

**Chapel Hill-Carrboro City Schools**

*presents*

# Beyond Diversity

Introduction to Courageous Conversation &  
A Foundation for Deinstitutionalizing Racism &  
Eliminating Racial Achievement Disparities

October 23-24, 2008

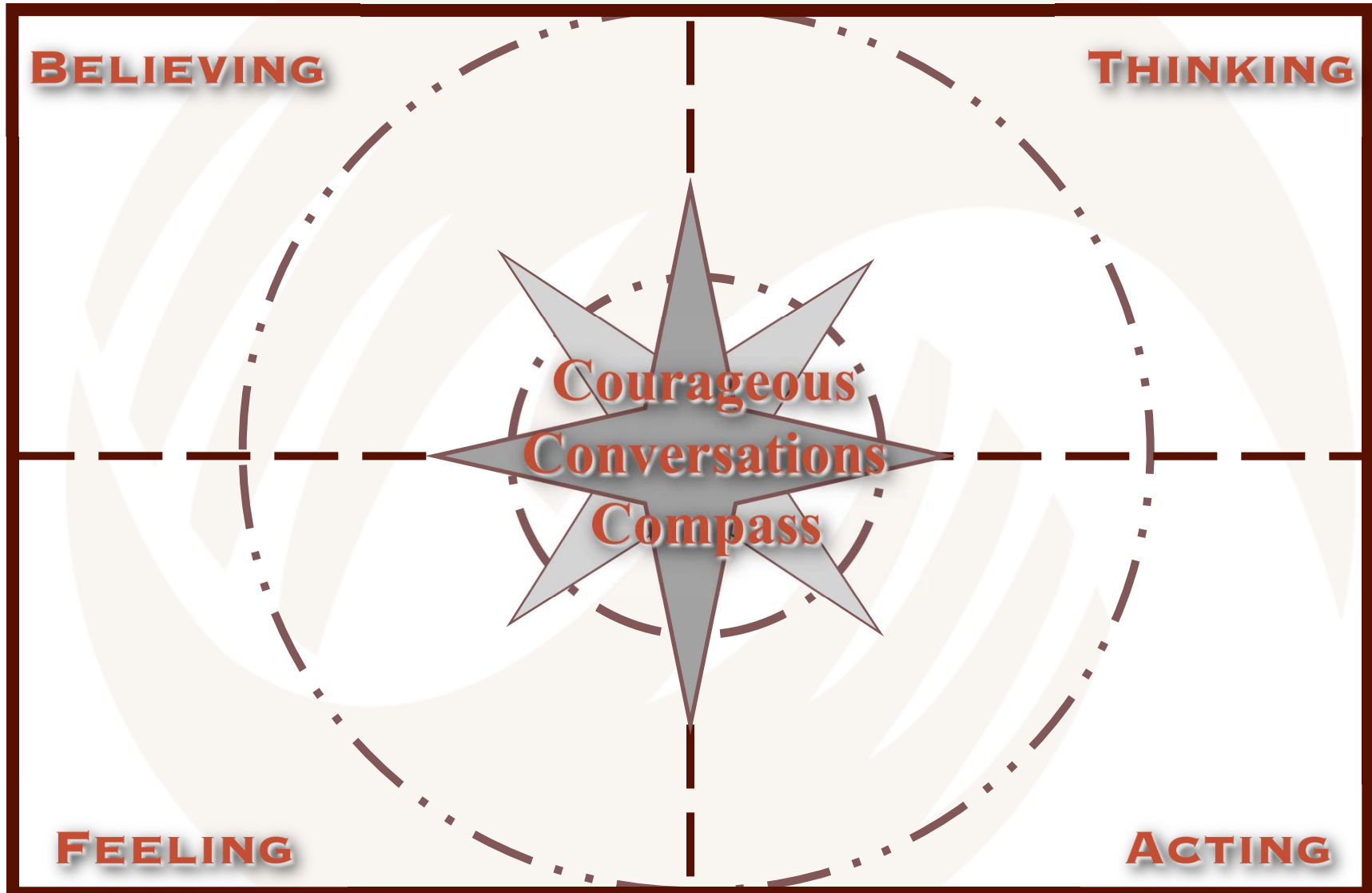


Courtlandt Butts, Facilitator



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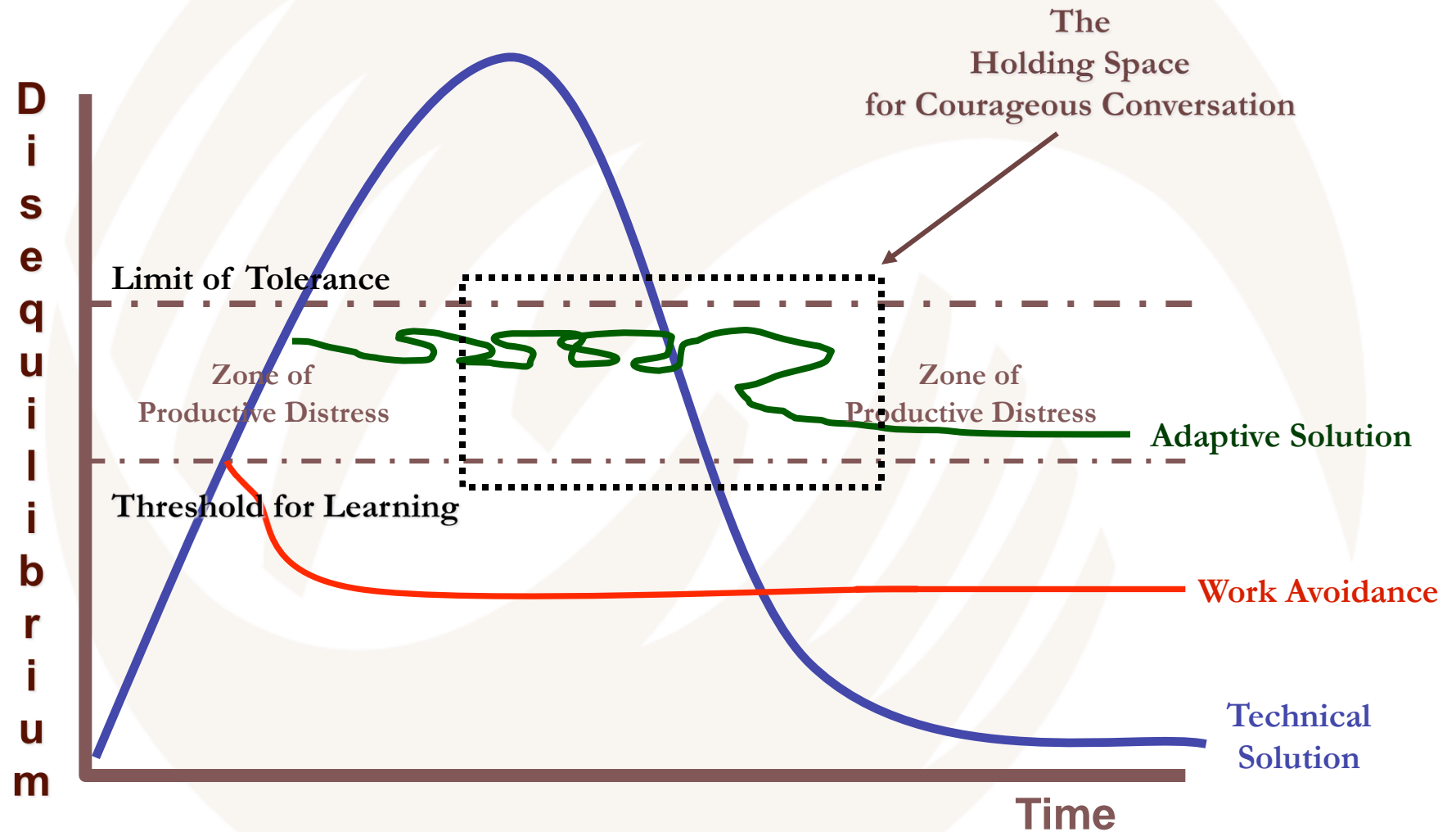




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Adaptive Leadership





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## Seminar Outline

### Day One:

Introduction to the Agreements & Conditions:  
“Personalizing Race”

- ❖ Do We Have the “Will” to Educate All Children?
- ❖ An Equity Goal
- ❖ But What About Economic Class?
- ❖ Beliefs About Student Achievement
- ❖ Talking About Race
- ❖ A Belief Statement
- ❖ Why Talk About Race?
- ❖ A Definition For Courageous Conversation
- ❖ Four Agreements & Six Conditions for Courageous Conversation
- ❖ The Courageous Conversation Compass
- ❖ Race In My Life
- ❖ Rosa & The Social Construction of Knowledge
- ❖ Racial Consciousness
- ❖ 15-Minute Race
- ❖ The Complexion of Conversation
- ❖ Race, Ethnicity, Nationality
- ❖ Evolution of Racial Consciousness
- ❖ Intro to Whiteness
- ❖ White Privilege
- ❖ “The Souls of Black Folks”

### Day Two:

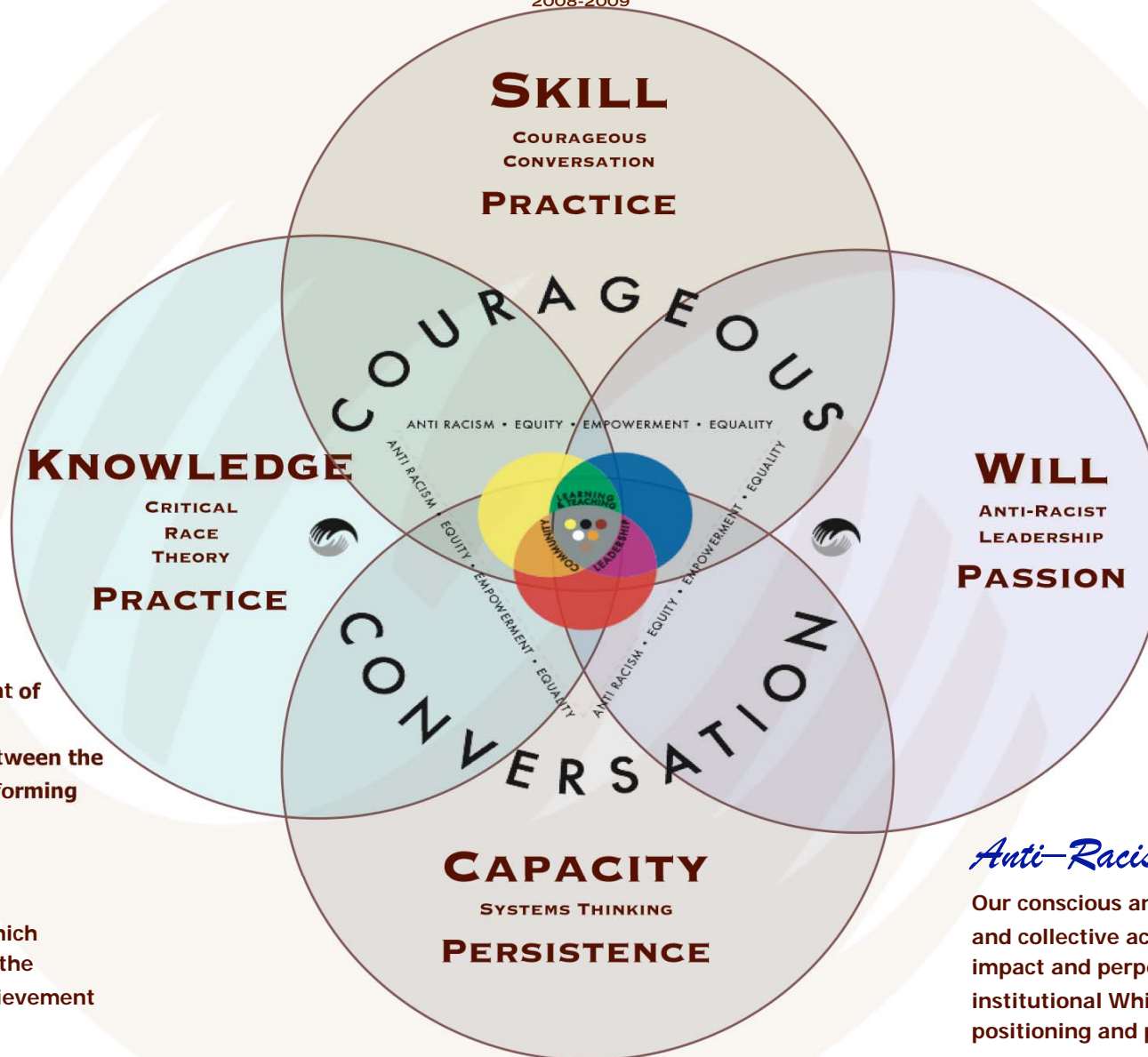
Condition Six:  
“Examining Whiteness”

- ❖ Homework Assignments
- ❖ Strengths and Challenges, The Compass Revisited
- ❖ White Is A Color, A Culture, A Consciousness
- ❖ Affinity Groups
- ❖ Characteristics of White Culture
- ❖ What’s On Your Mind?
- ❖ Stages of Avoidance
- ❖ “Bridging Cultures”
- ❖ A View of Systemic Racism
- ❖ Anti-Racist Leadership Characteristics
- ❖ My Personal Action Plan
- ❖ Appendix
- ❖ Selected Bibliography





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**Raising the achievement of all students, while**

**Narrowing the Gaps between the highest and lowest performing students, and**

**Eliminating the racial predictability and disproportionality of which student groups occupy the highest and lowest achievement categories.**

**Our conscious and deliberate, individual and collective action that challenges the impact and perpetuation of systemic/ institutional White racial privilege, positioning and power.**

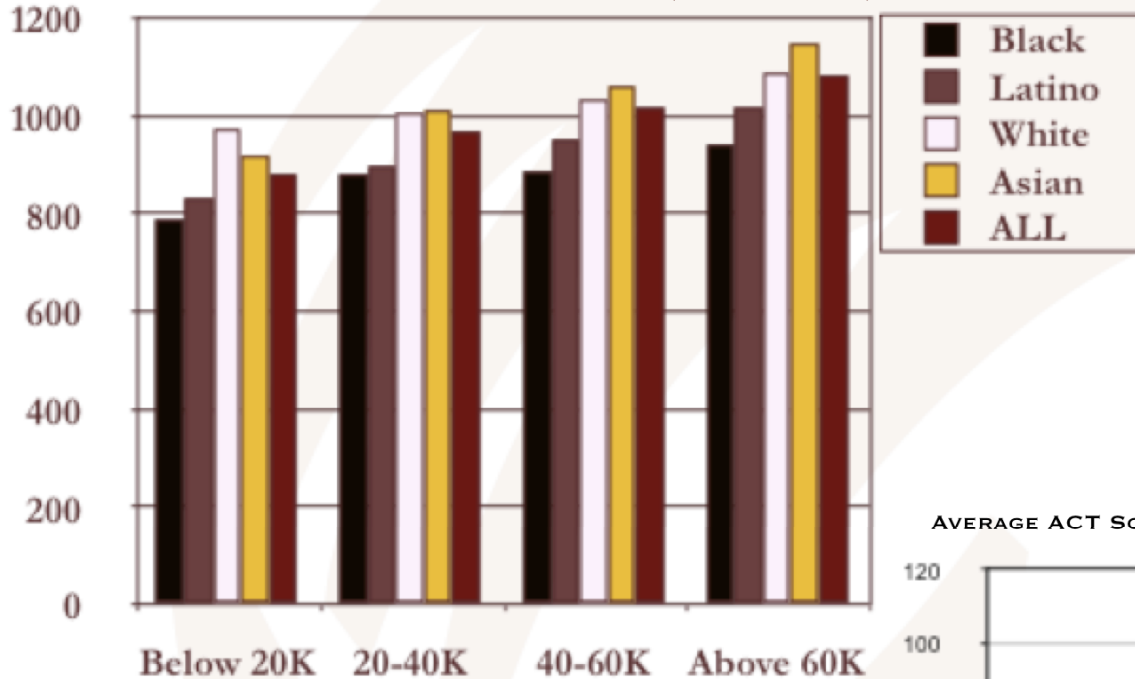


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AVERAGE SAT SCORES BY PARENTAL INCOME AND RACE/ETHNICITY

FIGURE 3.1 COURAGEOUS CONVERSATIONS ABOUT RACE (SINGLETON/LINTON)



Source: National Center for Education Statistics,  
U.S. Department of Education,  
Copyright 1998.

What do these data tell us about:

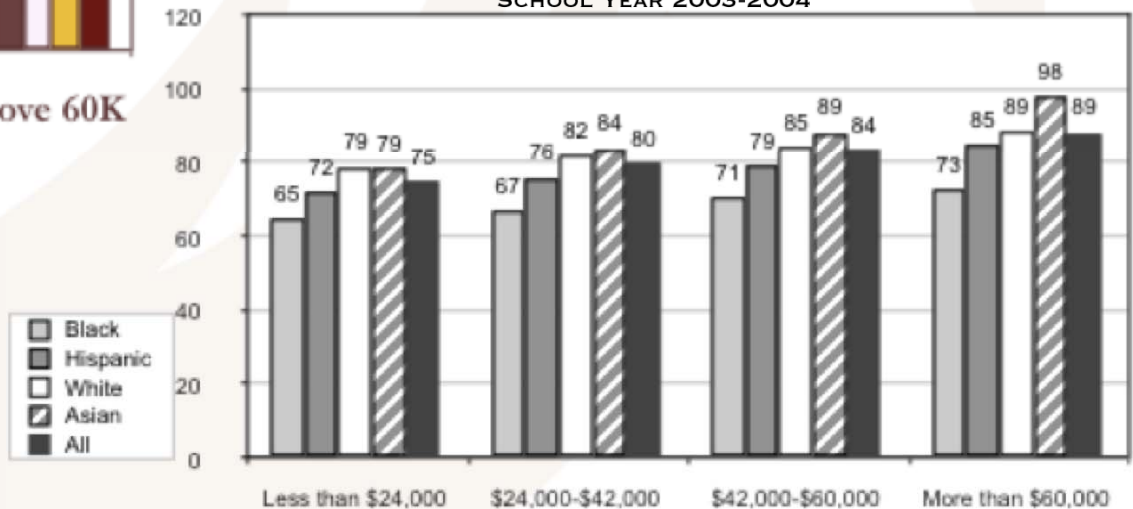
•Economics (Poverty)

•Family Support

•Language

•Mobility

AVERAGE ACT SCORES BY PARENTAL INCOME AND RACE/ETHNICITY IN OHIO,  
SCHOOL YEAR 2003-2004

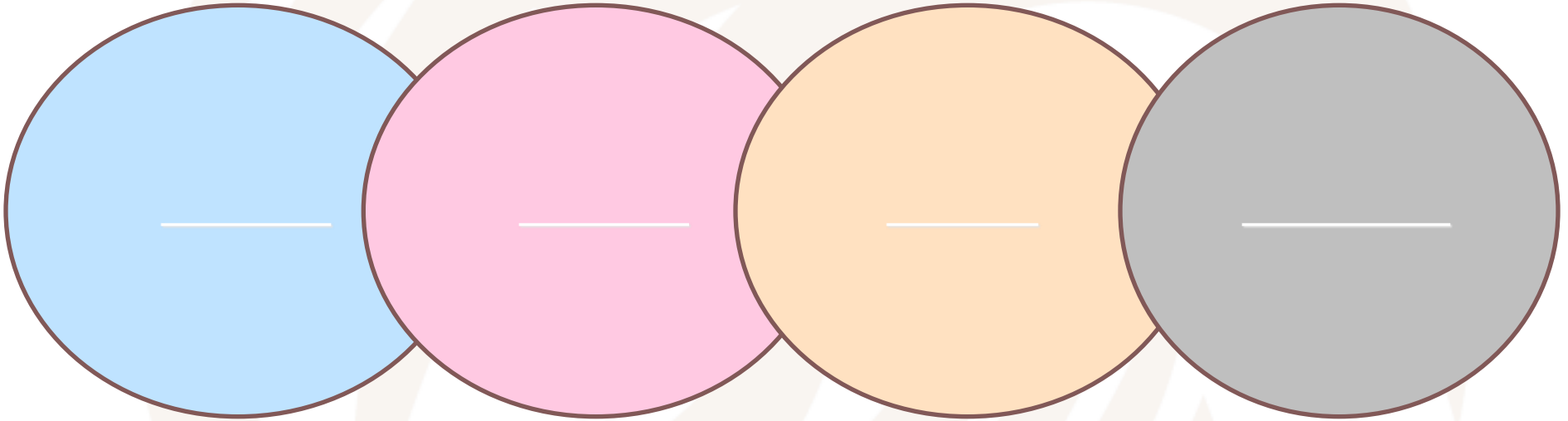




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**Factors Which Educators Believe  
Impact Student Achievement...**



...Are ***Not*** the Causality of Racial Achievement Disparities!



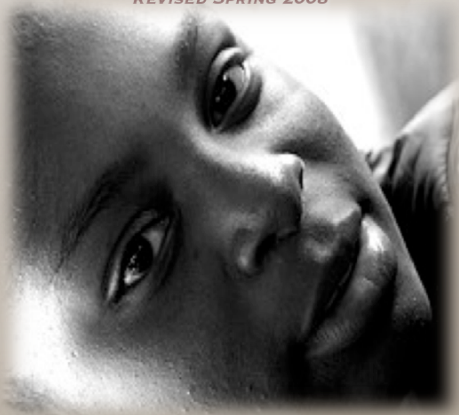
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*Our Belief...*

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

PACIFIC EDUCATIONAL GROUP, INC.  
FALL 1995  
REVISED SPRING 2008



**YOUR THOUGHTS...**



# *Do We Have the Will to Educate All Children?*

A Salute to Dr. Asa G. Hilliard



**August 22, 1933 – August 12, 2007**

The knowledge and skills to educate all children already exist. Because we have lived in a historically oppressive society, educational issues tend to be framed as technical issues, which denies their political origin and meaning... There are no pedagogical barriers to teaching and learning when willing people are prepared and made available to children.

If we embrace a will to excellence, we can deeply restructure education in ways that will enable teachers to release the full potential of all our children.





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## Why not talk about race?







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*PEG's Three Research Based Assumptions*

**You can not address racial achievement disparities without dealing with race!**



**To Perpetuate Systemic Racism  
Does Not Require  
*Intention* or *Malice...***

**A "teacher" teaches his/her culture primarily, the  
grade-level and/or subject matter standards  
secondarily.**



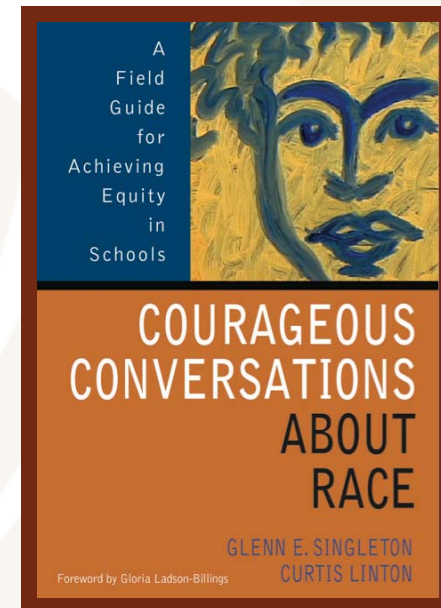
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## Courageous Conversation is...

...utilizing the **Four Agreements, Six Conditions and Compass**  
in order to **engage, sustain and deepen**  
intra-racial and inter-racial dialogue  
about race, racial identity and institutional racism  
for the purposes of **examining schooling**  
and **improving student achievement**.

Courageous Conversations About Race:  
A Strategy for Achieving Equity in Schools  
Singleton and Linton © 2006

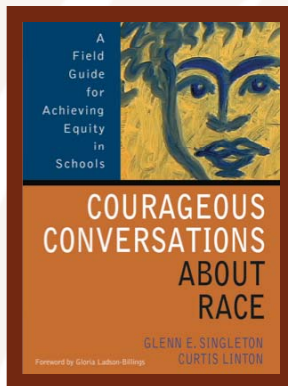




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**Courageous Conversation** is the utilization of the **Four Agreements, Six Conditions and Compass** in order to **engage, sustain** and **intra-racial, and inter-racial dialogue about race**, racial identity and institutional Racism; and is an essential foundation for examining schooling and improving student achievement.



## Four Agreements



## Six Conditions

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



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## Race in my life?

*...how much is my life impacted by race?*

*(0 – 100%)*

%

- ★ *Race is...*
- ★ *Race is...*
- ★ *Race is...*

### Six Conditions of Courageous Conversation

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



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To what degree am I **conscious** of the **impact** of race on my life?

**Racial Consciousness (?)**

$$\text{Racial Impact (100)} = \boxed{\%}$$

To what degree am I **conscious** of...

<i><b>Earliest</b></i>	<i><b>More Recent</b></i>

**= Personal,  
Local,  
Immediate!**



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“We see things not as  
they are,  
but as we are.”

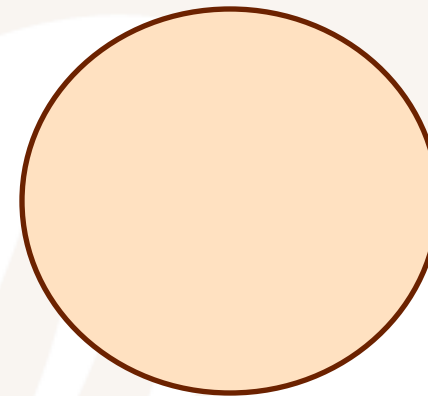
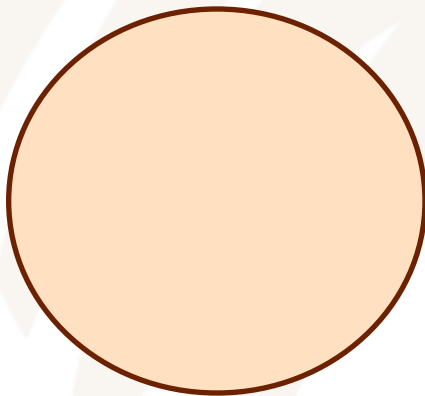
–Douglass Fitch, Pastor  
Glide Memorial United Methodist Church





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**Six Conditions of Courageous Conversation**

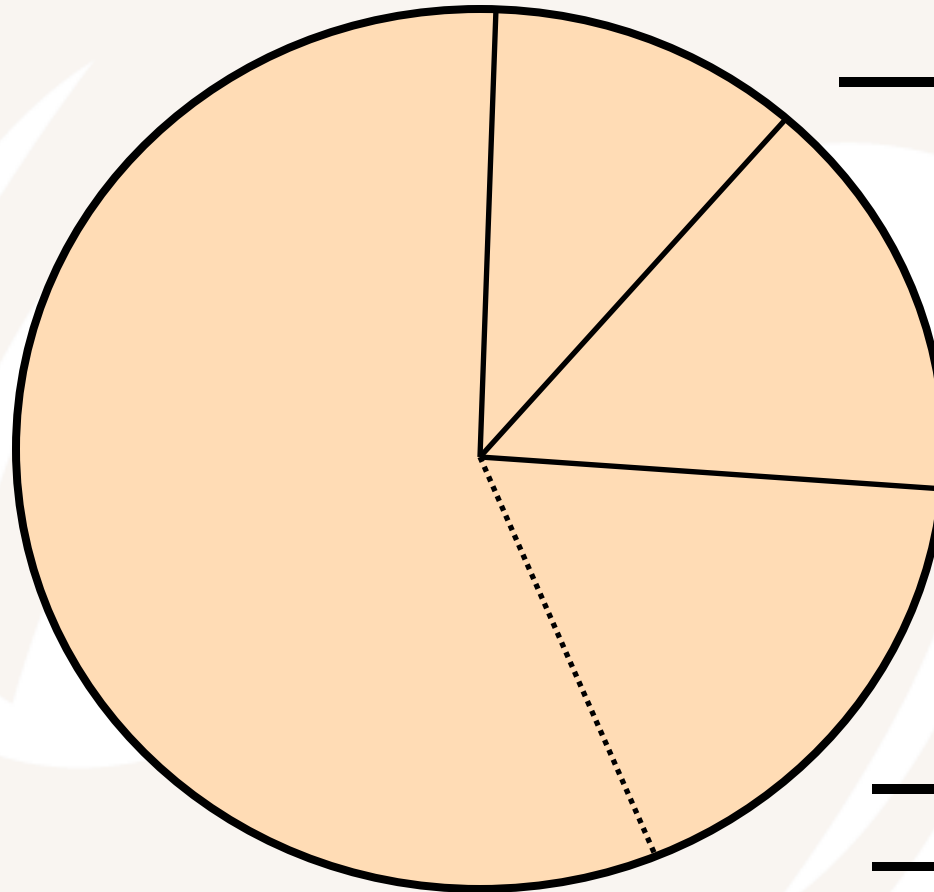
- 2. Isolate Race
- 3. “Normalize” the Social Construction of Knowledge and Multiple Perspectives



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# "Racial Consciousness"



What is the difference between Color-Blindness and  
Color-Consciousness?



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In what ways does person A and B *differ* in this dialogue?

A:	B:



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## White Talk

- 
- 
- 
- 

## Color Commentary

- 
- 
- 
- 

### **Six Conditions of Courageous Conversation**

4. *Monitor the Agreements, Conditions and Establish Parameters*



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“Culture is to humans as water is to fish.”

Dr. Wade Nobles  
San Francisco State University

*Can you differentiate between your...*

**Nationality:**

**Ethnicity:**

**Race:**

*Towards A “Working Definition” for Race!*

**Six Conditions of Courageous Conversation**

5. Establish a “*Working Definition*” for Race that is differentiated from that of Ethnicity and Nationality



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## A Continuum of American Racial Thought

"We are trapped in our history, and our history is trapped in us!" James Baldwin

1896

Plessy v. Ferguson  
COLOR AS DEFICIT  
WHITE SUPREMACY

"Unconsciousness Sub-Consciousness Consciousness"

1954

Brown v. Board of Education of Topeka  
COLOR-BLINDNESS  
WHITE NEUTRALITY  
"Dysconsciousness"

2007

The Meredith Cases (Louisville & Seattle Public Schools)  
COLOR-CONSCIOUSNESS  
WHITE PRIVILEGE  
"Critical Consciousness"

## An Evolution of Racial Consciousness

*Do you notice a pattern?*





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### What Is The Meaning of Race?

"Let truth come out the way it needs to come out. Let the hearers utilize a different area of themselves to try to understand."

-Malidoma Patrice Somé  
Author of *The Healing Wisdom of Africa*

R  
A  
C  
I  
A  
L

Color:

Culture:

Consciousness:



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

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

### Six Conditions of Courageous Conversation

6. Examine the *Role and Presence of Whiteness*, its Impact on the Conversation and the Problem Being Addressed



## White Privilege

Score 5 if the statement is often true for you.

Score 3 if the statement is sometimes true for you.

Score 0 if the statement is seldom true for you.

Because of my race or color...	My Score	My Partner's Score
1. I can be in the company of people of my race most of the time.		
2. If I should need to move, I can be pretty sure of hassle-free renting or purchasing in an area in which I would want to live.		
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.		
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.		
5. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.		
6. When I am told about our national heritage or about "civilization," I am shown that people of my race made it what it is.		
7. I can be sure that my children will be given curricular materials that testify to the contributions of their race.		
8. I can go into most supermarkets and find the staple foods which fit with my racial/ethnic traditions; I can go into any hairdresser's shop and find someone who can cut my hair.		
9. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.		
10. I can arrange to protect my children most of the time from people who might mistreat them because of their race.		
11. I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.		
12. I can do well in a challenging situation without being called a credit to my race.		
13. I am never asked to speak for all the people of my racial group.		
<b>Subtotal</b>		



## White Privilege

Score 5 if the statement is often true for you.

Score 3 if the statement is sometimes true for you.

Score 0 if the statement is seldom true for you.

Because of my race or color...	My Score	My Partner's Score
14. I can remain oblivious to the language and customs of persons of color without feeling, from people of my race, any penalty for such ignorance.		
15. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a racial outsider.		
16. 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.		
17. If a police officer pulls me over, I can be sure I haven't been singled out because of my race.		
18. I can conveniently buy posters, postcards, picture books, greeting cards, and children's magazines featuring people of my race.		
19. I can go home from most meetings of organizations I belong to feeling somewhat tied-in, rather than isolated, out-of-place, outnumbered, unheard, feared, or hated.		
20. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.		
21. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.		
22. I can be sure that if I need legal or medical help, my race will not work against me.		
23. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.		
24. I can comfortably avoid, ignore, or minimize the impact of racism on my life.		
25. I can speak in public to a powerful group without putting my race on trial.		
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.		
Adapted from Peggy McIntosh, <i>Unpacking the Invisible Knapsack</i>	<b>TOTAL</b>	



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## The Souls of Black Folks

by  
W.E.B. DuBois

The problem of the twentieth century is the problem of the color-line, the relations of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea. It was a phase of this problem that caused the Civil War; and however much they who marched South and North in 1861 may have fixed on the technical points of union and local autonomy as a shibboleth, all nevertheless knew, as we know, that the question of Negro slavery was the real cause of the conflict. Curious it was, too, how this deeper question ever forced itself to the surface despite effort and disclaimer.

WEB DuBois, New York: Blue Heron Press, 1903.

New York: Random House Press, 1996, pp. 15-16.



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## Homework Assignments

### Required

- Use, reflect on and discuss the “White Privilege” Instrument with at least one other person who is racially different from you, pp. 24-25. Complete exercise worksheet on page 28.
- Read: “White is a Color” by Glenn Singleton, pp. 29-31.
- Begin constructing your racial autobiography, by identifying the earliest and the most recent experience with race that you have had in your life. Note those reflections on page 28.

### Suggested

- Read: “Entitlement” by Randall B. Lindsey, pp. 32-37.



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My White Privilege Total

My Partner's White Privilege Total

Reflections On Our Totals

The Racial Autobiography

What can you recall about the earliest and more recent events and conversations about race, race relations and/or racism that may have impacted your current perspectives and/or experiences?

*Earliest*

*More Recent*

**Personal,  
= Local,  
Immediate!**





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# White is a Color!

by Glenn E. Singleton, Pacific Educational Group, Inc., San Francisco, CA. ©1997

Developing and facilitating “Beyond Diversity” - a two-day seminar on de-institutionalizing racism - has served as a powerful way for me, personally, to get in touch with the pervasiveness of racism in the United States. In fact, I am convinced that racism, more so than any other technical, social or pedagogical condition, prevents us from actualizing our professional and moral obligation to develop and liberate the innate imagination and intelligence of every American.

As I interact with seminar participants throughout the country, thought provoking questions about racism abound. One that continuously emerges is, isn’t White a color? “Isn’t White a color too?” an angered high school teacher shouted out in response to my reference to some participants as people of color and to others as White people. “I feel I am a person of color,” she said. Initially, my reaction was to calm this woman’s rage by simply agreeing with her premise that White indeed is a color. Later, I suggested how the descriptor “people of color” carries with it seemingly inescapable persecution, terror and a circumstance of perpetual struggle that was foreign to most people with white skin. I felt that neither of us was content with my immediate response.

After a decade marked by the passage of raced-based legislation in California such as propositions 187, 209 and 227, I must say I have devoted significant attention to this woman’s conjecture about “Whiteness”. What began as a dispassionate, intellectual probe into her question, “Aren’t White people also people of color?” has led me to the highly emotional and enlightening investigation into what it means for one to be White. A simple resolution is that White truly is a color. The more detailed discover is...oh, boy...what a color White is. Perhaps “Whiteism” - not recognizing White as a dominating color nor the unearned power and privileges associated with having white skin; having a sense of (White) entitlement and lacking awareness of the experiences and perspectives of non-white skinned people - is a condition that more White people must begin to recognize, understand and acknowledge for the sake of us all!

I highlight a recent business trip to New Orleans because I believe it illuminates the presence and reality of Whiteness. My adventure began Saturday morning at San Francisco Airport where I decided to upgrade to first class on a rather large plane. Twenty-three of the 24 seats in first class were occupied by White people...perhaps a new definition of “White flight”? Quickly into the trip, one of the six White flight attendants circulated through the cabin to receive our meal requests. When the attendant arrived at my row, I was offered both options. My choice of an omelet limited the selection of the White gentleman seated beside me to the fruit plate. He became instantly irate. He reprimanded the flight attendant for servicing him last and threatened to stop flying United.



Although I have witnessed similar situations before, I was far more attuned to the racial dynamic of this particular episode. I believe the gentleman assumed his flying status was higher than mine was, which, incidentally, was not the case. His assumption, however based, suggested his belief that I, rather than he, should be served last. To pacify his soon-to-be “pain” of reverse discrimination or political correctness - two White created phenomena - I offered him my omelet. Without hesitation, he accepted my meal without offering me as little as a “thank you.” At the end of the flight, I politely asked the entitled one “if he should not be served last, who should?” Many White people will individualize this man’s indecencies and suggest that “he being a jerk, has nothing to do with his being White.” Conversely, I insist that his behavior is “typically White.” In fact, to individualize the countless episodes like this that people of color document is what enables White people to not notice that someone is always last, excluded or ignored and perhaps those least accustomed to being “passed over” sometimes should be last as well in our multi-racial “democracy.”

My flight connected through Denver International Airport where I quickly spotted the 12 non-White people, all of whom were wearing airport or airline service uniforms, amidst thousands of White people. I wonder if the White passengers felt the racial security with which they traveled. My White travel companion certainly did not notice his White dominance but took no time to gently accuse me of being “racist” when he noticed that I greeted only the African American workers. As the thought of greeting all 7000 White people on the concourse amused me, with the gate agent as the one last non-White person to acknowledge as we boarded the connecting flight, I said to her, “hang in there!” Once again, the first class cabin was entirely White as was the cabin and cockpit crews. My colleague remained “politely angry” with me for the remainder of the trip.

Although New Orleans boasts of a large middle class Black population - some are African, others Caribbean or Creole - the hotel front desk staffs, the waiters, the heads of schools, patrons of the arts, diners and obvious tourists were consistently White. Conversely, the housekeepers, school custodial workers, bus drivers and homeless were Black. As my personal stress level climbed to new heights, the downtown health club offered no respite, as only two guests in the entire facility were Black. I finished my workout in record time, in order to avoid the evening rush hour during which White men and women in suits hurried by older Black folk in fast food uniforms to board the “Streetcar Named Desire” headed for the wealthy Garden District, which has remained a White neighborhood.

There is very little interaction between White and Black people in New Orleans. A Black parent of a sixth grade student assured me that folks know their place in New Orleans and “we all just stick with our own.” A disproportionately high number of White educators in new Orleans reason away racial segregation in conversations focusing on the economics and social class challenges. They want me to believe that Black people do not exist in New Orleans’ middle and upper classes. I wonder where they believe their fellow Black teachers as well as the numerous Black politicians and TV personalities expend leisure energy or have they not considered this possibility? Still, I boldly patronized restaurants, clubs and retail stores that were predominantly White. I am accustomed to being the only Black airline passenger, meeting attendee or audience member, but New Orleans offered me a reality that I often chose to ignore here in San Francisco. I truly felt invisible, left out and unwelcome in the “Big Easy.” New Orleans also invited me to reconsider whether Bay Area finer restaurants, hotels, shopping centers and schools are much different?

Given the stress of such a trip, one might wonder why I have accepted this work assignment in New Orleans for the past five years. Why would I continuously travel into the “eye of the storm”...go to a place where “Whiteism” is so pronounced? My response is simple. I love the architecture, I love jazz and I particularly love the cuisine...a unique combination and context that I find nowhere else in the United States. I imagine being White, though, would have afforded me the privilege of thoroughly enjoying these wonders of New Orleans.



On my flight back, I declined the upgrade and found myself seated by a White family traveling home to Denver. The youngest of three sons, Steven, sat next to me as I attempted to write this article; his attention to me from take-off to landing was undivided. Initially, he stared at me giving the first clue that Steven had never experienced a Black person up close. Unlike the 200 White passengers onboard, I felt the obligation to make this boy's first Black experience a positive one. I wanted to get focused on my work, perhaps take a nap, but my Black skin once again bound me to duty. Before I could help Steven adjust his safety belt, with childish discretion, he cleverly brushed against my arm to discover how Black people feel. This "skin and hair" maneuver continues to happen to me in circles of White adults. However, Steven's curiosity about my skin and hair seemed appropriate given his age and apparent lack of opportunities to experience non-White people. Although his parents were visibly embarrassed by Steven's curiosity and gestures, I doubt that they recognized this child's need and desire to experience a more diverse life than the current one which apparently keeps them comfortable.

So back to my angry teacher's question, I suspect that White people are the last to recognize that White is a color. This realization undeniably shatters the White belief that theirs' is a universal human experience; one which is color-blind, socially prudent and economically just. "Whiteism" is as defining for White people as are injustice, struggle and inequality for non-White people of color!

When I returned home to San Francisco on Tuesday, I was greeted by a phone call from my best White friend, Eric. "How was your trip?" he asked. As I instantly reflected on my racism-filled adventure, and then thought about how foreign my racial reality is, still, to even my closest White friends, I sighed and uttered, "it was great!" Why did I lie to Eric? Because in my experience, Eric and other White people tend to redefine these patterns of white behavior as an individual's personal foible or character flaw. Clearly, White people more often do not consider themselves to be part of a White collective experience or group. Frankly, I am simply too exhausted, sometimes, to shatter another White person's belief that his is a universal human experience. But, because I realize that as long as "Whiteism" is a defining reality for White people, injustice, struggle and inequality will continue to erode the spirit of non-White people of color! The very next day, I mustered up the energy and humility to tell Eric my personal truth about New Orleans...and San Francisco too, for that matter.

**Prompts for Reflection:**

What essential questions, comments or concerns arise for you as you reflect on your reading of *White is a Color*? How does Singleton describe and/or define "Whiteness"?

How closely does his description/definition align with your own personal concept of "what it means to be White"?

What, if any, connections can you make between Singleton's journey into Whiteness and your own everyday experiences as well as those experiences of students of color in your school?



## Entitlement

by Randall B. Lindsey

Cultural Competence Theory is constructed to identify barriers that exist in society. Identifying barriers to the implementation of new ideas, programs, procedures, or techniques has long been recognized as an important step in creating change in organizations (Owens, 1995; Fullan, 1993; Giroux, 1992; Freire, 1987). Barriers to cultural competence include the presumption of entitlement and unawareness of the need to adapt. In this country, issues that concern people of color and women are too often viewed as their problems within society. For Cultural Competence Theory to be applied to an organization, these barriers must be thoroughly understood. To contribute to an understanding of these barriers, this article describes white male entitlement, which is the converse of the institutionalized forms of oppressions - racism, sexism, ethnocentrism and heterosexism - that penalize people within organizations for their membership in non-dominant cultural groups.

Entitlement is the accrual of benefits solely by virtue of membership in a dominant group. Just as some people are penalized because of their membership in a particular cultural group, other people benefit because they are members of a privileged group within the dominant culture. If examined on a continuum, entitlement is the end at which some people have great power and control because of their group membership, and the other end represents institutionalized oppression in which people, because of their group membership, have relatively little institutional power or control.

It is important to understand that entitlement and oppression affect people based on their cultural group membership. Therefore, anyone seeking to shift the balance of power must understand their role in ending oppression. For entitled people, it is a moral choice that happens only through personal responsibility and personal initiative. For oppressed people, it is a recognition of oppression and a commitment to self-determination.

Issues of oppression are divisive because most members of dominant American society do not view themselves as more powerful or privileged than others in the same society, and therefore do not see themselves as stakeholders in these issues of power. More often than not, issues of oppression and entitlement are viewed by the entitled as issues belonging to the oppressed. This article describes the role of dominant group members, particularly the most entitled group members in our society, in challenging the institutionalized forms of oppression and creating culturally competent schools where all members of the school's community have access to power and self-determination. For the purpose of this article, heterosexual white males are considered the most entitled group in contemporary American society.

There is no doubt that socioeconomics is a major factor in determining who does and who does not wield power in this country. However, the effect of socioeconomics on poor white people, particularly for purposes of this discussion, too often blinds them to the oppression experienced by other people based on their skin color or culture. The result is antagonism toward people of color that is akin to the caste systems in other countries.

The traditional approach to examining diversity is to study the powerlessness of people of color, women, and other oppressed groups. But that is just one end of the entitlement continuum. The other end of the continuum studies the power of the entitled ones, especially the power of the white males. To understand entitlement, we must understand how those in this society vested with power are often oblivious to it or reluctant to acknowledge the dynamics of race, gender, and class in the expression of power.

### A Historical Perspective

The development of the United States as a nation, interwoven as it was with English law and tradition, assumed the existence of political, social, and economic rights for white men. The landmark court cases, the traditions of government, the social trends of immigrant groups, and the expansion of capitalism have had as a common denominator the expansion of the rights and influence of white men. Even Jacksonian Democracy, which in the 1830s expanded voting rights to non-landowners, expanded participation in entitled society almost exclusively to white men. In contrast, the rights of African Americans and women had to be insured through legal processes. The passage of the thirteenth (1865), fourteenth (1868), fifteenth (1870), and nineteenth (1920) amendments of the constitution, and the enactment of court mandates such as *Brown v. Topeka Board of Education* (1954), serve as evidence that legal rights for the oppressed and disenfranchised people come only after strenuous efforts. Moreover, the guarantee of these hard-fought liberties is a continuing struggle.





Versions of history too often taught in schools rarely point to the exclusivity of American government, business, and educational enterprises. Oppressed and disenfranchised Americans appear in history books as single chapters, cursory comments, or footnotes. In many textbooks, they do not appear at all. One impact of this legacy of omission is an assumption of entitlement on the part of members of dominant American society, particularly white men.

When history is taught by culturally competent teachers, our society will be much more conscious of the entitlement of some groups, and much more proactive in ending oppression. Without an accurate historical perspective, people will continue to be intensely defensive and protective when assessing the social issues of the day. People of color confront racism daily and are often exasperated by white people whose response to their frustrations range from hostility to indifference. Likewise, white Americans who do not feel personally responsible for racism, and men who do not understand their role in perpetuating institutionalized sexism, are frustrated by apparently unsympathetic women and people of color. Consequently, discussions of disenfranchisement and oppression, as well as entitlement, often lead to miscommunication and resentment. One side speaks from painful personal experience, while the other side perceives only anger and personal attack.

In recent times there have been few reactions to the frustrating constraints of institutionalized racism and ethnocentrism that rival the urban unrest of the 1960s and 1970s and the Los Angeles revolt of 1992. Though urban violence has historical roots in the eighteenth century, most Americans see urban race riots as an artifact of the modern civil rights movement. The race riots of the eighteenth and nineteenth centuries are rarely recorded in modern U.S. history textbooks (Franklin and Moss, 1988). However, the violence spawned by modern uprisings is characterized by the fact that the upheavals were well recorded by the media. Whether the riots are in Liberty City, Miami, or Los Angeles, a consistent theme emerges. People ultimately react violently to being denied basic human rights. The response to these vocal or violent reactions to disenfranchisement and oppression have been laws and judicial decisions that extend rights to specific populations. The civil rights acts from 1865 to 1964, which continuously expanded the guarantees of citizenship to citizens who were not white male landowners; the U. S. Supreme Court decision of 1967, which struck down anti-miscegenation laws in sixteen states; and the nineteenth amendment to the U. S. Constitution which guarantees women the right to vote are all a part of the rich body of law that speaks to the inalienable rights of people. The fact of entitlement is underscored by the need to legislate rights for all groups except for property-owning white men.

### The Language of Entitlement

To fully understand the power-filled end of the entitlement continuum, it is necessary to be aware of how language objectifies people and thereby dehumanizes them. Language reflects the realities of power in this society. Since the mid-1950s, educators have bombarded students, education literature, and the professional educational field with terms that attempt to explain the disparities between oppressed and entitled groups. Table One presents some of the more common terms.

Each of the terms in the first column describes groups that occupy the oppressed and disenfranchised end of the entitlement continuum. The ideas represented by these terms are used to explain why students from these groups fail to perform at specified levels. The use of these terms gives educators the latitude to view a student, and that student's cultural group, as the source of the student's problem. At the same time it constrains their perspectives so they disregard the group's environmental context, i.e., the institutionalized oppression to which members of that group are routinely subjected. The unquestioned use of these terms suggests that people of color, who are disproportionately represented on the oppressed and disenfranchised end of the continuum, suffer from a pathological condition. This polarity of language and perception is reflected in the daily workings of schools.

**Table 1: Words Used to Describe Oppressed/Disenfranchised and Entitled Groups**

Entitled	Advantaged	Culturally Advantaged	Educationally Advantaged	Alike	Superior	Culturally Superior
Oppressed/Disenfranchised	Disadvantaged	Culturally Disadvantaged	Educationally Disadvantaged	Different	Deficient	Culturally Deprived
First World	Majority	Upper class	Uniform	Middle Class		Leaders
Third World	Minority	Underclass	Diverse	Poor		Laborers



The effect of using terms of oppression is that in analyzing the problems of individual students, the focus is on what is wrong with those students, implying that they must be studied and then fixed. The terms in the second column describe the students who are part of the dominant culture of our country. The school leader who aspires to be culturally competent looks at the words in the second column and examines the implications of those terms being used or inferred when interacting with students who represent the dominant group in our society. That the words are rarely spoken underscores the fact that entitled people do not objectify or name themselves. They only name others, people they perceive to be different from themselves. The use of the terms “disadvantaged” and “deprived”, in their many permutations, implies that there is a norm by which people are compared. That norm is based on white middle class American values and behaviors, and, more specifically, on the values and behaviors of white middle class males. The intent in this discussion is to illustrate that when people are denied access to a societally valued economic norm, and then are judged as being deficient for not measuring up to that standard, one has a good illustration of oppression. By extension, these same people who are denied access to the middle class too often experience having their entire cultural group devalued in the process. These economic and cultural determinisms are rarely seen or experienced by the entitled people in our society.

School programs that refer to students and their families with the terms in the first column oppress them first with their language and again with the judgments and perceptions that the language implies. Cummins (1988) and Sleeter (1991) contend that “Empowering education programs work with students and their home communities to build on what they bring; disabling programs ignore and attempt to eradicate knowledge and the strengths students bring, and replace them with those of the dominant society (5).” Historically, the dominant white male society has used terminology to keep the focus of social attention on those groups with less power. Kovel (1984) used the term “thingification” to describe how members of dominant American society use linguistic terms and their underlying psychological projections to create distance between themselves and others. Terms like “them” and “you people” manipulate one’s self-perception of others, and reinforce a sense of otherness. Similarly, the continued use of “man” and “he” as inclusive terms for women and men thingifies women and places them in the category of other, i.e., not men. That is why people who belong to the groups referred to by these terms react hostilely to the use of these expressions.

Delpit (1988) describes the process of “thingification” during job interviews. When a white job applicant exhibits problems, he or she is judged to be an individual who has those problems. When a person of color exhibits the same problems in an interview, the problems are assigned to members of their entire cultural group as a characteristic of that group.

Thingification is an extension of the institutionalized oppression which most of society never experienced. It is a part of “a matrix of culturally derived meanings” (Kovel, 6-7). Thingification allows the larger and empowered segment of society to express that minority groups are never quite as good as the dominant society (Kovel, 14). It gives the dominant group the power to establish, define, and differentiate outsiders as others.

Entitlement breeds thingification; it initiates the process of one group using language and economics to make other groups invisible. The effects of being viewed as unable to learn, of representing an entire group of people during an interview, of having value only as a cog in the economic system, makes individuals invisible. The rage of thingification and invisibility on the part of members of non-dominant groups is created by the dominant group perpetually viewing them negatively, then not acknowledging that reality (Wright 1940, Ellison 1952, Gilligan 1983, Kovel 1984, Giroux 1992). Thingification is something the vast majority of white people, particularly white men, never experience. Yet when confronted with this information, white men often respond by denying their individual participation in the process, and by identifying themselves, not as white men, but simply as people, something which only members of the dominant group are entitled to do.

Protestations to deny whiteness eliminate neither the fact nor the problem of white privilege. American culture is color-conscious. We sort people by color, to the advantage of some and detriment of others. To dissociate oneself from whiteness by affirming humanness ignores what whiteness has done and how we continue to benefit from it. (Terry 1970, 18-19) While white people do have pressures to perform, succeed, and survive, such pressures occur for heterosexual white men in a context absent of the additional and insupportable pressures of institutionalized oppression. An understanding of these pressures by all educators, particularly those in the most powerful groups in American society, is the foundation for creating a school system that addresses the needs of children as members of groups capable of learning, rather than members of groups with deficiencies which limit their full participation in school or society.

### **Power**

Legislative and judicial remedies to the imbalance of power in this country have always been sought by the disenfranchised, but power has been accorded to white



male landowners from the very beginnings of American history. Jacksonian Democracy, which broadened the participation of American citizens in the political and economic spheres of this country, was limited almost exclusively to white men. Power, as manifested in the form of privilege, or entitlement, is part of the history, tradition, and economic status of white men in this country.

The power that accrues to the entitled in our society is so pervasive it is not seen by many who have it. This makes the goal of cultural competence all the more difficult to achieve. In much the same way that people do not appreciate their liberties until they are threatened, most entitled white men do not appreciate the power of their entitlement because they have never experienced the absence of power. Moreover, the milieu of entitlement insulates them from hearing the cries of those who live in fear of sexual assaults, battery, racist acts, and other discriminations, or who protest against the systematic denial of their access to societal power.

Given that most educational policymakers and decision makers are white males, this absence of information and insight becomes especially crucial to the culturally competent leader. Many entitled members of society believe that all people in this country have the opportunity to succeed, but that they instead choose to pick the scabs of old wounds so that they do not have to put forth effort in new endeavors. Entitlement creates either unawareness or denial of the reality that all American citizens do not have a common base of inalienable rights. These beliefs and denials are supported by curricula that are silent on the pluralistic nature of our country's history and development.

Such illustrations of entitlement show that the authors of history textbooks have routinely excluded some cultural groups from their writing, and, even more insidiously, excluded major events from their writing. Excluding crucial information from students' textbooks romanticizes American history and makes it more confusing for young people to understand many contemporary social conflicts. Too often, young people who are not directly affected by oppression fail to have understanding when members of other cultural groups speak out about their experiences. This lack of understanding is frequently translated as: if I didn't experience the oppression, or witness it, then you must be overreacting.

The creating of an effectively functioning society, and by extension an effectively functioning school system which is truly culturally competent, must include an examination of entitlement that addresses such Disparities in the education of our educators and the resulting perpetuation of the lack of awareness and the denial of power. Culturally competent members of entitled groups can choose to embrace the more neutral consequent of "power" or the decidedly negative consequent of "dominance" that is currently in place in most schools.

"What is at stake for white America today is not what [oppressed] people want and do but what white people stand for and do" (Terry 1970, 15). Once all Americans understand and accept that some people receive entitlements based on gender and race, that other people have impediments placed before them for the same reasons, and that all Americans have responsibility to recognize that everyone is an integral part of both the problem and the solution, then true progress toward cultural competence can begin.

### **Oppression**

This section is a discussion of how social class intersects with oppression and serves to compound this already complex issue. However, the additional complexity should only serve to stiffen our resolve to best serve the needs of our nation's students. Racism is the belief that one ethnic group is superior to all others. The power to create an environment where that belief is manifested in social institutions and by the subtle or direct subjugation of subordinate ethnic groups is also racism. In the United States, racism and ethnocentrism are made even more complex by the pervasive presence of a caste system. Our society is stratified by economic classes that publicly proclaimed American values tell us are flexible and subject to change by hard work and determination. The classes are stratified by the ethnic groups within them. Ethnicity, particularly when manifested in physical appearance and language difference from the dominant white caste, determines caste placement in American society. It limits movement from one class to another, and it subordinates the status of an upper class member of society who is a member of a lower caste.

Racism, ethnocentrism, sexism, and heterosexism are terms that carry tremendous impact. They suggest heavy indictments and responsibilities. However, more often than not they are misused. It is important as we continue this examination of entitlement, to maintain our grasp of definitions. Failure to do so leads to the kind of ambiguity represented here: After all, the bigot is the man who applies the blow that society prepares for the racially oppressed. Emboldened by his belief, it is the





bigot who burns a cross or plants a bomb in a Negro church; who strikes, jeers, excludes, or merely offers the cutting slight that, when multiplied by the similar acts of his millions of cohorts, brings prejudice into direct expression (Kovel, 1984). The ambiguity becomes more profound when people consider this definition of bigotry, examine their own behavior, and understandably conclude that since they do not participate in any of these kinds of actions, they have no responsibility for involvement in the oppressions. When people do not know the definition of racism, or any of the oppressions, it becomes easy for them to overlook how each of us fits into these social dynamics. Howard (1993) summarized it well: In fact, the possibility of remaining ignorant of other cultures is a luxury uniquely available to members of any dominant group (38). Consider as well that the ignorance of other cultures includes an ignorance of the disenfranchisement and oppression they experience.

Cultural competence begins with the awareness of the dynamics of entitlement on the part of white people. Although particularly important for white males, this process is of value for all educators because they are all products of the same educational system. This is the system that prepares them to transmit the values and cultural norms of the dominant sectors of society to public school children. The preparation is couched in terms like “responsible citizenship” and “family life”, but in reality, educators are preparing students to sustain the status quo in American democratic society. To overtly teach students to challenge societal norms, to accept life-styles and values that are considered deviant by middle America, and to advocate for social change is to invite accusations of treason and anarchy. That is not what public schools are designed to do or what public school educators are expected to teach.

The culturally competent school leader understands this process and is aware of the subtle ways that entitlement and oppression are fostered. He or she understands that even educators who are not white males have, at least on an unconscious level, furthered the programs and practices that enhance opportunity for some while denying access to opportunity for others. He or she encourages fellow educators to recognize that a student’s native culture and values are important for the student’s survival in his or her family and community. The culturally competent school leader encourages teachers to complement the native values with an understanding of the values of dominant American society. At the same time, the leader works with colleagues to challenge some of the assumptions generated by dominant American values, and to make public the dynamics of entitlement.

#### **It Is a Choice**

Why don’t discussions of diversity include white people and men? Entitlement. People who are white, and more particularly, people who are white males, choose whether or not to participate actively in issues of equity and cultural competence. They may be angry, guilty, or indifferent to these topics. They may decry their forefathers’ actions; they may protest that they never owned slaves; they may become depressed at learning some of the history that was never taught when they were students. Or they may shrug it off and quietly declare that it is not their problem. The reality is that once an entitled person reacts, he still has the choice to address or not address his own role and the role of society in issues of power and acts that perpetuate oppression. This is not to suggest that any particular reaction or course of action should be taken, but only to acknowledge that the dynamics of entitlement do not accord people of color or women this same choice. These issues are a part of their daily existence, just as power is a daily reality for white men.

Culturally competent school leaders must value the diversity present in their school setting and then take steps to evaluate the culture of their school and its educators by clarifying values, assumptions, and cultural expectations. They must learn about the cultures of the students and their families and assess the dynamic nature of the differences in values and expectations. They then work with their colleagues to educate everyone in the school environment and adapt the school program so that it addresses the needs of all students, not just the entitled ones.

Entitlement is an ethical and moral issue that festers at the core of this country. It is an issue tied to the freedom which we have gained as a nation. That freedom is now being sought by a diverse population in the political, social, and economic corners of the country. In recent years, professional and popular literature has promulgated the notion that the economic survival of this country may rest on our ability to use the talents of an increasingly diverse workforce. While there is no doubt that this is an accurate, though cynical, projection, it must be only one brick in the construction of a secure nation. To that end we must examine the total spectrum of entitlement. The most powerful sector of the entitlement continuum must be the focus of attention. That is, the 70 percent of this country’s population which is white and the nearly half which is male. The culturally competent leader must acknowledge and articulate advantages that accrue to people based on their skin color, their gender, and their socio-economic class.



There must be a commitment to examining the role and the power held by white men in this country, that is, a study of their entitlement. Entitlement has created an unconscious sense of superiority. There have been some challenges to this sense, held by white men, by women and people of color. They have used constitutional processes to attain their guaranteed constitutional rights. It is imperative that white men understand that, as a group, they have not had to resort to such processes to guarantee rights and freedoms for themselves.

### Underlying Moral Issues

Each of these historical and legal events has as its base the consideration of underlying moral issues. In each case, a wrong was identified and either reacted against or responded to by legislative or judicial action. In all cases, the motivating factor was a response to justice.

Both consciously held prejudices and unconscious ones have been documented as having an historical basis within the white community. In the early nineteenth century, Alexis de Tocqueville described oppression in the United States: "The prejudice of race appears to be stronger in the states that have abolished slavery than in those where it still exists; and nowhere is it so intolerant as in those states where servitude has never been known" (Kovel, 1984).

The moral oddity is that we American educators have spent much of our energy studying the phenomena of black underachievement, the needs of Mexican American students, the reasons why girls do not take mathematics, and the perceived deviance of homosexuals, but have spent little or no energy studying the greater context with which all students perform.

The problems in education have been studied from every conceivable angle, except where the problems lie. Professionals from all fields have debated the success of schools, the failure of schools, the deschooling of the society, and reasons for each. They have used private and public funds to document, study, and recommend. Yet the situation continues and does not appear to improve. In fact, the situation for African American and Hispanic males is losing ground. The answer lies with America's failure to make a moral commitment to provide education for all groups in society. The task of making this moral commitment may succeed in breaking this country's last tie with its apartheid-based history and be the avenue into an authentic, culturally competent future.

When culturally competent educators begin raising their personal consciousness about the dynamics of oppressions, they usually begin with the aspect of oppression that most directly affects them. McIntosh (1988) recalled her experiences with this personal growth:

After I realized, through faculty development work in Women's Studies, the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. At the very least, obliviousness of one's privileged state can make a person or group irritating to be with (4).

McIntosh's experience of learning about the bases of sexism led her to an examination of privilege, then dominance, then power. When she attained those levels of awareness she was able to look around herself and see that issues of power included racism, ethnocentrism, and heterosexism. McIntosh then questioned the desirability of the privilege gained through this process, noting that it does not confer moral strength on those who depend on it.

Despite historical and legal data pointing to the need, educators have yet to make a moral commitment to looking at schools in the context of a society governed by class, caste, and entitlement, and examining the role schools play in inculcating and endorsing the values of the dominant society. To do that, educators must abandon the notion that there is something wrong with people because of their racial, ethnic, or gender groupings. In place of those prejudices, they must examine in depth the barriers placed in people's paths. Then they must recognize that since white males and other entitled people constructed those barriers, those are the people who have a responsibility to begin the process of tearing them down.

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“Beyond Diversity”

INTRODUCTION TO COURAGEOUS CONVERSATION AND  
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2008-2009

## Day Two

### Examining Whiteness

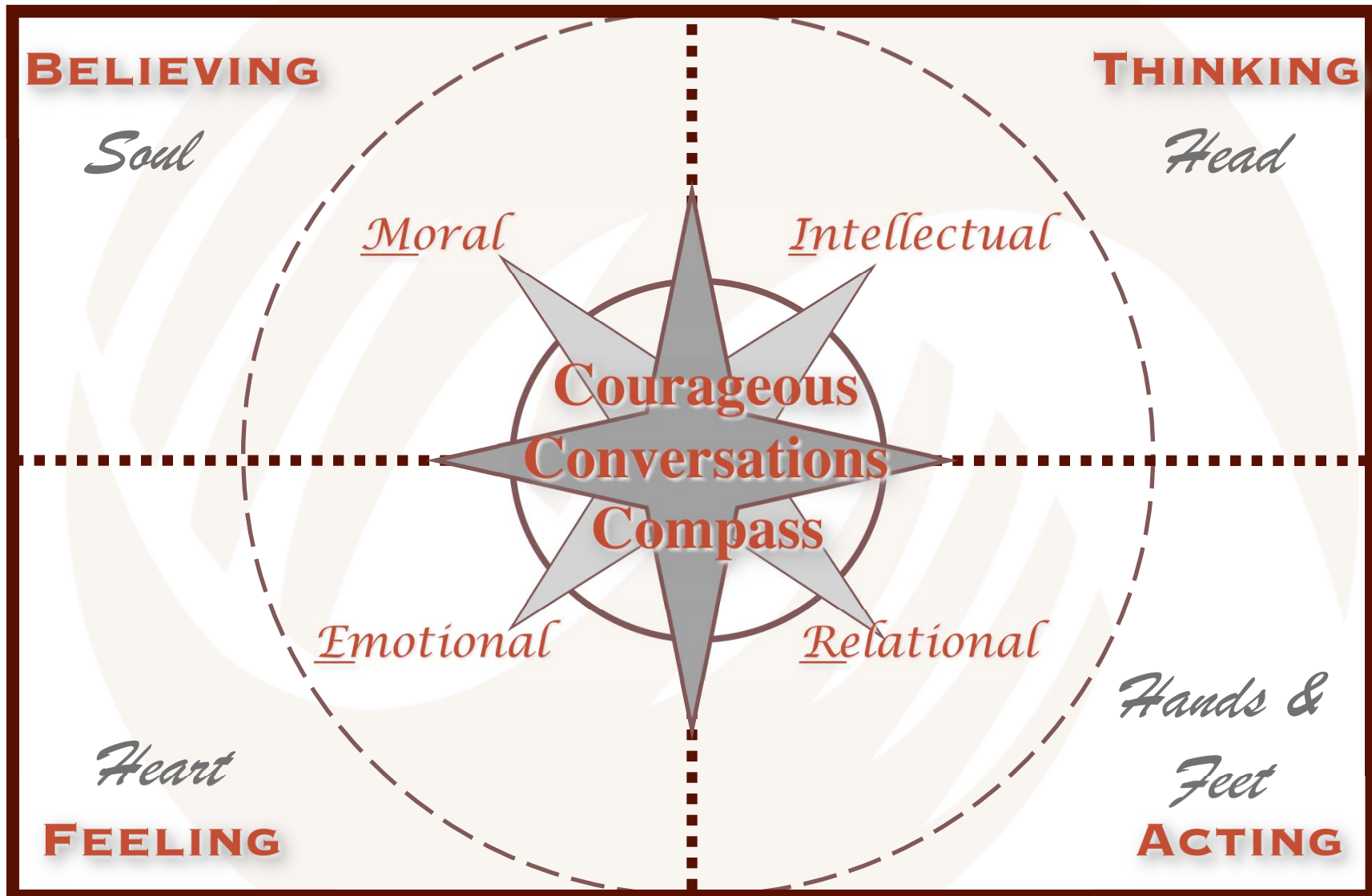


*Ralph Ellison wrote: “If you can show me how  
I can cling to that which is real to me,  
while teaching me a way into the larger society,  
then and only then will I drop my defenses and my hostility,  
and I will sing your praises and help you to make the desert bear fruit.”*



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*"Beyond Diversity"*

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2008-2009

## Affinity Group Dialogue Prompts

### People of Color

- ◆ How does coping differ from assimilation?
- ◆ What does it mean to be people of color vs. a person of color?
- ◆ When does coping become assimilation?
- ◆ What are our leadership responsibilities and strategies?
- ◆ What do we do next?

### White People

- ◆ What do we responsibly do with our white privilege?
- ◆ How do we become allies to people-of-color?
- ◆ What strategies are essential for us to engage and educate other white people?
- ◆ How can we keep our eyes open to racism?
- ◆ Is this a problematic structure/process/conversation?

### Reflections

### Reflections



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What do I believe to be some defining aspects of White culture?

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

**Six Conditions of Courageous Conversation**

6. Examine the *Role and Presence of Whiteness*, its Impact on the Conversation and the Problem Being Addressed





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What do we believe to be some defining aspects of White culture?

Defining What does it Mean to be White?	Unpacking In What Way(s) am I White?	Balancing In What Ways Do I Challenge My Whiteness?





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### What Does it Mean to be White?

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

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

W **Color:**

H

I

T

E

N

E

S

S **Consciousness:**

*Primary, Presence, Positioning*

**"White Privilege"**

**Stages of Avoidance: Ignorance to Competing Victimization**

*Being, Feeling & Acting White*

**"White Racial Bonding"**

**Avoidance • Individualism • Universality • De-Contextualization**

*Thinking & Reasoning White*

**"White Racial Identity Development"**

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



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

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

### Six Conditions of Courageous Conversation

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



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# What's On Your Mind?





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## The Privilege of Whiteness: Stages of Avoidance

- **IGNORANCE:**
  - Unconsciousness, (*I don't know, I don't know*): “It never occurred to me...” or Dys-Consciousness, (*I don't know, but I think I do*): “I have a Black friend...”
- **DENIAL:**
  - “It’s all over now...”: Racism is over or we’ve made so much progress. “We’ve already had that discussion.”
  - Blame: Racism only exists because People of Color focus on it. “You bring all of this on yourself.” “We’re all just human!”
- **REDEFINITION:**
  - Minimization: Accepts the notion of racism, but makes racism out to be a much smaller problem than people think. “Racism is a problem, but we really need to deal with poverty.” “This isn’t a race issue it’s a behavior issue!”
  - “It’s only a few people...”: Incidental racism vs.. Institutional racism.
  - Unintentionality: It’s too big for me to do anything about. “It’s just in us and it just spills out. There’s nothing I can do about it.”
- **COUNTERATTACK/COMPETING VICTIMIZATIONS:**
  - “I’m oppressed too!” and the claims of reverse racism.

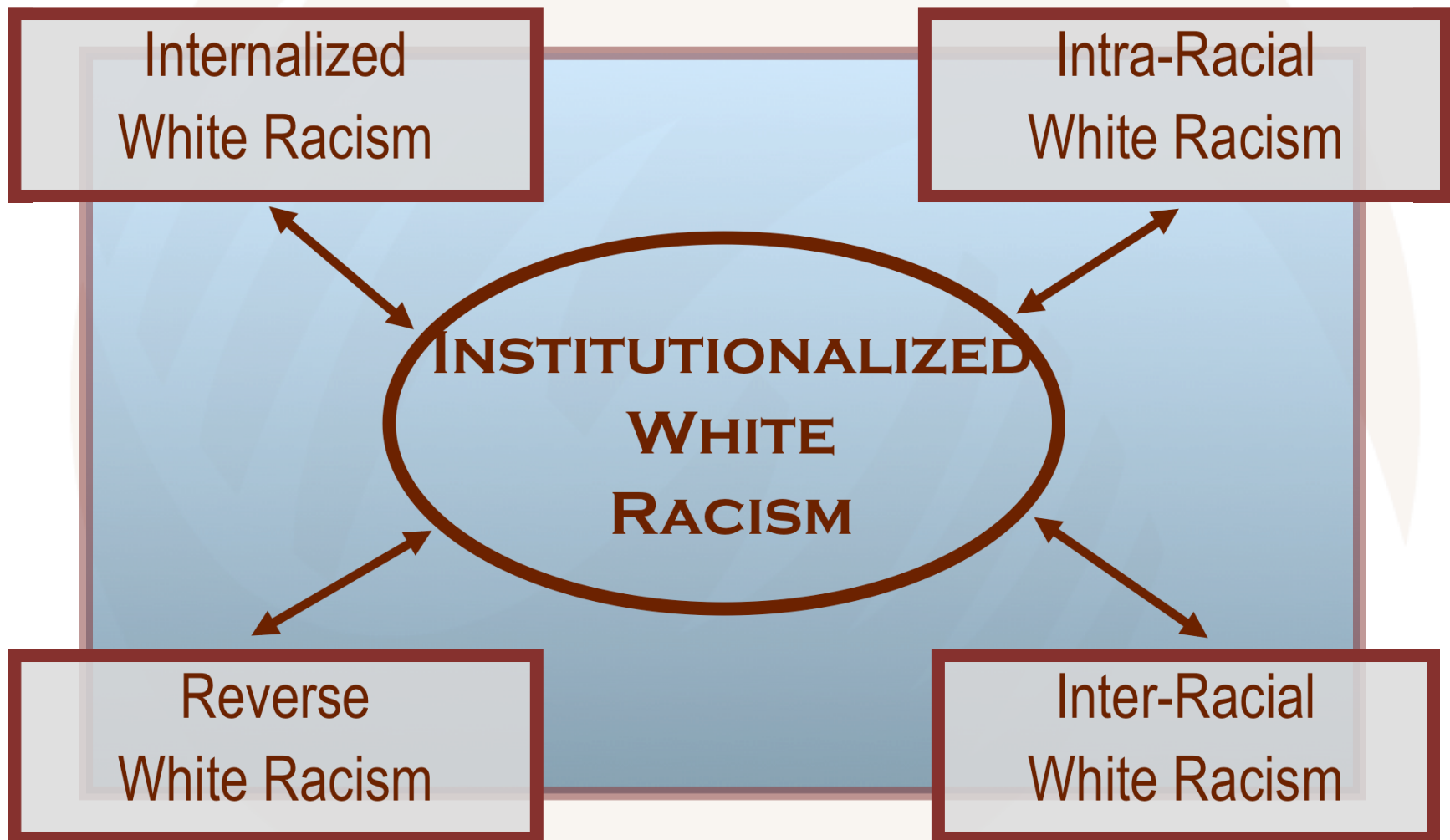
Adapted from Paul Kivel, *Uprooting Racism*



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## A View of Systemic Racism





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VW

**Six Conditions of Courageous Conversation**

2. Isolate Whiteness
3. “*Normalize*” the Social Construction of Knowledge and Multiple Perspectives about Whiteness





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*“Racism is the day to day wearing down of  
the spirit.”*

*-Oprah Winfrey*





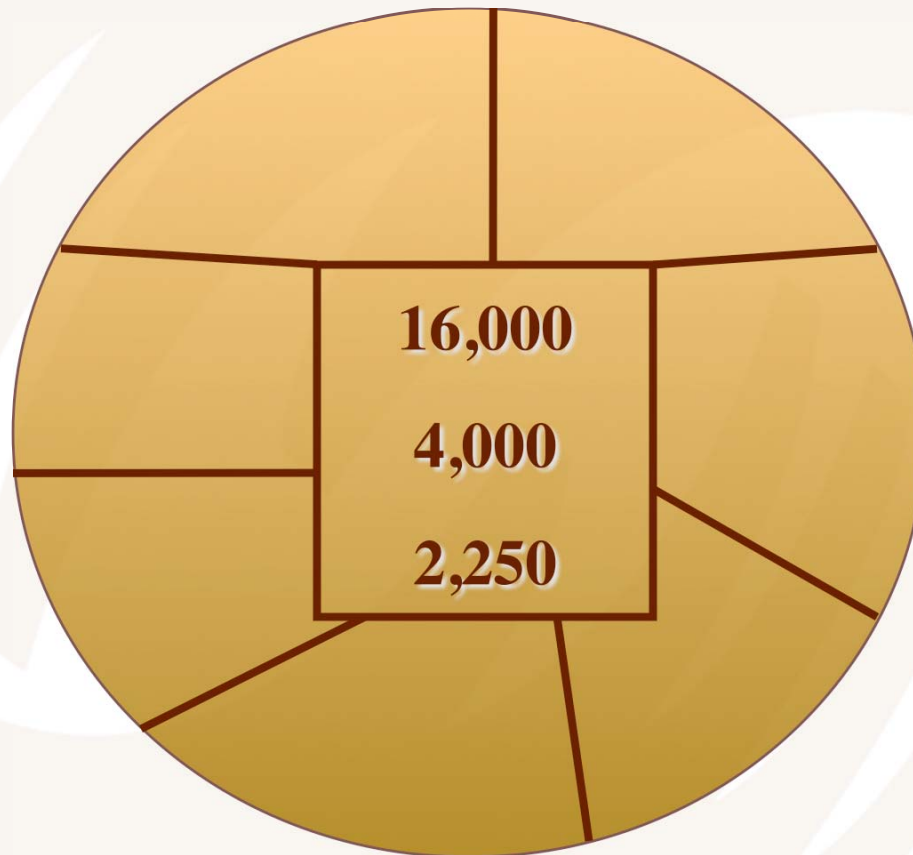
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3.8 GPA

***"IVY LEAGUE ADMISSION"***

1400 SAT



*Who Really Benefits from Affirmative Action?*





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## As an anti-racist leader...

1. I feel abnormal. I do things outside of what is seen as normal. People often get mad at me or disagree with me. I'm conflicted.

Always

Sometimes

Rarely

Never

2. I am constructivist. I ask questions. I build on what I know about the current and existing aspects and understandings of race.

Always

Sometimes

Rarely

Never

3. I often operate outside my comfort zone. I choose to remain uncomfortable about the impact of race in my life. My own discomfort is my indication that I'm doing the real work.

Always

Sometimes

Rarely

Never

4. I'm in trouble. People complain about what I've said or done. I listen and hear their concerns respectfully, but I only change my behavior or act on concerns as appropriate to further the work. I don't cave in to any and all complaints.

Always

Sometimes

Rarely

Never

5. I create and utilize primary-source documents and collect data that surfaces and reveals the presence of racism, bias and inequity. I design materials that help me and others develop a deeper understanding of racism.

Always

Sometimes

Rarely

Never

6. I think up ways to get conversations going and to get issues of race, bias and equity on the table.

Always

Sometimes

Rarely

Never

7. I live at the extremes emotionally. I choose to keep myself in touch with my own as well as the the racial hurt and pain that so many students of color are feeling.

Always

Sometimes

Rarely

Never



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8. I balance then and now and do not confuse my vision for social justice with the current realities of my personal internalized and our collective institutional racism. I can be future focused because I understand my history. My own personal inquiry into race and self-examination of my own racial identity helps me stay future-focused and grounded.

Always

Sometimes

Rarely

Never

9. I do personal, autobiographical study. It helps me know who I am, racially speaking, and what I must do.

Always

Sometimes

Rarely

Never

10. I think about, design interventions for, and ask specially focused questions about students of color who are perpetually underserved in schools.

Always

Sometimes

Rarely

Never

11. I learn from students; I respond to students. I seek out ways to stay informed about the feelings students of color have as they experience school.

Always

Sometimes

Rarely

Never

12. I am patient but persistent. I am often frustrated but recognize that real change sometimes takes time.

Always

Sometimes

Rarely

Never

13. I know who and where to turn for safety, support and understanding when the work makes me weary.

Always

Sometimes

Rarely

Never

14. I experience racist backlash. I continually create opportunities for people of color to lead.

Always

Sometimes

Rarely

Never

15. I am often physically, intellectually and emotionally exhausted. I often wonder if the personal toll of this work at all three of these levels is a price I can afford to pay

Always

Sometimes

Rarely

Never



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## My Personal Action Plan

What am I thinking and feeling now?

What am I going to do?

With whom will I communicate?

When will we communicate? (dates, times, places)

What will we share?

## My Journey Partners

Names

phone

email

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I Dream

I am from a clash of color,  
from an idea of love, modeled for others' perception.  
I see me as I am, but am hidden from others' views.  
I am who I am, but a living contradiction to my peers.  
I see life as a blessing, a gift granted to me.  
Why should my tint describe me?  
Why should my culture degrade me?  
Why should the ignorance of another conjure my presence?  
Too many times I've been disappointed by the looks, by the sneers and misconceptions  
of the people who don't get me, who don't understand why it hurts.  
  
I dream of a place of glory and freedom, of losing the weight of oppression on my back.  
I dream of the enlightenment of people,  
of the opening of their eyes.  
I dream for acceptance,  
and for the blessing of feeling special just once.  
One moment of glory...for the true virtue in my life.  
For the glimmer of freedom, and a rise in real pride.

Pablo Vega  
Chapel Hill High School, Class of '04  
December 2002



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We Need to Really Talk

I am overwhelmed.  
Don't make me wash the colors, the heritage,  
The language I don't want to.  
We need to really talk...  
As though no one is judging  
But everyone is listening.  
It's easy to forget that life is complex enough  
That love and hate, acceptance and fear  
Grow in one.  
Don't just like me, ask me, make me question,  
Make me uncertain and in this time of doubt,  
Let's do something.  
Forget stereotypes,  
Lose our words to internal thoughts.  
I am not saying we're going to move the world  
But we can provoke a shift in our minds,  
Moving away from ignorance, discrimination  
And the belief that  
We understand without experiencing.

J. Lagoo

Sophomore, Chapel Hill, NC

November 28, 2001

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Those who profess to favor freedom and yet deprecate agitation,  
are men who want crops without plowing up the ground.

They want rain without thunder and lightning.

They want the ocean without the awful roar of its waters.

This struggle may be a moral one; or it may be a physical one;  
or it may be both moral and physical; **but it must be a struggle.**

*Power concedes nothing without demand.*

*It never did, and it never will.*

Frederick Douglass  
August 4, 1857

*How will you engage in “The Struggle”?*



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# Appendix



Sometimes the way I choose to identify myself  
makes it difficult for you to hear me.

— Audre Lorde





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Please wake me when I am free  
I cannot bear captivity  
where my culture I'm told holds no significance  
I'll whither and die in ignorance  
But my inner eye can see a race  
who reigned as kings in another place  
the green of trees were rich and full  
And every man spoke of beautiful  
men and women together as equals  
War was gone because all was peaceful  
But now like a nightmare I wake to see  
That I live like a prisoner of poverty  
Please wake me when I am free  
I cannot bear captivity  
4 I would rather be stricken blind  
than 2 live without expression of mind.

--Tupak Amaru Shakur  
*The Rose That Grew From Concrete*



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In My Heart

Why do you stare at me in the stores?  
Is it because my skin is darker than yours?  
Must you contaminate the American society  
With your petty stereotypes?  
Is it your hatred that blinds you,  
Or is it your ignorance that feeds you?  
I am from a culture of  
Proud warriors and loving mothers.  
But where I live now  
They want to destroy our culture.  
They can never stop what is keep in my heart.  
But is it still here?  
Am I looked down upon?  
Well, don't look down on me unless you are  
Picking me up.  
You hatred was made to tear me up.  
It will never succeed.  
In a time of freedom,  
Racism is still here.

J. Brooks  
Senior, Chapel Hill, NC  
November 28, 2001  
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*Equality is...*

Our hope in the unseen. The playing field is level. Democracy achieved! "Liberty and Justice for All."

"Life, Liberty and the Pursuit of Happiness."

*Empowerment is...*

Beyond feeling involved or engaged, we experience empowerment when our perspective is sought, listened to and acted on by those in power.

*Equity is...*

Raising the achievement of all students while;

narrowing the Gaps between the highest and lowest performing students and;

eliminating the racial predictability and disproportionality of which student groups occupy the highest and lowest achievement categories.



*Anti-Racism is...*

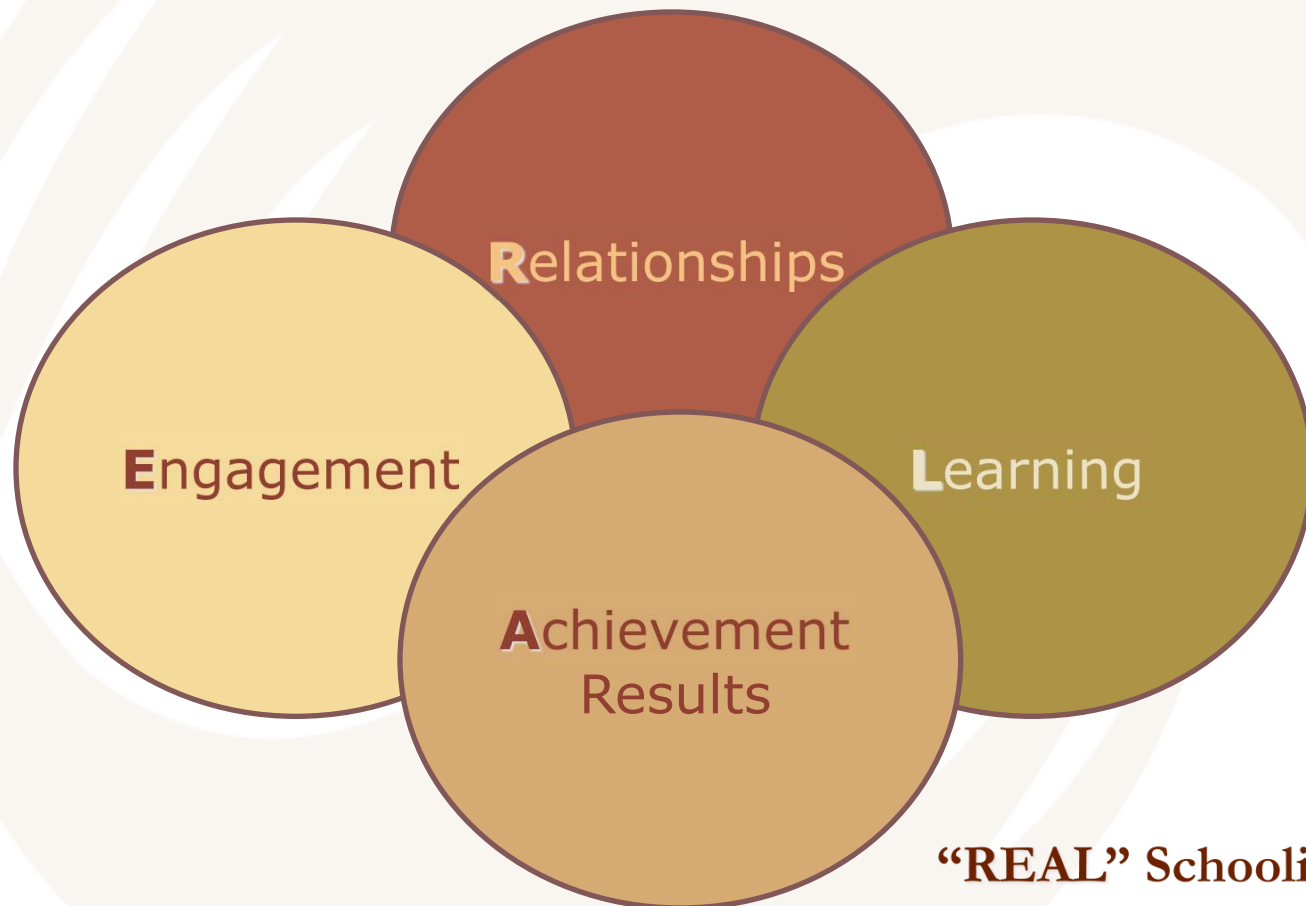
Our conscious and deliberate, individual and collective action that challenges the impact and perpetuation of systemic/ institutional White racial privilege, positioning and power.



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**Controllable Racial Factors Affecting Student Achievement**





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## Seven Progressive Principles of Equity/Anti-Racist Pedagogy



- **Raise Expectations:** “How who teaches what to whom!”
- **Center Equity:** All Students, Narrow Disparitiess, Eliminate Racial Predictability.
- **Practice Courageous Conversation:** Four Agreements, Six Conditions.
- **De-Center Whiteness:** Universal Perspective, Individualism, Avoidance, De-Contextualization.
- **CARE:** Reflective, Inquiry-Based, Continuous Improvement, Focused Instruction.
- **Deliver Culturally Responsive Instruction:** Realness, Rigor, Relevance, Relationships (Gay).
- **Amplify Positive Deviance:** Community, Problem, Relative Success, Transfer, Amplify (Sternin).



## Bridging Cultures Framework

Elise Trumbull, Carrie Rothstein-Fisch, Patricia M. Greenfield, & Blanca Quiroz

White Individualism	Color Group Collectivism
<p><i>1. Fostering independence and individual achievement.</i> The focus is on the child as an individual. There is an emphasis on taking care of yourself and your needs.</p>	<p><i>1. Fostering interdependence and group success.</i> The focus is on the child as part of the family. The emphasis is on helping others, considering their needs (or how your needs affect others)</p>
<p><i>2. Promoting cognitive development through exposure to physical objects independent of social context (later on ideas out of context).</i> Children are encouraged to play with toys and investigate the world by themselves. Children learn to think about the physical world separately from the social or interpersonal world.</p>	<p><i>2. Promoting cognitive development in social contexts; physical world/ objects meaningful as they enhance human relations.</i> <i>Toys are important in the context of social relationships, playing with a parent or sibling.</i> Children remain with parents more, often not just in proximity but touching. The physical world has meaning largely as it relates to human relationships.</p>
<p><i>3. Promotes self-expression, individual thinking, personal choice.</i> Children are expected to form and express opinions, even questions elders. Young people make choices (life, career) based on their own interests and needs.</p>	<p><i>3. Promotes adherence to norms, respect for Authority, group consensus.</i> Children are expected show respect by quiet listening, not advance their own ideas to the exclusion of others. Life choices are often colored by what will be best for the family (and in the classroom, what will be best for the group.)</p>
<p><i>4. Is associated with private property.</i> Things belong to one person, and if someone else wants to use it, permission needs to be obtained.</p>	<p><i>4. Is associated with shared property.</i> Many things are owned by the family, rather than the individual. If someone needs to use something, s/he can help her/himself, if no one else is using it.</p>
<p><i>5. Associated with egalitarian relationships and flexible roles.</i> Teachers and parents are equals; parents can teach academics at home. "Parents are children's first teachers."</p>	<p><i>5. Associated with stable, hierarchical roles.</i> Teachers have a special role to teach academics (and to inculcate morals). "The teacher is the second mother." Parents' role is to socialize children (and respect teachers' authority).</p>





## The Center for Applied Cultural Studies for Educational Achievement (CACSEA)

### The Nsaka Sumsun, Touching the Spirit

Educational Process for Achieving Educational Excellence with African American Students, Dr. Wade Nobles, Director

### Nine Recurring Cultural Themes

The following themes have been identified by researchers as central in the lives of large numbers of African American people.

<p><b><u>Spirituality:</u></b> Pervades the traditional African and African American ethos. It is based on the belief that all elements of the universe are of one substance (Spirit) and all matter, animate or inanimate, are merely different manifestations of the Godforce (Spirit).</p>	<p><b><u>Resilience:</u></b> Is the conscious need to bounce back from disappointment and disaster and to have the tools of humor and joy to renew life's energy. Verve is desire for creative extemporaneousness - a sense of utter antipathy for the mundane and monotonous, the ability to focus on and handle several issues at once. The idea of transformation (the process of becoming better) is informed by two distinct yet inter-related ideas, verve and resilience.</p>	<p><b><u>Humanism:</u></b> Describes the African view that the whole world is vitalistic (alive) and that this vitality is grounded in a sense of goodness.</p>
<p><b><u>Communalism:</u></b> Denotes awareness of the interdependence of people. One acts in accordance with the notion that the duty to one's family and social group is more important than individual privileges and rights.</p>	<p><b><u>Orality and Verbal Expressiveness:</u></b> Refers to the special importance attached to knowledge that is passed on through word of mouth and the cultivation of oral virtuosity. It implies a special sensitivity to aural modes of communication and a reliance on oral expression to carry meaning and feelings.</p>	<p><b><u>Personal Style and Uniqueness:</u></b> Refers to the cultivation of a unique or distinctive personality or essence and putting one's own brand on an activity - a concern with style more than with being correct or efficient. It implies approaching life as if it were an artistic endeavor.</p>
<p><b><u>Realness:</u></b> Refers to the need to face life the way it is without pretense. It is manifested by a contempt for artificiality and falseness in human conduct, an aversion to formality and standardization, frankness of manner, and casualness in social transactions.</p>	<p><b><u>Emotional Vitality:</u></b> Expresses a sense of aliveness, animation, and openness conveyed in the language, oral literature, song, dance, body language, folk poetry, and expressive thought.</p>	<p><b><u>Musicality &amp; Rhythm:</u></b> Demonstrates the connectedness of movement, music, dance, percussiveness, and rhythm, personified through musical beat. Also implied is a rhythmic orientation toward life. Rhythm, the fundamental principle in human behavior, reigns as the basic ingredient of African American expressiveness.</p>



## Are We Talking Ebonics Here?

by Glenn Singleton

It's time to move beyond the superficial Ebonics debate and address real issues.

Moments after the Oakland School Board announced its intention to recognize Ebonics as an official language of African American students, celebrities and common folk throughout the world felt the need to voice their dissenting opinions. Ironically, moments before this historical announcement, few people had anything to say about Oakland's - or any other predominantly black school districts - pedagogical strategies. One must wonder why Oakland's decision was so important to the U.S. Senate and our Commander in Chief himself.

How could Maya Angelou, Bill Cosby, and, until recently, Jesse Jackson be so opposed to Oakland's efforts when it is their own celebrated poetry, comedy and orations, respectively, that are melodically grounded in the "mythical" Ebonics structure? Why do countless critics who have never visited an Oakland classroom, believe that they, more so than Oakland teachers, parents and board members, know what matters most for Oakland students? Are we really talking Ebonics here?

Recognizing Ebonics as a means for improving African-Americans' ability with standard English may be insufficient. It may, however, also be a necessary step in understanding the linguistic and broader cultural patterns that prohibit African-American students in Oakland, and throughout the country, from developing standard English language skills. Unfortunately, the debate among the less-informed critics has been focused on whether Ebonics is truly a language and not on the fact that African-Americans, by and large, continue to perform at the bottom of their class in Oakland, Washington D.C., and here in Palo Alto.

Intellectuals and politicians would prefer to ponder so-called world-class standards, rather than commit resources and research to developing interventions specifically aimed at improving African-American student achievement. Finally, John and Jane Q. Public continue to ignore the disparity of educational funding, facilities and fame which typifies Oakland, Detroit, Baltimore and New Orleans as they suggest to Oakland that they function like "good" districts. Are we talking Ebonics here?

I applaud Oakland for perhaps unintentionally giving the world a unique glimpse at America's greatest, but also greatly flawed experiment - public schooling. Oakland calls into question America's will to educate all children by asking its teachers to understand where their diverse students are culturally and linguistically located.

Oakland illuminates the severe inequities facing African-American students who currently struggle to derive confidence, intelligence and morality from a schooling model that at best tolerates them and, at worst, kills them. Why should the Oakland School Board, teachers, parents and students trust the judgment of a public that has previously cared so little about Oakland schools? What evidence might Oakland consider before trusting that the Department of Education intends to redesign the American school system so it intentionally and specifically meets the learning needs of African-American children? Are we talking Ebonics here?

So here we sit at another historic crossroads - a genuine and rare opportunity to improve teaching and learning for those children who, categorically, have never been successful in school. Whether or not we believe in Ebonics as the key to improve African-American student achievement, we must recognize that society will advance only when our least-served, least-productive citizens become educated, employed and hopeful.

Thus let us quickly transgress this superficial Ebonics debate and thoughtfully attend to the real issues. Because it is not about legitimizing Black English in Oakland; it's about African-Americans throughout this country acquiring the powers of language. It can't be about exclusive bipartisan politics any longer; it must be about equitable education. Finally, we must shift our focus from closed-minded adults refusing to relinquish power, to innocent children struggling to seize that power. An educated, empowered Oakland child is the key to our collective future.

So I ask...are we talking Ebonics here?

Reprinted from *The Palo Alto Weekly*, April 1997



## Affirmative Action...Can We Talk?

by Glenn Singleton

When we discovered last spring that only one African-American student would matriculate to Boalt Hall School of Law, my friends Eric, Earvin and I sat down for a heart-to-heart discussion about affirmative action, racism and proposition 209. I suspect the desire to express to one another our diverging views on these matters was long overdue. Like most Americans, unfortunately, we were afraid that such an emotionally-laden, taboo conversation might devastate our friendship.

Eric began with the oft-heard statement, "I am not a racist, but...." Echoing the conservative voice of University of California Regent Ward Connerly, Eric described Affirmative Action as no longer necessary in today's society. He referenced Earvin's and my social opportunities, educational achievement and professional status as evidence that anyone, regardless of skin color, can prosper in America. Eric cited occasions when he was "passed over" for college admission or job placement so opportunities could be grated to "minority" applicants. He felt the needed to be twice as qualified as people of color to be recognized in the workplace. Eric spoke of times when even "unqualified" minority applicants gained positions over him. His thoughts were conveyed in an academic and often unemotional manner. I sensed he was no newcomer to this conversation, but I wondered had he ever shared these feelings with persons of color.

Earvin found it difficult to contain himself while Eric spoke. Clearly agitated, Earvin expressed to Eric how "white racism" locks him in middle-level job status despite his brains and ability. He spoke of the many handshakes and deals that are made between white people in social venues where people of color are unwelcome. Earvin detailed countless examples of white nepotism and favoritism that enabled "lesser qualified" white men to advance in his organization and claim higher earnings. He reminded Eric that "lesser qualified" White students gain preferential admission to universities under affirmative policies for alumni, the wealthy and faculty status. Beyond the workplace and university, Earvin pointed out racist behaviors common to restaurants, department stores and other social venues that contribute to a daily erosion of his society that treats him as suspect and incompetent because of his dark skin. When tears welled up in Earvin's eyes, I found myself, too, facing our shared and painful reality of life in an America deeply sickened by dark skin phobia.

Although my personal experiences mirrored Earvin's, Eric's perspective provided for me an incredible window through which I could see how white racism pains well-meaning White people. There was clearly no right or wrong position for any of us to take. We each had so much to learn and much to teach. With more conversation, Eric became aware that his dreams of "colorblindness" are frozen in White. He was taught by his parents not to see color because so much negativity has been associated with people of color. To Eric, Earvin and I were no longer Black, as we had transcended his and society's stereotype of Black people. We were now "just people or human beings" because we were educated and professional. Not only had he stripped away our blackness, but Eric was comfortable around Earvin and me...at least he was before this particular conversation...because he had colored us like him, White.

Both Earvin and I gained a deeper understanding institutionalized white privilege. Upon discovering that Eric is rarely reminded of his "whiteness," except when applying for a job or college, it is no wonder that he is virtually unaware of the daily privileges he derives because of his white skin. Similarly, he is unaware of the pain and punishment doled out to people of color positioned at the opposite end of his privilege, those of us who must earn respect and prove our worth daily. Eric's personal pain stems from his belief that he has no unearned privileges. An absence of his own personal color consciousness perpetuates his inability to acknowledge his white privilege. Thus, Eric overlooks his personal responsibility to reconcile with America's shameful past...and present.

Our extraordinary interaction illustrates where the true racial divide exists in American society, and perhaps it offers a strategy for bridging the chasm. The societal divide is defined by many in terms of the extreme situations of poverty, deteriorating housing and dilapidated schools plaguing communities of color juxtaposed with the opulent and extravagant residential and educational preserves of wealthy White America. I see that situation as only the manifestations of the more serious divide in our inter-racial dialogue. Seldom do conversations like Eric, Earvin and mine occur. Not only do White people and people of color tend to interact in separate locations but we often exist at distinct levels of consciousness especially when addressing issues pertaining to racism. Too few of us have true friends who are racially different than ourselves. And even as "best friends", Eric, Earvin and I never shared these visceral feelings. Sharing our deepest pain freed us to explore one another's reality and discover new insights and understanding about our collective human experience. Only now can we truly talk!



## Challenging Institutionalized Racism in Our Schools

By Pamela Noli, August 1998

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

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

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

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

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

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





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**School Culture and Climate**

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



### **Materials Selection**

1. Does our school have a committee that selects racially/culturally diverse materials?
2. Are curriculum decisions made with the needs of children of color as a consideration?
3. Are books that teachers read to students or that are assigned reading for students analyzed for racism?
4. Is our school's curriculum viewed as pluralistic and ever changing to meet the needs of an ever changing student body?

### **Multicultural Focus**

1. Does our school present materials that teach about different races/cultures?
2. Does our school provide opportunities for students and staff to learn about other peoples' race/culture?
3. Does our school include a multicultural education as part of our curriculum goals?

### **Learning Styles**

1. Are all staff members at our school aware of the general learning styles of the racial/cultural groups represented in their classrooms?
2. Do teachers at our school model an acceptance and appreciation for different ideas, opinions, learning and linguistic styles of our students of color?

### **Cultural Knowledge**

1. Do the teachers in our school have a general understanding of the races/cultures they see represented in their classrooms?
2. Do the teachers in our school make an effort to understand the racial and cultural characteristics of their students, one student at a time?
3. Do the teachers relate teaching and learning activities to students' experience, previous knowledge and racial/cultural backgrounds?
4. Are there staff development programs at our school that help us better understand the needs and styles of the students of color we serve?

## **Curriculum**

4. Does multicultural education go beyond food, fun, and festivals at our school?
5. Are children at our school involved in vicarious experiences with various racial/cultural groups through films, videos, children's books, recordings, photographs, etc?

### **Making Connections**

1. Is the curriculum grounded in the lives of the students at our school, including students-of-color?
2. Do students-of-color at our school see themselves, their lives and their community in the curriculum?
3. Does our staff accept whatever students of color have learned and experienced as legitimate knowledge they can use to connect to new curriculum content?
4. Do our teachers spend time in our school's community and apply in the classroom what they learned in students' homes?

## **Instruction**

5. Do we employ any instructional practices that could conflict with the values, beliefs or cultural practices of any of the students in our school?
6. Do all teachers at our school know a few words or phrases in students' native languages to make the classroom a welcoming and psychologically safe environment for speakers of those languages?
7. Do all staff members make every effort to pronounce students' names correctly?

### **Expectations and Equity**

1. Do students-of-color feel valued by their teachers?
2. Are all students treated essentially like middle-class students at our school, with conviction about their value and promise?
3. Do students-of-color feel challenged to high performance by their teachers here?
4. Are expectations lower for students who speak language or dialect other than standard English or for students-of-color (or inversely high for Asian students)?





### Expectations and Equity

1. Is there a conscious effort to engage, give equivalent attention and encourage all students equally?
2. Are staff members in touch with our own biases in terms of what we expect (and don't expect) from students-of-color?
3. Do teachers at our school assure equal status for all participants in cooperative learning groups?
4. Are all staff members helped to identify racial/cultural biases in ourselves, students and instructional practices?
5. Is there a commitment by teachers and other staff members to see that students-of-color achieve?
6. Is tracking de-emphasized or eliminated at our school?

### Connections

1. Do teachers at our school address relevant, real-world issues in an action-oriented manner using procedures such as critical questioning; guided reciprocal peer questioning; posing problems, decision making; investigation of definitions; historical investigations; experimental inquiry; invention; art, simulations; and case study methods?

### Multiple Measures/Perspectives

1. Do teachers at our school use a variety of tasks, measures, and materials in assessing the competencies of students?
2. Are portfolios used to show work that links students' personal experiences with classroom learning; products in any language or in any form; self-evaluation opportunities; parent participation opportunities, etc.?
3. Does the assessment process at our school include multiple ways to represent knowledge and skills and allow for attainment of outcomes/standards at different points in time?
4. Is self-assessment encouraged?

### Racial/Cultural Responsiveness/Bias

1. Do teachers at our school understand that low performance on a test cannot be assumed to mean that the student has not learned or is incapable of learning that which is being assessed?
2. Do teachers at our school understand that if the student is still developing proficiency in English or belongs to cultures that do not match that of the school, test performance may not match what the student actually knows?

## Instruction (cont'd.)

### Integration, Discrimination and Racism

1. Are students invited to point out instructional behaviors or practices that discriminate?
2. Do teachers at our school understand the concept of "downshifting", the conditions that cause it for students-of-color, and how to empower students when they experience it?
3. Is there an overt effort to help students develop the skills necessary for effective, interpersonal, inter-racial, and inter-cultural group interactions?
4. Do teachers use methodology that fosters integration such as cooperative learning groups, writing groups; peer teaching; multidimensional sharing; focus groups; and reframing?

## Assessment

3. Are our classroom assessments culturally responsive? Do they allow for variation in language, in cognitive and communicative style, and in beliefs and values?
4. Do teachers with different racial/cultural backgrounds collectively evaluate student performances so as to ensure that the same standards are being applied?
5. Are tests and testing formats critiqued for racism and bias?

### Standards

1. Are there "opportunity-to-learn" standards to support performance standards at our school?
2. Do teachers with different racial/cultural backgrounds collectively evaluate student performances to ensure that the same standards are applied?
3. Will our standards raise the performance level of all students; narrow the Disparities between the highest and lowest performing students; and end the historical predictability of which students achieve in the top percentile and which achieves at bottom?

### Reporting

1. Do we create culturally responsive teacher/student/parent conferences?



## School Policies

1. Does our school have a philosophy, norms and/or mission statements that refer to cultural pluralism as an educational goal?
2. Does our school have official policies stating that racism will not be tolerated?
3. Are consequences for those guilty of racism clearly delineated?
4. Does our school train students in the skills of conflict resolution or mediation when disputes over race arise among classmates?
5. Are students from a variety of racial/cultural groups in our school recognized with awards and honors?
6. Does the racial/cultural composition of the school board reflect that of our school's student population?
7. Are our Board policies racially sensitive?
8. Does our school use standardized testing to judge or sort students?
9. Does our school have a tracking policy?
10. Is there a disproportionate number of students of color in special education/learning disabilities classes at our school?
11. Do we have a process for discussing the effects of tracking on students-of-color in our school?
12. Do children of color and white children socialize outside the classroom? Do they choose to eat and play together?
13. To what extent do students of color participate in extracurricular activities? In leadership activities? Is the distribution in these activities equal to the population distribution?
14. Are students of color more frequently referred for disciplinary problems than White students?
15. Do our school rules and policies accommodate the cultures of the students?
16. Do school calendars accommodate ethnic differences?
17. Are black colleges and universities promoted equally with other universities and colleges in our high school's counseling office?

## Staffing

1. Is there racial diversity among the administrative and professional staff at our school that represents the racial diversity of the student population?
2. Does the school leadership team's and/or school site council's racial composition reflect the racial composition of the student population?
3. Are people-of-color over-represented among custodians, secretaries and other classified staff?
4. Does our school recruit staff members from all racial and cultural backgrounds?
5. Does our school encourage students of color to enter the teaching profession?

## Equitable Incentives: Parents-of-Color

1. Does our school have specific events for parents-of-color to introduce them to the school and help them feel welcome?
2. Is specific care taken with parents-of-color to assure that they are not intimidated or feel awkward approaching school personnel?
3. Are school signs written in the major languages spoken by the parents and students at our school?
4. Are parents-of-color provided with factual, empowering information and strategies for supporting their child's learning?
5. Do teachers at our school believe that parents-of-color have the will and skill to help their children at home?
6. Do all staff members have staff development and parent involvement training in multi-racial/multi-cultural parent-teacher communications and relationship building?
7. Are newsletters and other print materials for parents written in English and Spanish when a significant proportion of the community is Spanish speaking?
8. Are parents who speak a language other than English provided with translators for parent conferences and other important information meetings whenever possible?
9. Are PTA/Parent Council members representative of the racial/cultural diversity of our school?



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### Equitable Incentives: Students-of-Color

1. Does our school have mentor programs that provide support for students-of-color?
2. Are successful graduates-of-color from our local high school used as role models?
3. Are successful people-of-color from the local community invited to provide inspiration through career day and other presentations to our students?
4. Are advisors and counselors sensitized to the emotional and academic needs of non-white students?
5. Are there special counseling programs for students-of-color?
6. Does our high school inform students of color and their parents about options for college, including colleges with special racial/cultural programs and networks to obtain information on current financial aid opportunities?
7. Does our high school have programs such as AVID? Are they widely and easily available to all interested students?
8. Does our school's PTA/Parent Council work with multi-racial, multi-cultural educational goals in mind?
9. Does our high school work with local higher education institutions to encourage and facilitate entry for students of color?

### Challenging Institutionalized Racism: Great Ideas for Whole School Change

Culture:

Staffing:

Curriculum:

Equitable Incentives:

Instruction:

Parents of Color:

Assessment:

Students of Color:

Policies:



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## Student Voices

Dr. [Principal]:

An African-American Senior wrote this rough draft on ending racism. He didn’t want me to show it to you and said, “I’m used to it.” I think you need to read it. It’s the same student who told me that he was tired of football players calling him “nigger” as a from of “friendship.”

Anne [Teacher]

Racism in America

In a America there is a lot of hatred towards racism with minorities and other different things like hair color, height, and etc... The questions is will it ever stop, in my opinion I believe racism will never stop because the way our society is. There is no way it will happen putting programs in schools like \_\_\_\_ to learn about other races is a good idea but that doesn’t mean the students will want to really want to learn about other cultures. In \_\_\_\_ there is a lot of racism for example the front office they can be just as ignorant as they want to be and that is not right. I can’t stand \_\_\_\_ there is no black people and that sometimes makes me feel like an outcast they have little black socials to keep the black people at ease and the truth is that is nothing, like the black poems read early this month nobody was really listening its nice they did that but the other students don’t care and that what really makes me angry. The white guys at \_\_\_\_ think its cute to make racist jokes about black people for example what do you do to get a black person from a tree you cut the rope things like that and also nigger jokes is a another thing the reason I haven’t knocked these people out is because I want to graduate.

That is just the way I feel and this is my opinion about the situation, racism in America will never end maybe they could have programs for these young children, but discrimination will still be there if they our minorities or not. This world needs to wake up before a race war breaks out and if that happens everyone is in a world of trouble.

Jason, a student at Milpitas High School and a participant in Facing History and Ourselves, writes about the price kids pay when they are labeled:

I was always in accelerated classes. I thought of high classes as a part of the natural order. Only now I have been thinking that even though I have always benefited from honors classes, someone paid a price. What I have always called ‘average’ or even ‘bone-head’ students - I have thought of them as ‘the other.’ No teacher ever told me to think that way. But I was often part of a group that was told in a lot of ways that we were the cream. So in bringing us up, maybe they took the others down. And it really did affect the way I looked at the rest of the students at this school. Being labeled ‘superior’ made me feel and act like I was. I have to wonder if the opposite is true for many other students who were being told something else. In our class (one of few non-tracked classes) I heard the voices of ‘the other,’ maybe for the first time in my school ever. They have a lot to say, and as Maya Angelou says, many ways in which to say it. The question is, will they get the chance?

Taken from Jack L. Weinstein

“Lessons of History”

Thrust

ACSA: October 11, 1997, p.11



## Parent Voice

### An Unsolicited Letter to a Los Angeles Elementary Principal

Ever since I've become a parent, I've found the specter of racism raising its head in insidious ways; comments made by other parents in Daddy and Me type groups, or on the playground, or while looking for preschools - usually things involving what an advantage my Asian American daughter was going to have over their white sons. This was usually said if everyone, including I, adopted the premise that white males were getting a raw deal in our society. Before I was a parent, I wasn't above getting in shouting matches about this sort of ignorance (those presumptions about it being easier for a minority girl to get into pre-schools and private schools are absolutely false, by the way - money is the only determining factor I see), but I've tried to mellow - at least as far as my daughter's friends are concerned.

But the tense discussions about the housing structure at [the school] reminded me of something that I've always wanted to express:

The most hurtful racially charged comment said to me in my entire life wasn't Jap or Chink or gook, or any of about a dozen things in my life I've been called. The most hurtful thing came from someone I liked and respected a good idea; someone who I thought was smart and compassionate. We were arguing about a hiring decision in which race was a negative factor; my argument was that she was in a position to help the cause of people of color and that is was incumbent upon her to do so. She told me that "Racism is a big problem; it's a global problem. I resent you for trying to make it my problem."

The translation to my ears? "I'm white. Racism is our problem, not mine; I don't have to deal with it if I don't want to." What infuriated me was the contrast in our situation - people of color have to deal with racism whether they want to or not. The conversation turned sour after that and I've never been able to forget that when push came to shove, that was what she felt.

And that comment stuck with me for years. That argument contains the underlying resentment many people of color feel towards white people, the feeling that "racism is your problem, not mine". And, I assume, it's an underlying feeling many white people feel towards people of color: "Stop trying to make racism my problem." I feel that sentiment lies beneath some of the parents' unwillingness to go along with the changes in the housing structures at [the school].

I submit that, with racial inequities continuing to worsen, with de facto segregation continuing to worsen, we're slouching towards another race riot, or worse - something as inevitable to me as the next earthquake - and at that point, it will become obvious that racism is all of our problem.

But what does this have to do with our kids?

When I was growing up during the sixties and seventies, I was sure that racism, at least in the liberal big cities, would be conquered - much like polio and so many other horrible diseases - by the time I had kids. That truly, she could become anything she wanted. Being young, I believed literally in the words "We Shall Overcome".

In fact, we have been very lucky to move about in a multiracial and as recently as Martin Luther King's Birthday, my daughter asked me, "Daddy, are we black...or brown...or white?" which sparked our first discussion about race.





However, I have heard many disturbing things from kids as young as five, six and seven in the last year alone; usually said in complete innocence and without malice, but perhaps all the more frightening, nonetheless. Here are some of the comments, all from kindergarten and first graders, as verbatim as I can remember:

One child, over at our house for a play date, suddenly wanted to go home because “I’m American and they (my daughter and her cousins) are not”. I tried my best to explain that we were all Americans too, but he then suddenly realized that he was scared of me, too.

Another child, a student at [school], asked his mother, “Why did you send me to a school with so many ‘dark-skins’?”

Another child, when faced with the prospect of switching from private school to public exclaimed, “But there are Blacks and Hispanics at the school!” (his words verbatim - where do you suppose he heard this kind of terminology?)

Another child, talking about another school, told me “I wouldn’t want to go to that school because there are black kids there and they’re bad.”

Where do you suppose they get this? There’s not enough space to go into what I’ve heard and seen from parents; some of it couched in polite phrases like “Diversity is fine, but I don’t want my kid becoming confused about what he is (i.e., white)”; to the alarming “Let’s face it, we’re from different cultures and I don’t feel comfortable sending my kid over there on a play-date when you just know they’re not going to reciprocate” - some of it as gross as one mother pulling her eyes back in the classic “ching-chong-chinaman” face as a “joke”.

One [name of school] parent, commenting on the lack of Asians here, joked, “Yeah, what’s wrong with you people, don’t you like the Westside?” It was said humorously and I took it that way. But my wife and I have frequently thought of moving away because of how comfortable our white friends and neighbors seem to feel about saying racist or racially insensitive things right to our face. Our friends in San Francisco or other, more integrated parts of L.A. are often stunned by what we tell them people say to us...usually about “those other people, not you” - as if we’ll agree as long as they’re not trashing Asians. But then, I think about what African American Choreographer Bill T. Jones said on TV recently about forcing the issues and forcing people to deal with you, even if it’s not always comfortable being “the only one” in the midst of white people who would simply rather not think about their own relationships to race and racism. It’s incumbent upon us to make people think about it.





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## Lessons From the Tears of a Child

I learned a lesson today. A life lesson. And it took the tears of a child.

I’m a teacher. I learn from students every day. But today’s lesson was profound.

That you know the child’s name is not important. He could have been any student, in any classroom. He is a child of color. Which race does not matter; African-American, Hispanic, Indian, Asian. Any color except white.

For weeks we had battled the racist acts directed at him by students in our school. As this week drew to a close, he and I sat down to discuss how it had been going for him.

He tried so hard to be tough, to fight back. He has a reputation as a fighter. But this day, the weeks, months, yes, the lifetime, of racism seemed too large a burden to bear. His jaw quivered as he fought back the pain, but to no avail. Tears of release squeezed out the corners of his dark eyes and slid freely down his cheeks. He sobbed in my arms. I wept with him, feeling for once, the depth of his hurt. Pain brought by a difference he can’t, he shouldn’t want, to change. His tears washed away the film that had distorted my white perspective of the world.

Mine is a small, rural, and mostly white, farming community. It has been too easy for me to close my eyes to the pain racism causes in children - in people. Yes, I’d see the hurtful effects repeatedly, from a safe distance. But when my pain in viewing racism became too uncomfortable, I had the luxury of retreating. I had the white privilege of pretending it didn’t exist, especially not in our nice little community.

This student does not have the luxury of retreat. He has no release. Except the tears and then to pray, hope and dream of a better tomorrow.

Tomorrow. A place where tolerance, acceptance, even celebration of diversity exist. A place of peace. His dream of tomorrow is my task for today.

Those tears must remind me every day that I can’t turn my back. For me, it is no longer an option. I must fight this problem which so overwhelms this child, any child. I need to be so uncomfortable with the pain that I act out against it, regardless of how unpopular it may seem.

As Gandhi said, “If we are to reach real peace in the world, we shall have to begin with children”. For me, it began with the tears of a child.

Adapted from Cindy Reinitz

Park Elementary School



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