	**LEP**	Limited Proficient Student
CIA	Curriculum, Instruction and Assessment	**NCLB**	No Child Left Behind
CIP	Continuous Improvement Plan	**ODE**	Oregon Department of Education
CLC	Community Learning Center	**P-20**	Preschool to Post-Secondary Grade Programs
ED	U.S. Department of Education	**PBIS**	Positive Behavior Intervention Supports
ELL	English Language Learners	**RJ**	Restorative Justice
ESD	Education Service District	**RTI**	Response to Intervention
FRL	Free or Reduced Lunch	**SEA**	State Education Agency
GED	General Education Degree	**SES**	Socioeconomic Status
HQT	Highly Qualified Teacher	**SIP**	School Improvement Plan
IDEA	Individuals with Disabilities Education	**SPE**	Special Education
IEP	Individual Education Plan	**TAG**	Talented and Gifted Programs
ILP	Intensive Learning Plan	**TOSA**	Teacher on Special Assignment

Accountability System – When each state sets academic standards for what every child should know and learn. Student academic achievement is measured for every child, every year. The results of these annual tests are reported to the public.

Achievement Gap – Refers to outputs—the unequal or inequitable distribution of educational results and benefits.

Adequate Yearly Progress (AYP) – A measure of yearly progress toward reaching state academic standards. AYP is the minimum level of improvement that states, school districts and schools must achieve each year.

African American – An American who has African and especially black African ancestors.   Alignment - Making academic content standards, performance standards, assessment and instruction consistent so they can provide the most help to students in reaching state learning standards.

Assessment – Another word for test. Under No Child Left Behind, tests are aligned with academic standards.

Average Daily Membership – The aggregate days membership of a school during a certain period divided by the number of days the school was actually in session during the same period.

Black – Of or relating to any of various population groups having dark pigmentation of the skin. Of or relating to the African-American people or their culture.

Culture – The beliefs, customs, arts, etc., of a particular society, group, place, or time. A particular society that has its own beliefs, ways of life, art, etc.. A way of thinking, behaving, or working that exists in a place or organization (such as a business)

Culturally Responsive Teaching – Using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students. (Gay, 2000)

Disaggregated Data – When test results are sorted into groups of students who are economically disadvantaged, from racial and ethnic minority groups, have disabilities, or have limited English fluency. This practice allows parents and teachers to see more than just the average score for their child's school. Instead, parents and teachers can see how each student group is performing.

Disproportionate – Having or showing a difference that is not fair, reasonable, or expected; too large or too small in relation to something.

Equity – Fairness or justice in the way people are treated.   Highly Qualified Teacher - One who has obtained full state teacher certification; holds a minimum of a bachelor's degree and has demonstrated competence in the academic subject area of assignment.

Inclusion – A term used to describe the act of placing students with disabilities in regular classrooms. It is sometimes referred to as "mainstreaming."

Limited English Proficient (LEP) – Refers to students who have English as a Second Language (ESL) and who are learning to speak English at the same time as they complete academic requirements. They were previously referred to as ESL students and may also be referred to as ELL students.

Local Education Agency – a K-12 school district   Opportunity Gap – Refers to inputs—the unequal or inequitable distribution of resources and opportunities.

Pedagogy – The art, science, or profession of teaching.   Postsecondary Institution – An educational institution beyond high school.

Restorative Justice – Restorative justice repairs the harm caused by crime. When victims, offenders and community members meet to decide how to do that, the results can be transformational. It emphasizes accountability, making amends, and — if they are interested — facilitated meetings between victims, offenders, and other persons. (Source: restorativejustice.org)

Supplemental Services – Outside tutoring or academic assistance available to students from low-income families who are attending schools that have been identified, for two years, as in need of improvement. Parents can choose the appropriate services for their child from a list of approved providers. The school district will purchase the services.

Title I – Federal funds provided to schools to help students who are behind academically or who are at risk of falling behind. Funding is based on the number of low-income children in school and is determined by the schools' free lunch program. This is the largest single source of federal money to schools and is used to supplement, but not replace, state and local funds.

Title IX – A comprehensive federal law that prohibits discrimination on the basis of sex in any federally funded education program or activity.

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   Region X Equity Assistance Center:
    http://educationnorthwest.org/equity-assistance-Center

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School Reform Initiative: http://www.schoolreforminitiative.org

Teaching for Tolerance (The Southern Poverty Law Center): www.tolerance.org

The Zinn Education Project: http://zinnedproject.org

COMMUNITY ORGANIZATIONS

Coalition of Communities of Color: http://www.coalitioncommunitiescolor.org
    IRCO Africa House
    IRCO Asian Family Center
    Asian Pacific American Network of Oregon (APANO)
    Center for Intercultural Organizing
    El Centro Milagro (Miracle Theater)
    Hacienda Community Development Corporation
    Immigrant & Refugee Community Organization (IRCO)
    LatinoNetwork
    KAIROSPDX
    Native American Youth and Family Center (NAYA)
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    VERDE
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