



Sunshine Law Request
from the
Missouri Attorney General's Office



ATTORNEY GENERAL OF MISSOURI
ERIC SCHMITT

April 13, 2022

Custodian of Records
Ladue School District
9703 Conway Rd.
St. Louis, MO 63124

Sent via email to jwipke@ladueschools.net; and fwagstaff@ladueschools.net

RE: Sunshine Law Request

Dear Ms. Wagstaff:

I write to request copies of the following public records pursuant to Chapter 610 of the Missouri Revised Statutes:

1. All contracts, including scope of work agreements, with any consulting company or entity (whether for profit, or not-for-profit) that provides justice, diversity, equity or inclusion training (or any similar training regardless of how titled or referenced) entered into by the Ladue School District during calendar years 2020, 2021 or 2022 including, but not limited to, any contract for services with Educational Equity Consultants.
2. All invoices, paid and unpaid, from Educational Equity Consultants, or any other consulting company or entity as described in request number one with which the district engaged, received by Ladue School District during calendar years 2020, 2021 and 2022.
3. All presentations and training materials provided to the district by Educational Equity Consultants, or any other consulting company or entity as described in request number one. As used in this request, "presentations and training materials" means any document – whether hard copy or electronic – provided or used during any portion of justice, diversity, equity or inclusion training including, but not limited to, Power Point presentations, charts, graphs, pictograms, articles or demonstrative exhibits.

I request that all responsive records be produced electronically, or be made available immediately for inspection.

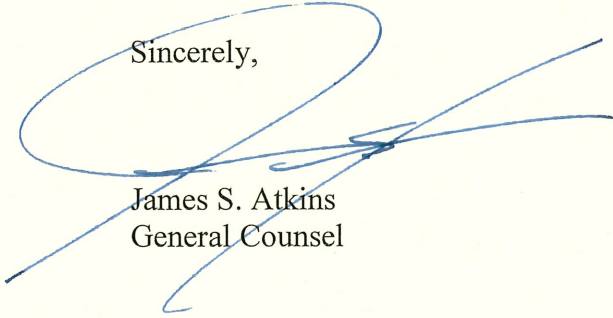
This request seeks documents that are in the public interest because they are likely to contribute to a better understanding of the operations or activities of Ladue School District. In

Supreme Court Building
207 W. High Street
P.O. Box 899
Jefferson City, MO 65102
Phone: (573) 751-3321
Fax: (573) 751-0774
www.ago.mo.gov

addition, this is not a request for commercial purposes. For these reasons, pursuant to § 610.026.1(1), RSMo, the Missouri Attorney General's Office requests a waiver of any fees associated with processing this request for records.

Thank you for your time and attention to this matter.

Sincerely,

A handwritten signature in blue ink, appearing to be 'James S. Atkins', is written over the typed name. The signature is fluid and somewhat stylized, with a large loop at the beginning and a long horizontal stroke extending to the right.

James S. Atkins
General Counsel



Responsive Documents

from the School District

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Wednesday, April 20, 2022 1:40 PM
To: Fern Wagstaff
Subject: Fwd: Calling People In vs. Calling People Out Professional Development
Attachments: Ladue Calling In Calling Out 11.3.20.pdf

For Sunshine request

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

From: Jennifer Riesenmy <jriesenmy@ladueschools.net>
Date: Wed, Apr 20, 2022 at 1:38 PM
Subject: Re: Calling People In vs. Calling People Out Professional Development
To: Amy Zielinski <azielinski@ladueschools.net>

No problem! Deb's presentation from November 3rd is attached.

On Wed, Apr 20, 2022 at 1:25 PM Amy Zielinski <azielinski@ladueschools.net> wrote:
Do you happen to have a copy of Deb's presentation for Callin IN vs Calling out?

WE have a sunshine request and I need it by Friday....sorry!

On Wed, Oct 14, 2020 at 9:49 AM Jennifer Riesenmy <jriesenmy@ladueschools.net> wrote:
Wonderful news! Tony responded and said that EEC is available to do the Calling In Vs. Calling Out session on Nov. 3rd. He is sending a service agreement.

On Tue, Oct 13, 2020 at 3:41 PM Jennifer Riesenmy <jriesenmy@ladueschools.net> wrote:

Hi, Tony-

I hope this email finds you and your family well. We have met several times, but it may be helpful to reintroduce myself. I am the DEI Coordinator for Ladue School District. I am grateful for all of the opportunities I have had to learn from you. On November 3rd, we are having a district professional development day. We would greatly appreciate having you facilitate a session on calling people in vs. calling people out if you are available. We also have room in our schedule for additional sessions if other EEC facilitators are available. The sessions will be 75-minutes long, and we are hoping for each session to be presented two times. The schedule for the day is below.



Please let me know if you have availability on November 3rd. Thank you for considering.

Best,
Jenn

--

Dr. Jennifer Riesenmy (she/her)
Coordinator of Diversity Equity & Inclusion
Ladue School District
(314) 983-5962

"It is easier to build strong children than to repair broken men." -Frederick Douglass

The Ladue School District does not discriminate on the basis of race, color, national origin, ancestry, religion, socioeconomic status, marital status, sex, sexual orientation, disability, age or any other characteristic protected by law in its programs or activities. Inquiries related to district programs may be directed to Title IX coordinator, 9703 Conway Road, St. Louis, MO 63124; telephone number 314-994-7080.

--

Dr. Jennifer Riesenmy (she/her)
Coordinator of Diversity Equity & Inclusion
Ladue School District
(314) 983-5962

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--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

--

Dr. Jennifer Riesenmy (she/her)
Coordinator of Diversity Equity & Inclusion
Ladue School District

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--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Thursday, April 14, 2022 10:48 AM
To: Fern Wagstaff
Subject: Fwd: EEC Proposal
Attachments: Ladue 2021 Proposal .docx

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

From: **Amy Zielinski** <azielinski@ladueschools.net>
Date: Fri, Jan 8, 2021 at 3:32 PM
Subject: EEC Proposal
To: Kisha Lee <klee@ladueschools.net>, Nancy Goldstein <nlgoldstein@ladueschools.net>, Sheri Glantz <sglantz@ladueschools.net>, Jim Wipke <jwipke@ladueschools.net>

Kisha, Nancy and Sheri,

Here is the proposal for the Educational Equity Consultants. Please let me know if you have any questions or need any additional information.

Have a great weekend!
Amy

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Thursday, April 14, 2022 10:49 AM
To: Fern Wagstaff
Subject: Fwd: [EXTERNAL] Cultural Proficiency Proposal
Attachments: MCCPS Cohort 1 Certification Flyer (3).pdf; Ladue School District Letter of Intent and Invoice 030821.pdf

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

From: **Jaime Welborn** <midwestccps@gmail.com>
Date: Tue, Mar 9, 2021 at 1:42 PM
Subject: [EXTERNAL] Cultural Proficiency Proposal
To: <azielinski@ladueschools.net>, <jriesenmy@ladueschools.net>
Cc: <mwarren@midwestccps.org>

Hi Amy,

As promised, here is the proposal we talked about over our Zoom meeting. All items in this document are proposed, and as we discussed, can be personalized to meet the needs and budget of Ladue School District. The highlighted areas of the proposal will need to be discussed and agreed upon, and then I can send a final copy of the proposal.

We are so excited for you to begin this work with your administrators! Do you know how many this will include?

Please take a look at the proposal, and let me know what you think. I am out of town March 11 - 16 and will have limited access to email, so I will return emails and phone calls following this date.

One final note, I told you I would forward you the opportunity for Certification in using the Cultural Proficiency Framework as a tool for Access and Equity. Please feel free to send this out to your network. We are hoping to have teams of 5-10 educators from multiple school districts become Certified Trainers for their districts and school organizations. Registration is open for Phase I (September 15-17).

Thank you,

Jaime

--

**Jaime E. Welborn, Ph.D., President, Executive Director, Consultant
(she/her/hers)**

JWE Education Consulting, LLC

DBA - Midwest Collaborative for Cultural Proficiency in Schools

midwestccps@gmail.com

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[Follow us on Twitter](#)

C: (636) 259-0993



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--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

From: [Tiffany Taylor](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice 1810 from Educational Equity Consultants, LLC
Date: Friday, April 22, 2022 5:30:11 AM
Attachments: [Inv 1810 from Educational Equity Consultants LLC 3584.pdf](#)

Here is one that I found.

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

From: <maryruskin@eec4justice.com>

Date: Fri, Apr 2, 2021 at 12:23 PM

Subject: [EXTERNAL] Invoice 1810 from Educational Equity Consultants, LLC

To: <ttaylor@ladueschools.net>

Cc: <jgibson@ladueschools.net>

Educational Equity Consultants, LLC

Invoice *Due:01/31/2021*
1810

Amount Due: **\$843.75**

Dear Tiffany Taylor-Johnson :

Your invoice is attached. Please remit payment as soon as possible. If you have any questions or need additional information, please let me know.

Thank you for your business - we appreciate it very much.

Sincerely,

Mary Ruskin
Business Manager
Educational Equity Consultants, LLC
314-997-6500

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"You may fill your head with knowledge or skillfully train your hands, but unless it is based upon high, upright, character, upon a true heart, it will amount to nothing." ~ Booker T. Washington

Dr. Tiffany L. Taylor-Johnson
Principal-Ladue Middle School
9701 Conway Rd.
St. Louis, MO 63124
(314) 993-3900 ext. 5501
(314) 910-8740 (cell)
ttaylor@ladueschools.net

Educational Equity Consultants, LLC

**9378 Olive Blvd., Suite 206
Saint Louis, MO 63132-3224**

Date	Invoice #
1/31/2021	1810

Bill To
Ladue School District Dr. Tiffany Taylor-Johnson 9701 Conway Road St. Louis, MO 63124

314-997-6500

P.O. No.	Terms
	Due on receipt

Description	Amount
Professional Development Program - Middle School Conversation - February 12, 2021 from 12:15 pm - 1:30 pm - Dr. Deb Holmes, Orlando Sharpe and Leon Sharpe This Professional Development Program has been rescheduled for April 6, 2021	843.75
Total	\$843.75

314-997-6500

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Wednesday, April 20, 2022 1:23 PM
To: Fern Wagstaff
Subject: Fwd: [EXTERNAL] Dates.....
Attachments: cycle explanation.docx

Another thing for Sunshine Request

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

From: Amy Zielinski <azielinski@ladueschools.net>
Date: Tue, Apr 13, 2021 at 4:13 PM
Subject: Fwd: [EXTERNAL] Dates.....
To: Cassie Johnston <cjohnston@ladueschools.net>

See below and attached.

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

From: Phil Hunsberger <pwhun@hotmail.com>
Date: Tue, Apr 13, 2021 at 4:03 PM
Subject: RE: [EXTERNAL] Dates.....
To: Amy Zielinski <azielinski@ladueschools.net>
Cc: Tony <twn4justice@yahoo.com>, tony <tonyneal@eec4justice.com>

Hi Amy,

Could you give me a call Friday of this week.....I'll be in Seattle (2 hours behind you)....in preparation for Monday. Yes I think if you could set up the zoom link, one in which I could also cohost to run the power point (which I will send to you this weekend). Now attached is a worksheet that examines the cycle of socialization. I would like the board members to have this ahead of time. The worksheet explains the cycle and things I heard and learned.....

As you are familiar with this, could you also explain for the board members the following:

1. Try to recall the messages you heard about the various identity groups from the four areas listed above.
2. Try to recall those messages when you were age 9-13 years.
3. Remember that you are not at fault for these messages.....you did not ask for them, they just came your way.
4. Again this is NOT about blame or shame.
5. Remind them also that these are things you heard and learned and NOT what you believe now.

Amy, it may be that Kirkwood school board may join us on Monday. Unfortunately, I have not heard from them yet so I think we should move forward. If they were to attend, you could just send the link to whoever is taking the lead role in Kirkwood for distribution to their board members along with the worksheet. Again, I haven't heard from them yet, so they might want their own dates.

Thanks for you help. I'm in Lee's Summit this week and will return to Seattle Thursday. As always....

Stay peaceful and perhaps the world will follow your example.

phil

Sent from [Mail](#) for Windows 10

From: [Amy Zielinski](#)
Sent: Tuesday, April 13, 2021 2:43 PM
To: [Phil Hunsberger](#)
Subject: Re: [EXTERNAL] Dates.....

Phil,

Our Board is looking forward to working with the EEC on Monday! Can you please send the Zoom link for the event or would you like us to create one?

Thanks!
Amy

On Wed, Mar 31, 2021 at 12:25 PM Phil Hunsberger <pwhun@hotmail.com> wrote:

Hi Amy,

I just left a message for you. Yes those dates for our virtual meeting are still in place. However, it looks a though the Kirkwood School Board will also join us for the two virtual meetings. So call me when you have a chance so that I can fill you in on that development.

Again...314-401-6421

Stay peaceful and perhaps the world will follow your example.

phil

Sent from [Mail](#) for Windows 10

From: [Amy Zielinski](#)
Sent: Tuesday, March 30, 2021 3:12 PM
To: [Phil Hunsberger](#)
Cc: [Tony](#); [tony](#)
Subject: Re: [EXTERNAL] Dates.....

Phil and Tony,

I just realized that I never fully confirmed these dates. I wanted to make sure that we were still good for these two dates for our Board PD. These are virtual so we can set up the Zoom or will you send us the links?

Thanks!
Amy

On Wed, Feb 3, 2021 at 11:28 AM Phil Hunsberger <pwhun@hotmail.com> wrote:

Hi Amy,

Tony and I talked yesterday. We too will be exploring some other school board members that might want to partner in a summer workshop. In fact, Tony just got an inquiry from a school board member from Kirkwood. So, we'll likely talk with her. As far as evening virtual presentations, how about:

4/19 and 5/17 6:30 – 8:00 p.m.

Stay peaceful and perhaps the world will follow your example.

phil

Sent from [Mail](#) for Windows 10

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Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District

314-983-5307

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Assistant Superintendent of Curriculum and Instruction
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314-983-5307

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Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Thursday, April 14, 2022 10:54 AM
To: Fern Wagstaff
Subject: Fwd: [EXTERNAL] Power Point for Monday
Attachments: Ladue Board April 19 [Autosaved].pptx

For sunshine request

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

From: Phil Hunsberger <pwhun@hotmail.com>
Date: Sat, Apr 17, 2021 at 2:48 PM
Subject: [EXTERNAL] Power Point for Monday
To: Amy Zielinski <azielinski@ladueschools.net>, Tony <twn4justice@yahoo.com>, tony <tonyneal@eec4justice.com>

Hi Amy,

Attached please find the power point for Monday evening. This is a complete power point we have used with school boards. For our program Monday evening I'll be using slides 1-45 as we are going to examine our work and start with the cycle of socialization. There is one YouTube embedded in this one. I also "hope" it works. Just in case it is a Soul Pancake YouTube "Stangers in a Ball Pit". Pretty easy to find in case it does not open in the power point.

I know we will start at 6:30 (4:30 my time). So I hope that you are on with us, but just in case, would you ask Cassie to open the zoom at about 6:15 so that I can check in and also check the power point.

The rest of this power point contains slides that we will be using for the May 19th virtual presentation. Looking forward to Monday. If you review this presentation and see something to add, delete, or modify....please give me a call. As always....

Stay peaceful and perhaps the world will follow your example.

phil

Sent from [Mail](#) for Windows 10

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Haines, Diana

From: Amy Zielinski <azielinski@ladeschools.net>
Sent: Wednesday, April 20, 2022 1:23 PM
To: Fern Wagstaff
Subject: Fwd: [EXTERNAL] 2021 Leadership and Racism Institute - June 21 - 24, 2021
Attachments: Avoiding-Racial-Equity-Detours-Gorski.pdf

The attached article needs to be shared with Sunshine request

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

From: <maryruskin@eec4justice.com>
Date: Mon, May 24, 2021 at 11:14 AM
Subject: [EXTERNAL] 2021 Leadership and Racism Institute - June 21 - 24, 2021
To: <salvord@ladeschools.net>, <canderson@ladeschools.net>, <kball@ladeschools.net>, <aberry@ladeschools.net>, <sdavidovits@ladeschools.net>, <cdoll@ladeschools.net>, <cehrich@ladeschools.net>, <ceilermann@ladeschools.net>, <mfeintuch@ladeschools.net>, <sgoffstein@ladeschools.net>, <thadfield@ladeschools.net>, <rhaug@ladeschools.net>, <ahayes@ladeschools.net>, <kheyman@ladeschools.net>, <klee@ladeschools.net>, <llevinson@ladeschools.net>, <llombardo@ladeschools.net>, <lnewsome@ladeschools.net>, <jpeterson@ladeschools.net>, <brapoff@ladeschools.net>, <rkritter@ssdmo.org>, <saschwartz@ladeschools.net>, <ismall@ladeschools.net>, <mtarpey@ladeschools.net>, <keatontreecce@gmail.com>, <bwallace@ladeschools.net>
Cc: tony <tonyneal@eec4justice.com>, Anthony Neal <tw4justice@yahoo.com>, <azielinski@ladeschools.net>

We are excited that you will be participating in Just Organizations - Leadership & Racism Institute 2021. In just a short time, you will embark on what many describe as a transformative experience.

Just Organizations is designed to allow each participant to examine his/her role in the systems of oppression based on race and class. In our four days, together, you will explore a number of difficult

constructs, engage in courageous conversations and examine “self” as it relates to your role as a leader in your school, district or organization.

Here are a few details prior to your arrival:

- Dress is casual - jeans, tennis shoes, etc. are appropriate. You might want to bring a jacket of some type.
- In the event, you may need to call the retreat center, the number is 618-281-8180. Directions

to Toddhall Retreat & Conference Center may be found on their website - <https://www.toddhallretreat.org>

- Please plan to arrive at Toddhall Retreat & Conference Center by 8:00 a.m. on Monday, June 21, 2021. We will gather in Wilson Hall. The Institute will conclude by 4:00 p.m. on Thursday, June 24, 2021.
- Upon arrival, you will receive a binder and a journal. It is imperative that you are present for the entire Institute.
- Please bring a small, personal item with you to share with the group representing a significant person or event in your life.
- Wi-Fi is available in the main conference center only.
- All participants will receive a single room.
- Todd Hall and EEC faculty has taken every precaution to make sure we all are safe. Please see the attached protocol that has been provided by Todd Hall. In addition, masks will be available but you may wish to bring your own.
- We have plastic gloves available for anyone who may wish to wear gloves.
- Each participant will receive a bag of markers, post it notes, a pen, and other items.
- We have restructured the delivery of the institute to allow for social distancing this also includes meals.

Please read the attached article prior to attending the Institute.

The team of Educational Equity Consultants look forward to seeing you bright and early on Monday morning. Should you have any questions, please call our office at 314-997-6500 or Tony Neal's Cell Phone (314) 602-9391.

Sincerely,

Tony Neal, President, CEO

(314) 602-9391 Cell Phone

TonyNeal@EEC4Justice.com

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

From: [Amy Zielinski](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice for August 4th Cultural Proficiency
Date: Thursday, April 14, 2022 10:49:08 AM
Attachments: [Ladue School District August Invoice 2021.pdf](#)

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

From: **Jaime Welborn** <midwestccps@gmail.com>
Date: Sun, Aug 15, 2021 at 7:17 PM
Subject: [EXTERNAL] Invoice for August 4th Cultural Proficiency
To: Amy Zielinski <azielinski@ladueschools.net>

Hi Amy,

Please see the invoice for the work on August 4th. Please let me know if there is anything else I need to submit to be set up as a vendor at Ladue.

Thank you,

Jaime

--

**Jaime E. Welborn, Ph.D., President, Executive Director, Consultant
(she/her/hers)**

JWE Education Consulting, LLC

DBA - Midwest Collaborative for Cultural Proficiency in Schools

midwestccps@gmail.com

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C: (636) 259-0993



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--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Jaime E. Welborn, Ph.D.
 President/Certified Training Associate
JWE Education Consulting, LLC
 DBA – Midwest Collaborative for Cultural Proficiency in Schools
 241 Dogwood Meadow Court
 Saint Peters, MO 63376



***Cultural Proficiency
 Invoice August 15, 2021***

Thank you for contacting JWE Education Consulting, LLC, hereunder, MCCPS, regarding the facilitation of Cultural Proficiency work during the 2021-2022 school year. We are happy to provide our expertise in Cultural Proficiency Leadership by facilitating discussions intended to lead individuals and your district toward Cultural Proficiency.

As we discussed, we propose MCCPS will provide twenty-one (21) hours of professional learning to your selected administration beginning August 4, 2021. The fee for overhead, planning, preparation, resources, and contact time with the attendees of the session on August 4, 2021 is \$3,575.00.

Expenses		
Contact Time	½ (21-hour contract)	\$3,575.00
<ul style="list-style-type: none"> • Professional Services • Planning and Preparation Time • Curriculum & Resources • Overhead 		
Travel		
Mileage	-	\$0
Car Rental	-	\$0
Hotel	-	\$0
Airfare	-	\$0
Total		\$3,575.00

Please remit payment to JWE Education Consulting, LLC, 241 Dogwood Meadow Court, Saint Peters, MO 63376.

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Wednesday, April 20, 2022 1:27 PM
To: Fern Wagstaff
Subject: Fwd: [EXTERNAL] Power Point
Attachments: Ladue Bd Sept 10 11.pptx

For Sunshine

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

From: Phil Hunsberger <pwhun@hotmail.com>
Date: Thu, Sep 9, 2021 at 5:06 PM
Subject: [EXTERNAL] Power Point
To: Amy Zielinski <azielinski@ladueschools.net>, Billiemayo@aol.com <billiemayo@aol.com>

Hi Amy.....Billie,

Ok so now the new power point. I think I've been able to include all that we discussed. You will see that the lesson plan clearly states lots of conversation and the slides include triads, partnerships, and listening pairs. I will be talking with Billie this evening as to her thoughts regarding the work regarding Black Fatigue. So there may be some changes to that section of the power point. I'll be bringing my computer and if there are changes we can see them in the morning. Amy, I'll be there by 7:45 tomorrow morning to check out all the tech stuff !

Stay peaceful and perhaps the world will follow your example.

Phil

Sent from [Mail](#) for Windows

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Haines, Diana

From: Amy Zielinski <azielinski@ladueschools.net>
Sent: Thursday, April 14, 2022 10:49 AM
To: Fern Wagstaff
Subject: Fwd: [EXTERNAL] Draft of Powerpoint Slides for October 20th
Attachments: Ladue Cultural Proficiency Leaders October 2021.pptx

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

From: Jaime Welborn <midwestccps@gmail.com>
Date: Wed, Oct 13, 2021 at 2:01 PM
Subject: [EXTERNAL] Draft of Powerpoint Slides for October 20th
To: Jennifer Riesenmy <jriesenmy@ladueschools.net>, Amy Zielinski <azielinski@ladueschools.net>, <jwipke@ladueschools.net>, Julie Helm <jhelm@ladueschools.net>
Cc: Marshaun Warren <mwarren@midwestccps.org>

Hi All,

As promised, here is a draft of the Powerpoint Slides for October 20th. I know we plan to meet with Jennifer and Julie to finalize everything early next week, but we wanted to see if there are any questions or concerns you have about the presentation.

Marshaun and I are excited to be back with you all!

Thank you,

Jaime

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**Jaime E. Welborn, Ph.D., President, Executive Director, Consultant
(she/her/hers)**

JWE Education Consulting, LLC

DBA - Midwest Collaborative for Cultural Proficiency in Schools

midwestccps@gmail.com

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Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

From: [Amy Zielinski](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice 1888 from Educational Equity Consultants, LLC
Date: Thursday, April 14, 2022 10:48:28 AM
Attachments: [Inv_1888_from_Educational_Equity_Consultants_LLC_15476.pdf](#)

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

From: <markmcgrath@eec4justice.com>
Date: Mon, Apr 4, 2022 at 10:11 AM
Subject: [EXTERNAL] Invoice 1888 from Educational Equity Consultants, LLC
To: <azielinski@ladueschools.net>

Educational Equity Consultants, LLC

Invoice *Due:04/04/2022*
1888

Amount Due: **\$25,550.00**

Dear Dr. Zielinski:

Your invoice is attached. If you have any questions or need additional information, please let me know.

Sincerely,

Mark McGrath
Business Manager
Educational Equity Consultants, LLC
314-997-6500

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Educational Equity Consultants, LLC

**9378 Olive Blvd., Suite 206
Saint Louis, MO 63132-3224**

Date	Invoice #
4/4/2022	1888

Bill To
Ladue School District Attn: Dr. Amy Zielinski 9703 Conway Road St. Louis, MO 63124

314-997-6500

P.O. No.	Terms
	Due on receipt

Description	Amount
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Kevin Andrews	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Molly Beck	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Abigail Eisenberg	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Lakendra Garrett	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Sue Halpern	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Lindsey Mayer	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Tara McCarthy	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Kevin McColgan	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Elysabeth McCrary	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Andy Ross	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Michelle Ross	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Sonia Shelton	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Leslee Small	1,825.00
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Sri Vishnubhotla	1,825.00
Total	\$25,550.00

314-997-6500

From: [Amy Zielinski](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice 1889 from Educational Equity Consultants, LLC
Date: Thursday, April 14, 2022 10:47:28 AM
Attachments: [Inv_1889_from_Educational_Equity_Consultants_LLC_4260.pdf](#)

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From: <markmcgrath@eec4justice.com>
Date: Wed, Apr 6, 2022 at 9:20 AM
Subject: [EXTERNAL] Invoice 1889 from Educational Equity Consultants, LLC
To: <azielinski@ladueschools.net>

Educational Equity Consultants, LLC

Invoice *Due:04/06/2022*
1889

Amount Due: **\$1,825.00**

Dear Dr. Zielinski:

Your invoice is attached. If you have any questions or need additional information, please let me know.

Sincerely,

Mark McGrath
Business Manager
Educational Equity Consultants, LLC
314-997-6500

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Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

Educational Equity Consultants, LLC

**9378 Olive Blvd., Suite 206
Saint Louis, MO 63132-3224**

Date	Invoice #
4/6/2022	1889

Bill To
Ladue School District Attn: Dr. Amy Zielinski 9703 Conway Road St. Louis, MO 63124

314-997-6500

P.O. No.	Terms
	Due on receipt

Description	Amount
Just Organizations: Leadership & Racism Institute 2022 - June 20-23, 2022 - Registration - Ramona Connelly	1,825.00
Total	\$1,825.00

314-997-6500



Avoiding Racial

Students experiencing racism can't wait for schools to move at their own pace and comfort level.

Paul Gorski

In schools committed to racial equity, educators who resist anti-racist measures should feel uneasy, isolated on the outskirts of their schools' institutional cultures. I mean this literally. The educators least invested in racial equity should wonder whether they belong.

Sadly, research shows the inverse tends to be true in many schools, even when leaders claim equity commitments. Often, the educators most adamant about racial equity are cast to the margins of institutional culture. They are the ones feeling isolated, wondering whether

they belong (Kohli, 2018; Picower, 2011). Colleagues call them troublemakers for naming what others refuse to name. Some are shushed or encouraged to adopt a color-blind perspective by equity-skittish leaders. They are accused of being too "political" simply for pointing out conditions that harm families of color. Educators of color who raise these concerns tend to face even greater hostility, as Kohli (2018) documented through the narratives of racial-justice-oriented teachers of color. They often are labelled "militant" or "angry" for telling the racial equity truth.

This is a failure of equity leadership.

A Racial Equity Reckoning

If the most emphatic racial equity advocates feel silenced and less central to institutional culture than their equity-resistant colleagues, what we have from an equity point of view is a sick institution.

Any meaningful accounting of racial inequities in schools must reckon with this reality. Is our commitment real? Why do emphatic equity advocates often face harsher repercussions for their advocacy than equity heel-draggers face for their inaction? Why is taking a strong, impassioned stand on racism interpreted as *deviant* while refusing to take a stand on racism is interpreted as *in a developmental process* (Mayorga & Picower, 2018)?

Are we driven by authentic desires for racial equity? Or are we content with rearranging inequities, hiding them behind multicultural arts fairs and diversity clubs (Au, 2017)?

The disturbing reality is, in my 20 years of experience working with schools and districts on matters of equity and justice, I've found that most initiatives and strategies that pass for "racial equity" efforts in schools pose less of a threat to racism than to the possibility of racial justice. Following Olsson's (1997) accounting of the detours white people follow to protect their privilege and avoid the messy work of racial justice, I call these initiatives and strategies *equity detours*.

The detours vary in scope and nefariousness but share a function: They create an illusion of progress toward

have in common is that they mask racial inequity. They relieve us of the responsibility to name and eliminate the ways racism operates in our schools (Ladson-Billings, 2017). Rather than being paths to equity, they are detours around it.

Four Racial Equity Detours

Described below are four racial equity detours commonly embraced in schools,¹ followed by equity principles that can help educators avoid these detours and build a more transformational racial equity approach.

1 Pacing-for-Privilege Detour

This detour underlies the other detours. It speaks to the situation described earlier, wherein an equity approach coddles the hesitancies of people with the least racial equity investment while punishing people with the most investment.

In too many schools, the pace of equity progress prioritizes the comfort and interests of people who have the least interest in that progress. Professional development in these schools appears designed to accommodate the feelings and fears of white educators in "difficult"

Equity Detours

equity while cementing, or even exacerbating, inequity. They can be more devastating than explicit racism because they do racism's work while consuming resources ostensibly earmarked for racial equity. They are the *anti-anti-racism*.

For example, people who study equity initiatives in schools have tracked educational leaders' tendencies, in the name of equity, either to implement deficit-oriented strategies, such as "grit" initiatives that obscure inequity (Kohn, 2014) or, worse, to build equity efforts around debunked approaches that create more inequity, like the "mindset of poverty." Some educational leaders inexplicably continue to embrace the "mindset of poverty" even though it reinforces racialized stereotypes (Redeaux, 2011)—and despite the fact that research clarified that *there is no such thing as a mindset of poverty* 50 years ago (Valentine, 1968).

What all these types of initiatives and frameworks



conversations about race rather than to advance equity for students of color (Swanson & Welton, 2018). A common “equity” PD framework in these contexts is *cultural competence*—an approach that provides a way to talk about “cultural differences” without having to name or confront racism (Gorski, 2016a; Pon, 2009). Cultural competence is important. But by itself it’s no threat to racism.

The hard truth is, racial equity cannot be achieved with an obsessive commitment to “meeting people where they are” when “where they are” is fraught with racial bias and privilege. Students, families, and educators experiencing racism cannot afford to wait for us to saunter toward a more serious racial equity vision. They cannot afford to wait, in particular, for all white educators to ease into racial equity commitments at a pace of our choosing while they suffer the consequences of our casualness.

In schools committed to equity, the time is *now*. We must prioritize equity over the comfort of equity-reluctant educators. We move on racial justice first by honestly identifying and addressing all the ways racism operates in our schools, and then we bridge the equity hesitators to our equity vision. We refuse to equivocate on racial justice. We find the will to implement, and hold one another accountable to, policy and practice changes *today*, rather than waiting for an elusive consensus.

When I make this argument to education leaders, they often emphasize the importance of staff buy-in. I appreciate consensus-based leadership—but not always when it comes to equity. The school-to-prison pipeline is flowing (Annamma, Morrison, & Jackson, 2014).

The hard truth is that racial equity cannot be achieved with an obsessive commitment to “meeting people where they are” when “where they are” is fraught with racial bias and privilege.

Students who are disproportionately targeted with assignment to special education, harsh applications of discipline policy, unengaging pedagogy, and the sorts of “school reform” initiatives that redistribute access up the privilege continuum don’t need consensus. They need justice.

Start where we need to be: *Equity is neither optional nor negotiable. This is who we are as a school; these are the values to which we will be held accountable.* Our best resources in these efforts are equity-minded educators—the ones accustomed to the shushing. When we make them the center of our schools’ and districts’ institutional identities, we are primed for equity progress.

2 Poverty of Culture Detour

Culture is one important equity consideration. However, although racial identities may inform cultural identities, racial inequities aren’t predominantly cultural misunderstandings. Racism is a tangled structural mess of power, oppression, and unjust distributions of access and opportunity. This mess cannot be resolved with greater cultural awareness alone.

I call this the *poverty of culture* detour in honor of Gloria Ladson-Billings (2006). In “It’s Not the Culture of Poverty, It’s the Poverty of Culture,” she describes the hazards of adopting diversity frameworks built around vague notions of “culture.”

“[T]he problem of culture in teaching is not merely one of exclusion,” she explains. “It is also one of over-determination. . . . [C]ulture is randomly and regularly used to explain everything . . . from school failure to problems with behavior management and discipline” (p. 104).

The result is that we too often attribute educational disparities to students’ cultures. We cannot allow racism-infused misperceptions of *their* cultures to justify *our* failure to create racially just schools. Often, we interpret racial disparities in which students are suspended or expelled, for example, not as the result of racial bias, as research shows it primarily to be (Rudd, 2014), but as a cultural defect in communities of color. So we might attempt to solve these disparities by adjusting the behaviors, mindsets, or emotions of students of color rather than by adjusting educators’ racial presumptions or schools’ inequitable practices.

We cannot fix a problem we refuse to name. If our equity initiatives feature the word *culture* more than the word *racism*, we’re probably off track. If we adopt an approach that obscures racism behind vague nomenclature like *cultural competence* or *the diverse kids*, we might be off track.

3 Deficit Ideology Detour

If we spend any of our equity efforts attempting to “fix” students of color—fortifying their

gritiness, modifying their mindsets, adjusting their emotions—we need a reaccounting, not only of our equity understandings, but also of our equity intentions. These strategies locate the source of educational outcome disparities within communities of color while often ignoring the role of racism—the clearest sign of *deficit ideology* (Gorski, 2016b).

We should be instinctively suspicious of popular educational approaches that often detour us around equity with a deficit approach. For example, presuming we can resolve racial inequities by simply teaching students of color to have grit is like presuming we can resolve climate change by teaching coastal communities to swim faster. It shifts the onus of responsibility away from schools and onto the very youth who are cheated out of equitable opportunity—and who, due to this cheating, often already tend to be quite resilient. It can obscure structural conditions with which marginalized communities contend. What good is grit against curricular erasure or inequitable school policy?

As somebody who attended school having experienced the childhood trauma of sexual abuse and often found myself being punished for the implications of that abuse, I find the growing interest in mindfulness and trauma-informed practices compelling. But too often, these practices are adopted as though they are racial equity initiatives. In some cases, we offer students of color coping mechanisms rather than correcting in-school conditions—like inequitable policy or racially tinged tracking practices—that exacerbate racism's traumas. Our best strategy for minimizing the impact of racism is to eliminate racism. Trauma-informed practices as implemented

in most schools don't do that.

Before we follow the deficit ideology detour, we should ask ourselves some questions. In whose image is school policy and institutional culture crafted? Which students have the most access to higher-order pedagogies, relevant curricula, and a full range of course options? Which students face grinding inequities in and out of school? What do trauma-informed practices look like for students whose primary source of trauma is the racism they experience *at school*?

Equity initiatives should focus on eliminating conditions that marginalize students—never on fixing students of color. If we cannot describe how our efforts are eliminating those conditions, it's time for an equity overhaul.

4 Celebrating Diversity Detour

Recently, while visiting a colleague's classroom to facilitate a conversation about race and poverty, I asked a group of African American and Latinx 10th grade students about their school's upcoming Diverse Friends Day. For one lunch period, they would be forcibly integrated, coerced into celebrating diversity by sitting with classmates racially or ethnically different from themselves—classmates with whom some of them normally wouldn't socialize.

"They mean well, but this activity is racist," Pam shared.²

"I don't know about racist," Tariq responded, "but I don't want to do it."

José added, "A lot of the white students don't like us. I don't want to be forced to hang out with them."

I asked Pam to elaborate on her observation that Diverse Friends Day is racist. "There's a lot of racism in this school," she insisted.

She wondered how disturbing her lunch—the only time she could relax in a predominantly white school—was going to change that. "I think Diverse Friends Day is for white people," she concluded.

Is she wrong? I don't think so, especially in the absence of more serious racial equity efforts, which these students agreed were missing from their school. In my experience, many "celebrating diversity" initiatives are crafted to help white students learn about diversity—not *racism*, but *diversity*—in ways that will be most comfortable for them.

In some cases, students of color are used essentially as props for the gentle diversity education of white students through activities like Diverse Friends Day. This allows white people to opt out of considering racial justice while deriving social and cultural benefits from diversity awareness. It creates the illusion of diversity appreciation while entrenching inequity.

Requiring students of color to participate in these diversity spectacles while failing to attend adequately to inequity can be exploitive. Pam, Tariq, and José didn't need to share lunch with white students to learn about difference, much less how racism operated around them. They developed these insights as a matter of survival. White educators were asking them to celebrate a diversity in which their experiences were invisible. This is one way white privilege persists even in the context of diversity efforts.

Five Principles of Equity Literacy

At this point, I presume readers are thinking, "So what *should* equity efforts look like?" I'm cautious about addressing this sort of question. It may signify a common impulse in

education to grasp for simple strategies to address challenges that are more about ideology and will than strategy. I encourage us to think, instead, about principles that can guide our equity actions.

Here are five *equity literacy* principles (Gorski & Swalwell, 2015) that can help us avoid equity detours and maximize the impact of our equity efforts.

1 Direct Confrontation Principle

The path to racial equity requires direct confrontations with racial inequity—with racism. We start, again, by asking, “How is racism operating here?”

Gather the racial equity advocates in your school, district, and

consequences for students of color if applied by educators who harbor racial bias even if they aren’t intending to be racist? What do you need to change about that policy, or about the racial ideologies in your school or district, to make it equitable?

2 Redistribution Principle

Equity involves redistributing access and opportunity at the most basic institutional level. This includes material access to things like learning materials, technology, healthy food, and even healthcare. It also includes nonmaterial access to higher-order pedagogies, relatable curricula, and equity-conscious teachers.

The idea here is to intimately examine how institutional policies

dress code policy banning items associated with specific racial groups or assessment practices that could mask racial bias? Work with the equity advocates in your school and community to revise those policies and practices *right now*. Then attend to dynamics of institutional culture that resulted in the existence of biased policies to begin with.

3 Prioritization Principle

The only way to redistribute access and opportunity is to prioritize the interests of students of color. Every policy and practice decision should be filtered through this lens: *How will this policy impact families of color? How will it improve conditions for students of color?* Remember that, in inequitable contexts, equality—attending *equally* to everybody’s interests—reproduces inequity. For example, we know that students of color are disproportionately tracked out of “upper-track” classes (Leonardo & Grubb, 2018) and that on average, students in “lower-track” classes have less access to engaging pedagogy and more exposure to control-oriented teaching practices. And because we also know these disparities are driven significantly by racial bias in referral and assessment processes (Faulkner et al., 2014), a racial equity commitment should lead us to abandon traditional tracking methods. We can prioritize the interests of students of color by trading what we perceive as the equality and efficiency of those methods—*efficiency for whom?* we might ask—for a process that eliminates the influence of racism.

4 Equity Ideology Principle

Equity is a lens and an ideological commitment. No strategy can help us cultivate equitable schools if we’re

Although racial identities inform cultural identities, race is not culture. Racial inequities aren’t predominantly cultural misunderstandings.

community and map the ways—big and small, implicit and explicit—that racial inequities persist. Examine policy, curricula, and discipline practices. If you struggle to identify how racism is operating, invest time to learn how to do it. When I work with educational leaders committed to acquiring an equity lens, I find simple prompts like these can provide opportunities for meaningful practice:

- What is one practice in your school that focuses on fixing students of color rather than fixing the conditions that marginalize them? How can you reshape that practice for racial equity?
- What policy might have harsher

and practices provide some students more access and opportunity than others. It may mean re-examining how school practices are crafted in relation to students’ lived experiences and whether institutional policy and culture are responsive to the interests of the most marginalized students.

For example, as we examine behavior policies, we might ask ourselves whether we’re cognizant of the depth of racial bias associated with how educators tend to interpret behavior and dole out behavior referrals.


Policy handbooks are another good place to start. Study your school’s policies line by line. Might any perpetuate racial inequity—like a

unwilling to understand how racism operates. Professional development opportunities related to equity should emphasize the ideological work required to more deeply understand the dynamics of racism in society and schools. Then we can draw on those deeper understandings to build our practical approach for eliminating racism.

5 #FixInjusticeNotKids Principle

Effective equity efforts focus not on fixing students of color, but on eliminating racist conditions. If we find ourselves, in the name of equity, adopting initiatives meant to improve educational outcomes by adjusting mindsets or cultures in students of color, it's time to reconsider our efforts.

Do We Have the Will?

Implementing a transformative racial equity commitment is difficult, especially if we face significant resistance. Of course, it's not more difficult than navigating racism, which many students, families, and educators of color endure. I cling to hope that most of us want racial equity. The question for those of us who find the detours alluring is whether we have the will to align our actions with our philosophies. My hope is that, by considering the detours and principles discussed here, we can find ways to strengthen our equity efforts and create schools that deliver on the basic ideals of equity and justice. 

¹This is not an exhaustive list, but gives a few examples.

²All student names are pseudonyms.

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GUIDING QUESTIONS

➤ Do you think your school or district engages in any equity detours? How might you reexamine such initiatives in light of Gorski's equity literacy principles?

➤ Do you agree with Gorski's point that schools “must prioritize equity over the comfort of reluctant educators”? What would this mean in your school or district?



Paul Gorski (gorski@edchange.org) is the founder of the Equity Literacy Institute (equityliteracy.org) and EdChange. He helps educators across the United States and internationally strengthen their equity and justice efforts and is author, coauthor, or coeditor of more than 10 books, including *Reaching and Teaching Students in Poverty* (Teachers College Press, 2013) and *Case Studies on Diversity and Social Justice Education* (Routledge, 2013).



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2 Poverty of Culture Detour

Culture is one important equity consideration. However, although racial identities may inform cultural identities, racial inequities aren’t predominantly cultural misunderstandings. Racism is a tangled structural mess of power, oppression, and unjust distributions of access and opportunity. This mess cannot be resolved with greater cultural awareness alone.

I call this the *poverty of culture* detour in honor of Gloria Ladson-Billings (2006). In “It’s Not the Culture of Poverty, It’s the Poverty of Culture,” she describes the hazards of adopting diversity frameworks built around vague notions of “culture.”

“[T]he problem of culture in teaching is not merely one of exclusion,” she explains. “It is also one of over-determination. . . . [C]ulture is randomly and regularly used to explain everything . . . from school failure to problems with behavior management and discipline” (p. 104).

The result is that we too often attribute educational disparities to students’ cultures. We cannot allow racism-infused misperceptions of *their* cultures to justify *our* failure to create racially just schools. Often, we interpret racial disparities in which students are suspended or expelled, for example, not as the result of racial bias, as research shows it primarily to be (Rudd, 2014), but as a cultural defect in communities of color. So we might attempt to solve these disparities by adjusting the behaviors, mindsets, or emotions of students of color rather than by adjusting educators’ racial presumptions or schools’ inequitable practices.

We cannot fix a problem we refuse to name. If our equity initiatives feature the word *culture* more than the word *racism*, we’re probably off track. If we adopt an approach that obscures racism behind vague nomenclature like *cultural competence* or *the diverse kids*, we might be off track.

3 Deficit Ideology Detour

If we spend any of our equity efforts attempting to “fix” students of color—fortifying their

grittiness, modifying their mindsets, adjusting their emotions—we need a reaccounting, not only of our equity understandings, but also of our equity intentions. These strategies locate the source of educational outcome disparities within communities of color while often ignoring the role of racism—the clearest sign of *deficit ideology* (Gorski, 2016b).

We should be instinctively suspicious of popular educational approaches that often detour us around equity with a deficit approach. For example, presuming we can resolve racial inequities by simply teaching students of color to have grit is like presuming we can resolve climate change by teaching coastal communities to swim faster. It shifts the onus of responsibility away from schools and onto the very youth who are cheated out of equitable opportunity—and who, due to this cheating, often already tend to be quite resilient. It can obscure structural conditions with which marginalized communities contend. What good is grit against curricular erasure or inequitable school policy?

As somebody who attended school having experienced the childhood trauma of sexual abuse and often found myself being punished for the implications of that abuse, I find the growing interest in mindfulness and trauma-informed practices compelling. But too often, these practices are adopted as though they are racial equity initiatives. In some cases, we offer students of color coping mechanisms rather than correcting in-school conditions—like inequitable policy or racially tinged tracking practices—that exacerbate racism's traumas. Our best strategy for minimizing the impact of racism is to eliminate racism. Trauma-informed practices as implemented

in most schools don't do that.

Before we follow the deficit ideology detour, we should ask ourselves some questions. In whose image is school policy and institutional culture crafted? Which students have the most access to higher-order pedagogies, relevant curricula, and a full range of course options? Which students face grinding inequities in and out of school? What do trauma-informed practices look like for students whose primary source of trauma is the racism they experience *at school*?

Equity initiatives should focus on eliminating conditions that marginalize students—never on fixing students of color. If we cannot describe how our efforts are eliminating those conditions, it's time for an equity overhaul.

4 Celebrating Diversity Detour

Recently, while visiting a colleague's classroom to facilitate a conversation about race and poverty, I asked a group of African American and Latinx 10th grade students about their school's upcoming Diverse Friends Day. For one lunch period, they would be forcibly integrated, coerced into celebrating diversity by sitting with classmates racially or ethnically different from themselves—classmates with whom some of them normally wouldn't socialize.

"They mean well, but this activity is racist," Pam shared.²

"I don't know about racist," Tariq responded, "but I don't want to do it."

José added, "A lot of the white students don't like us. I don't want to be forced to hang out with them."

I asked Pam to elaborate on her observation that Diverse Friends Day is racist. "There's a lot of racism in this school," she insisted.

She wondered how disturbing her lunch—the only time she could relax in a predominantly white school—was going to change that. "I think Diverse Friends Day is for white people," she concluded.

Is she wrong? I don't think so, especially in the absence of more serious racial equity efforts, which these students agreed were missing from their school. In my experience, many "celebrating diversity" initiatives are crafted to help white students learn about diversity—not *racism*, but *diversity*—in ways that will be most comfortable for them.

In some cases, students of color are used essentially as props for the gentle diversity education of white students through activities like Diverse Friends Day. This allows white people to opt out of considering racial justice while deriving social and cultural benefits from diversity awareness. It creates the illusion of diversity appreciation while entrenching inequity.

Requiring students of color to participate in these diversity spectacles while failing to attend adequately to inequity can be exploitive. Pam, Tariq, and José didn't need to share lunch with white students to learn about difference, much less how racism operated around them. They developed these insights as a matter of survival. White educators were asking them to celebrate a diversity in which their experiences were invisible. This is one way white privilege persists even in the context of diversity efforts.

Five Principles of Equity Literacy

At this point, I presume readers are thinking, "So what *should* equity efforts look like?" I'm cautious about addressing this sort of question. It may signify a common impulse in

education to grasp for simple strategies to address challenges that are more about ideology and will than strategy. I encourage us to think, instead, about principles that can guide our equity actions.

Here are five *equity literacy* principles (Gorski & Swalwell, 2015) that can help us avoid equity detours and maximize the impact of our equity efforts.

1 Direct Confrontation Principle

The path to racial equity requires direct confrontations with racial inequity—with racism. We start, again, by asking, “How is racism operating here?”

Gather the racial equity advocates in your school, district, and

consequences for students of color if applied by educators who harbor racial bias even if they aren’t intending to be racist? What do you need to change about that policy, or about the racial ideologies in your school or district, to make it equitable?

2 Redistribution Principle

Equity involves redistributing access and opportunity at the most basic institutional level. This includes material access to things like learning materials, technology, healthy food, and even healthcare. It also includes nonmaterial access to higher-order pedagogies, relatable curricula, and equity-conscious teachers.

The idea here is to intimately examine how institutional policies

dress code policy banning items associated with specific racial groups or assessment practices that could mask racial bias? Work with the equity advocates in your school and community to revise those policies and practices *right now*. Then attend to dynamics of institutional culture that resulted in the existence of biased policies to begin with.

3 Prioritization Principle

The only way to redistribute access and opportunity is to prioritize the interests of students of color. Every policy and practice decision should be filtered through this lens: *How will this policy impact families of color? How will it improve conditions for students of color?* Remember that, in inequitable contexts, equality—attending *equally* to everybody’s interests—reproduces inequity. For example, we know that students of color are disproportionately tracked out of “upper-track” classes (Leonardo & Grubb, 2018) and that on average, students in “lower-track” classes have less access to engaging pedagogy and more exposure to control-oriented teaching practices. And because we also know these disparities are driven significantly by racial bias in referral and assessment processes (Faulkner et al., 2014), a racial equity commitment should lead us to abandon traditional tracking methods. We can prioritize the interests of students of color by trading what we perceive as the equality and efficiency of those methods—*efficiency for whom?* we might ask—for a process that eliminates the influence of racism.

4 Equity Ideology Principle

Equity is a lens and an ideological commitment. No strategy can help us cultivate equitable schools if we’re

Although racial identities inform cultural identities, race is not culture. Racial inequities aren’t predominantly cultural misunderstandings.

community and map the ways—big and small, implicit and explicit—that racial inequities persist. Examine policy, curricula, and discipline practices. If you struggle to identify how racism is operating, invest time to learn how to do it. When I work with educational leaders committed to acquiring an equity lens, I find simple prompts like these can provide opportunities for meaningful practice:

- What is one practice in your school that focuses on fixing students of color rather than fixing the conditions that marginalize them? How can you reshape that practice for racial equity?
- What policy might have harsher

and practices provide some students more access and opportunity than others. It may mean re-examining how school practices are crafted in relation to students’ lived experiences and whether institutional policy and culture are responsive to the interests of the most marginalized students.

For example, as we examine behavior policies, we might ask ourselves whether we’re cognizant of the depth of racial bias associated with how educators tend to interpret behavior and dole out behavior referrals.


Policy handbooks are another good place to start. Study your school’s policies line by line. Might any perpetuate racial inequity—like a

unwilling to understand how racism operates. Professional development opportunities related to equity should emphasize the ideological work required to more deeply understand the dynamics of racism in society and schools. Then we can draw on those deeper understandings to build our practical approach for eliminating racism.

5 #FixInjusticeNotKids Principle

Effective equity efforts focus not on fixing students of color, but on eliminating racist conditions. If we find ourselves, in the name of equity, adopting initiatives meant to improve educational outcomes by adjusting mindsets or cultures in students of color, it's time to reconsider our efforts.

Do We Have the Will?

Implementing a transformative racial equity commitment is difficult, especially if we face significant resistance. Of course, it's not more difficult than navigating racism, which many students, families, and educators of color endure. I cling to hope that most of us want racial equity. The question for those of us who find the detours alluring is whether we have the will to align our actions with our philosophies. My hope is that, by considering the detours and principles discussed here, we can find ways to strengthen our equity efforts and create schools that deliver on the basic ideals of equity and justice. 

¹This is not an exhaustive list, but gives a few examples.

²All student names are pseudonyms.

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GUIDING QUESTIONS

➤ Do you think your school or district engages in any equity detours? How might you reexamine such initiatives in light of Gorski's equity literacy principles?

➤ Do you agree with Gorski's point that schools “must prioritize equity over the comfort of reluctant educators”? What would this mean in your school or district?



Paul Gorski (gorski@edchange.org) is the founder of the Equity Literacy Institute (equityliteracy.org) and EdChange. He helps educators across the United States and internationally strengthen their equity and justice efforts and is author, coauthor, or coeditor of more than 10 books, including *Reaching and Teaching Students in Poverty* (Teachers College Press, 2013) and *Case Studies on Diversity and Social Justice Education* (Routledge, 2013).

theme

EXPLORE THE STANDARDS
FOR PROFESSIONAL LEARNING

OUTCOMES

Delores and Randall Lindsey approach the Outcomes standard through the lens of their cultural proficiency work to highlight the equity focus embedded in the standard. In their full essay in *Reach the Highest Standard in Professional Learning: Outcomes*, they write, “Cultural proficiency is an approach to equity



and access for all learners. ... Our assumption, built on sound practice, is equitable professional learning experiences aligned with professional learning standards and student performance goals support equitable learning outcomes for educators and their students.” They also explore the idea of



“inside-out change” for individuals and systems and its importance in achieving equity of access and outcomes (Lindsey, Lindsey, Hord, & von Frank, 2016).

This excerpt dives into their cultural proficiency tools and framework and their connection to the Outcomes standard.

BUILD CULTURAL PROFICIENCY TO ENSURE EQUITY

By Delores B. Lindsey and Randall B. Lindsey

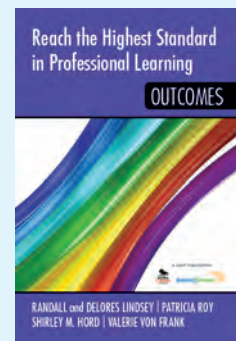
Cultural proficiency is about serving the needs of all students, with a laser-like focus on historically underserved students. When education is offered in a culturally proficient manner, historically underserved students gain access to educational opportunities intended to result in high academic achievement. When education is delivered in a culturally proficient manner, all students understand and value their own culture and the cultures of those around them. In the same vein, when educational experiences are delivered in a culturally proficient manner, all educators, legislators, board members, and local business community members understand and value the culture of those around them in ways they have rarely experienced or appreciated.

Culturally proficient professional learning focuses on the learner outcomes described in Learning Forward’s Outcomes standard. Professional learning aligned with educator effectiveness and focused on student performance takes into consideration the student’s culture, learning style, and academic need. Clearly stated outcomes with a system for monitoring and benchmarking ensure equitable student results.

THE CONCEPTUAL FRAMEWORK

To understand the Conceptual Framework for Culturally Proficient Practices on p. 52, begin reading at the bottom of the table and follow the arrows to the top. Observe that markedly contrasting sets of values guide behavior. Take particular note of the manner in which barriers are unhealthy while guiding principles as core values inform healthy practices. Recognizing and understanding the tension that exists for people and schools in terms of barriers versus assets

Professional learning that increases educator effectiveness and results for all students **aligns its outcomes with educator performance and student curriculum standards.**



ABOUT THE BOOK

Lindsey, D.B., Lindsey, R.B., Hord, S.M., & von Frank, V. (2016). *Reach the highest standard in professional learning: Outcomes.* Thousand Oaks, CA: Corwin. Excerpted with permission.

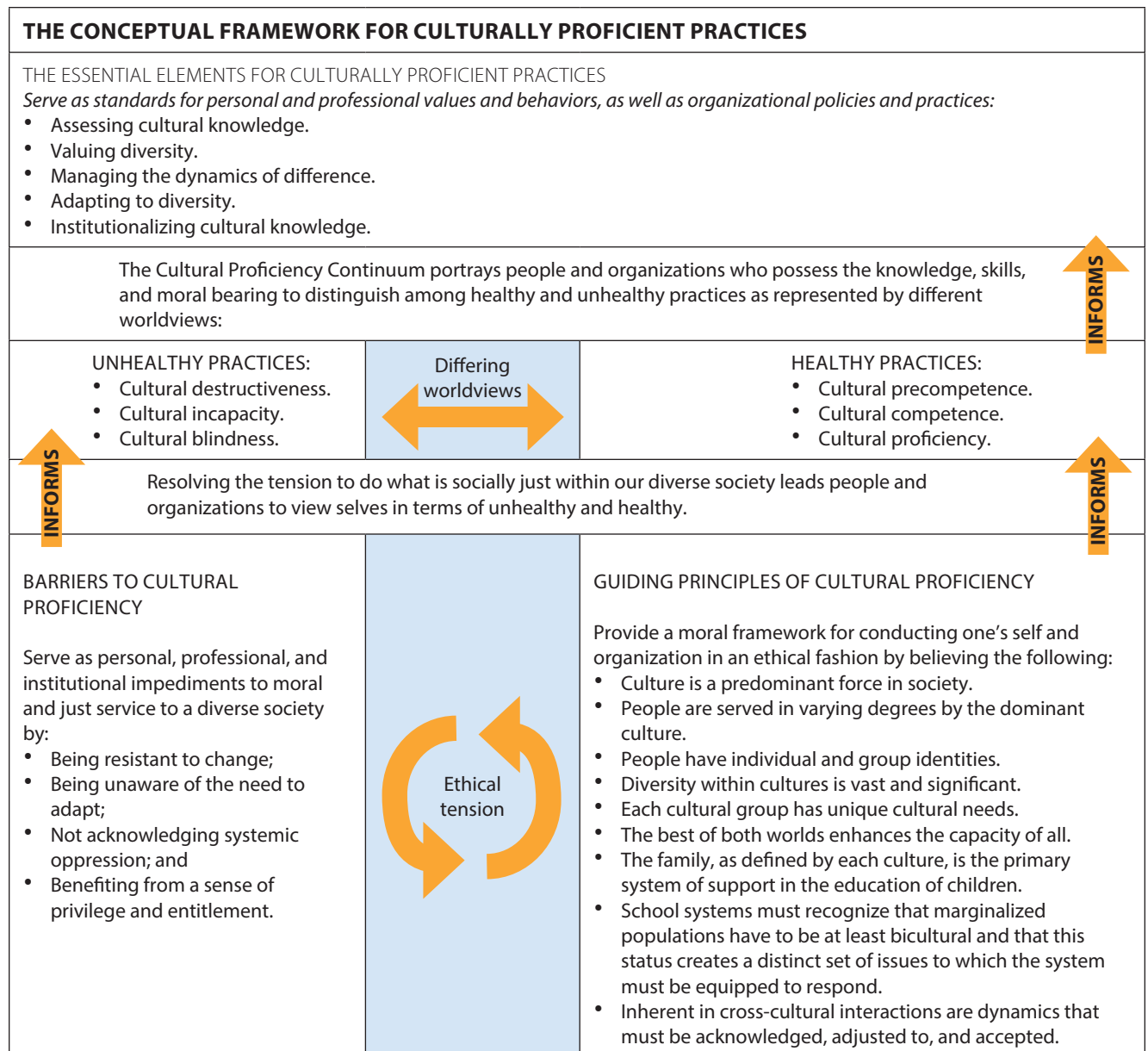
is a good first step in this journey of continuous improvement. Acknowledging barriers that exist for students and being able to see their cultures as asset-based prepares educators for serving the diversity of students in their classroom, school, and district. Take time to read each layer of the table and note how the arrows indicate relationships and patterns of influence.

BARRIERS VERSUS CULTURAL ASSETS

The barriers to cultural proficiency and the guiding principles of cultural proficiency are the invisible guiding hands of

the framework. Barriers inform the harmful aspects of the continuum — cultural destructiveness, incapacity, and blindness — while the guiding principles function as core values to guide the constructive aspects of the continuum — precompetence, competence, and proficiency.

Recognizing and acknowledging the barriers to cultural proficiency is basic to overcoming resistance to change within ourselves and our schools. The barriers to culturally proficient attitudes, behaviors, policies, and practices are systemic forces that affect our daily lives and impact professional learning by



SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.

embracing deficit conceptions of students and their cultures (Cross, 1989; Lindsey, Nuri Robins, & Terrell, 1999, 2003, 2009). Forces that serve as systemic barriers include:

- Being resistant to change and believing that, since the current system works for most students, there must be a deficiency with those who can't keep up.
- Being unaware of the need to adapt and expecting that it is those who are not currently successful who are failing to adapt.
- Not acknowledging systemic oppression by either being oblivious to forces, such as racism or sexism, or dismissing them as artifacts of bygone eras.

- Benefiting from a sense of privilege and entitlement that current policies and practices foster and either not being able to see that some communities are served poorly or summarily ignoring discrepant results in the school.

On the Conceptual Framework for Culturally Proficient Practices above, note the line between the barriers and the guiding principles. That gulf between cultural blindness and cultural precompetence represents the paradigmatic shifting point where educators have clear choices.

On the left, educators are victims of social forces and embrace a cultural deficit approach to marginalized and historically underserved communities, or, every bit as damaging, they re-

THE CULTURAL PROFICIENCY CONTINUUM: DEPICTING UNHEALTHY AND HEALTHY PRACTICES					
Cultural DESTRUCTIVENESS	Cultural INCAPACITY	Cultural BLINDNESS	Cultural PRECOMPETENCE	Cultural COMPETENCE	Cultural PROFICIENCY
COMPLIANCE-BASED TOLERANCE FOR DIVERSITY			TRANSFORMATION FOR EQUITY		
<p>Cultural destructiveness:</p> <p>Seeking to eliminate references to the culture of “others” in all aspects of the school and in relationship with their communities.</p>	<p>Cultural incapacity:</p> <p>Trivializing “other” communities and seeking to make them appear to be wrong.</p>	<p>Cultural blindness:</p> <p>Pretending not to see or acknowledge the status and culture of marginalized communities and choosing to ignore the experiences of such groups within the school and community.</p>	<p>Cultural precompetence:</p> <p>Increasingly aware of what you and the school don’t know about working with marginalized communities. It is at this key level of development that you and the school can move in a positive, constructive direction, or you can vacillate, stop, and possibly regress.</p>	<p>Cultural competence:</p> <p>Manifesting your personal values and behaviors and the school’s policies and practices in a manner that is inclusive with marginalized cultures and communities that are new or different from you and the school.</p>	<p>Cultural proficiency:</p> <p>Advocating for lifelong learning in order to be increasingly effective in serving the educational needs of the cultural groups served by the school. Holding the vision that you and the school are instruments for creating a socially just democracy.</p>

SOURCE: Adapted from Terrell & Lindsey, 2009.

guard racism, sexism, ethnocentrism, and heterosexism as societal issues too ingrained for schools to overcome. In contrast, on the right, educators choose to believe in their capacity to effectively educate all students, irrespective of their race, ethnicity, gender, socioeconomic status, sexual identity, special needs, or faith communities.

The guiding principles of cultural proficiency are core values that regard students’ cultures as assets. The guiding principles help identify and overcome both overt barriers that serve to marginalize students as well as the unrecognized and unintentional barriers that serve to limit students’ access and eventual academic success. The issue of intentionality is very important. To students, their families, and members of their community, overt and unintentional barriers feel the same whether they are intentional or unintentional on the part of educators and the school.

Culture embraced as asset serves to make the guiding principles inclusive. In order to be effective and manifest an inclusive approach to culture, your core values and the school’s core values must be deeply held beliefs and values fully vetted by you and members of your learning community. They cannot and must not be lightly agreed to in nodding assent, then carelessly disregarded.

Note that the guiding principles are brief, direct, and uncomplicated statements. As you continue your cultural profi-

ciency journey, you may choose to use these guiding principles as your core values. It is important to have core values that serve as the moral center of your work and your school’s work because it is our core values that shape our actions. The guiding principles inform our actions through the stages of cultural pre-competence, cultural competence, and cultural proficiency. The alignment of what we profess to value with our actions becomes our outcomes measurement. Members of the community can only assess what we do, not what we say.

TRANSFORMING SCHOOL CULTURE

In considering issues of diversity, equity, and access, the organizational culture must be the focus of professional learning. Researchers have studied organizational and school cultures extensively and concur that schools need leaders who understand and manage that culture in a constructive manner (Deal & Kennedy, 1982; Fullan, 2003; Schein, 1992, 2010; Wagner et al., 2006). Experienced and new educators agree that change is not easy. Implementing new practices in schools is often difficult and made even more challenging when addressing the educational needs of historically underserved or marginalized students.

No Child Left Behind and similar state-level initiatives have contributed to a slowly evolving national context of responding to the educational needs of marginalized communities in ways not previously confronted. While it may be true that change is

not easy, we know also that change in our increasingly diverse society is inevitable and natural.

Formal and nonformal school leaders must be able to recognize and acknowledge personal and institutional barriers to creating conditions for teaching and learning while advocating for practices that benefit all students, schools, and districts. The Conceptual Framework for Culturally Proficient Practices is a mental model for managing change that we use to understand and tell our stories in ways that may inform as you continue your journey to increased effectiveness as an educator (Dilts, 1990, 1994; Lindsey, Nuri Robins, & Terrell, 2009; Senge et al., 2000).

CULTURES AS ASSETS

With this basic grounding in acknowledging barriers and using core values informed by the guiding principles, we are now prepared to get to the doing. The Cultural Proficiency Continuum (see p. 53) and the Essential Elements for Culturally Proficient Practices (see below) are the most visible tools of cultural proficiency and are represented by what we do, not by what we say we do. The essential elements are standards for personal and professional behavior as well as for organizational policies and practices. The guiding principles are core values that inform and guide the essential elements. When culture is embraced as an asset, professional learning goals can be crafted for ourselves as educators and for the communities we serve.

The Cultural Proficiency Continuum on p. 53 aligns the six phases of cultural proficiency to illustrate that the effects of the barriers are in contrast to the effects of the guiding principles. The cultural destructiveness, incapacity, and blindness phases are composed of harmful behaviors that explicitly or implicitly foster actions that limit the academic and social success of historically marginalized students or the effective exclusion of historically marginalized colleagues and community mem-

DELORES B. LINDSEY, a retired associate professor, uses the lens of cultural proficiency to help education leaders examine their organization's policies and practices as well as their individual beliefs and values about cross-cultural communication.

RANDALL B. LINDSEY is an emeritus professor at California State University, Los Angeles, and an education consultant on issues related to equity and access. He works with colleagues to design and implement programs for and with schools and community-based organizations to provide access and achievement.

bers. In marked contrast, the culturally precompetent, competent, and proficient phases are inclusive and support policies and practices for students, educators, parents, and community members by esteeming their cultures.

The Essential Elements for Culturally Proficient Practices are carefully crafted standards borne out of a deeply held value for culture in all its manifestations. Engaging in effective professional learning experiences that honor and recognize diverse communities combined with the view that students' cultures are assets on which to build a relationship better equips educators to meet the academic and social needs of historically marginalized students.

Valuing culture and diversity through commitment to the essential elements prepares educators to manage change effectively.

COMMITMENT TO IMPROVEMENT

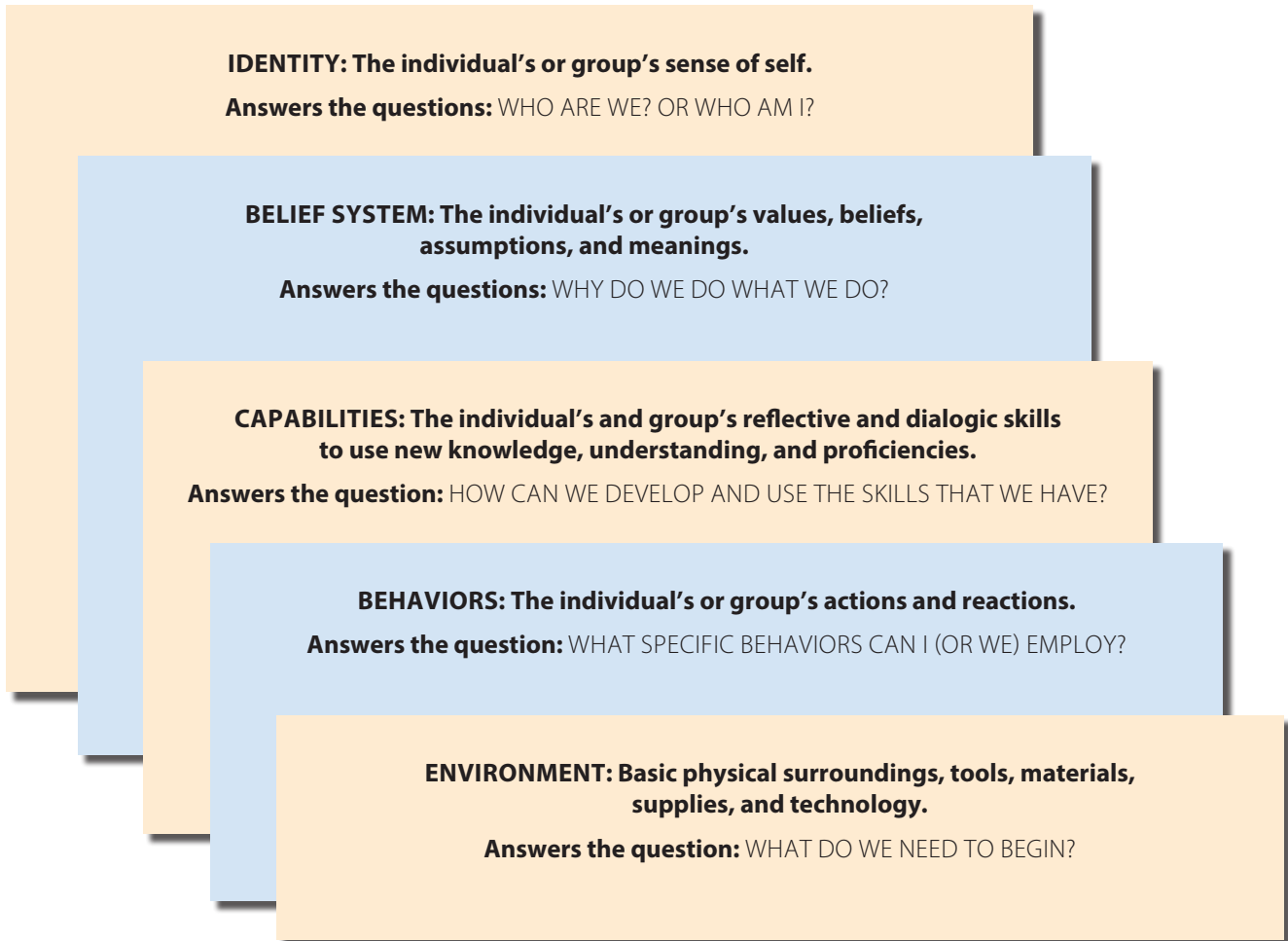
A school or district's change initiative is often the primary indicator of success or failure in reaching student performance goals. A variety of factors reflect the level of commitment: edu-

THE ESSENTIAL ELEMENTS FOR CULTURALLY PROFICIENT PRACTICES

1. **Assessing cultural knowledge:** Becoming aware of and knowing the diverse communities within your school. Knowing how educators and the school as a whole react to marginalized communities. Learning how to be effective in serving these communities. Leading and learning about the school and its grade levels and departments as cultural entities in responding to the educational needs of the underserved communities.
2. **Valuing diversity:** Creating informal and formal decision-making groups inclusive of parents/guardians and community members whose viewpoints and experiences are different from yours and the dominant group at the school, which will enrich conversations, decision making, and problem solving.
3. **Managing the dynamics of difference:** Modeling problem-solving and conflict resolution strategies as a natural and normal process within the culture of the schools and the diverse contexts of the communities of your school.
4. **Adapting to diversity:** Learning about underserved cultural groups different from your own and the ability to use others' experiences and backgrounds in all school settings.
5. **Institutionalizing cultural knowledge:** Making learning about underserved cultural groups and their experiences and perspectives an integral part of the school's professional development.

SOURCE: Adapted from Terrell & Lindsey, 2009.

NESTED LEVELS OF ORGANIZATIONAL CHANGE



SOURCE: Adapted from Lindsey, Martinez, & Lindsey, 2007.

cators' public pronouncements, the allocation of resources (i.e. time, people, money, and materials) assigned to the initiative, the widely held belief that the initiative can produce desired results, the overall efforts to sustain growth over time, and the ability of teachers and leaders to identify change initiatives as part of “the way we do things around here.”

Robert Garmston and Bruce Wellman expanded the work of Gregory Bateson and Robert Dilts by developing a model of intervention based on the nested levels of learning (Garmston & Wellman, 1999). The Nested Levels of Organization Change above is a model of behavioral and organizational change that supports consideration and implementation change efforts, such as those in the college- and career-readiness standards.

The nested levels indicate that behavioral and observable changes most significantly occur when all levels are addressed. Change that occurs at one level impacts behaviors below that level (i.e. allocation of resources, decision making, problem solving, professional development, assessment, curriculum, and

instruction decisions). Change processes that reside only at the lower levels have little impact or influence on the levels above, limiting the chances or opportunities for large-scale changes (Lindsey, Kearney, Estrada, Terrell, & Lindsey, 2015).

School improvement efforts focused at the two lowest levels — providing or improving facilities, purchasing materials of instruction, and implementing new academic programs as mandated by local, state, or federal agencies — are common in schools and districts. Such interventions represented as change or improvement processes are often employed as the answer to problems such as disproportional suspensions and expulsions of specified cultural groups of students. The same answer is often applied to the cultural characteristics of students in advanced placement or honors classes.

Although these lower-level interventions are important and necessary, they should be employed only after considering whether they are the most effective. Beginning at the lower levels of the change process often becomes “fill-in-the-blank”

responses to problems, issues, or needs. Schools or districts often see new programs or interventions as the solution to disproportionality or underrepresentation even before analyzing student data or student needs and posing questions that challenge operating assumptions.

Implementation decisions for school change initiatives should be based on student achievement and participation data, involving educators in collaboratively selecting intervention programs, developing instructional techniques, and designing assessment strategies that reflect student needs. Educators have to be engaged in collaborative conversations and data dialogues as part of their districtwide reform efforts to support all students, parents, and community members.

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Amplify change with professional capital

Continued from p. 48

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SCAN ME

CULTURAL PROFICIENCY AN INTRODUCTION

CHANGING CONVERSATIONS FOR OUR STUDENTS BEGINS WITH US

August 4, 2021

A 21-Hour Professional Learning Series

Co-Facilitated by

Marshaun Warren, Ph.D. / Jaime E. Welborn, Ph.D.

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SCAN ME

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LET'S CONNECT



Preparing Our Materials


Preparing Our Minds

Name ↓



Organizational Core Values 



Essential Elements: How do you lead for change? 



Build Cultural Proficiency to Ensure Equity_Learning Forward.pdf 



Be 100% Present and Aware of Your Mindset



Learn about Self and Others



Listen and Participate to Seek and Understand



Use “Ouch” and “Oops”



Tell Your Own Story, Use “I” “me” “my”



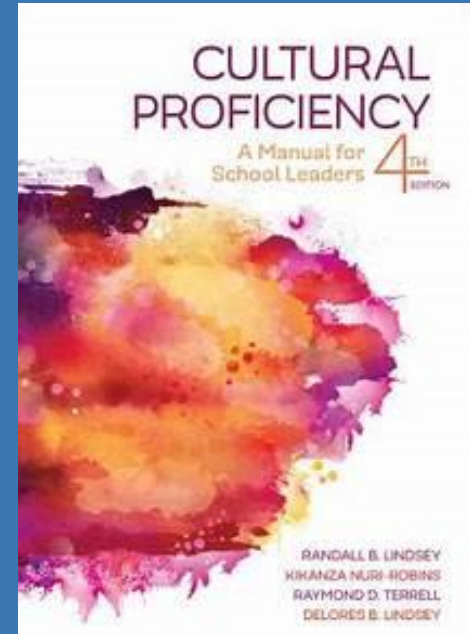
Enjoy the Day

WHAT'S IN A NAME?

6 Minute Breakout Session – Groups of 3

Share:

- Your complete name.
- Your preferred name.
- Who gave you your name.
- How you experience your name.
- How you think others experience your name.



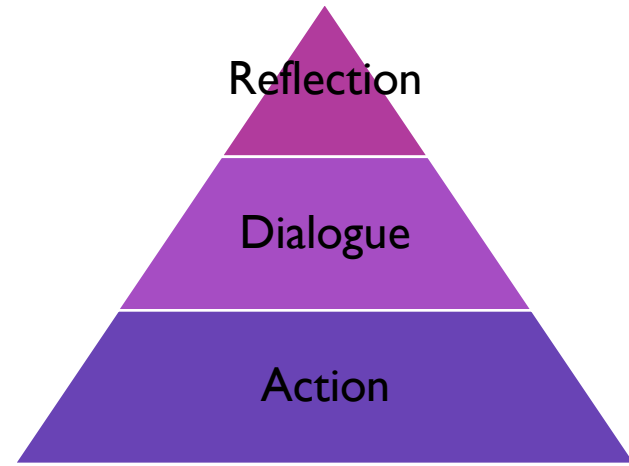
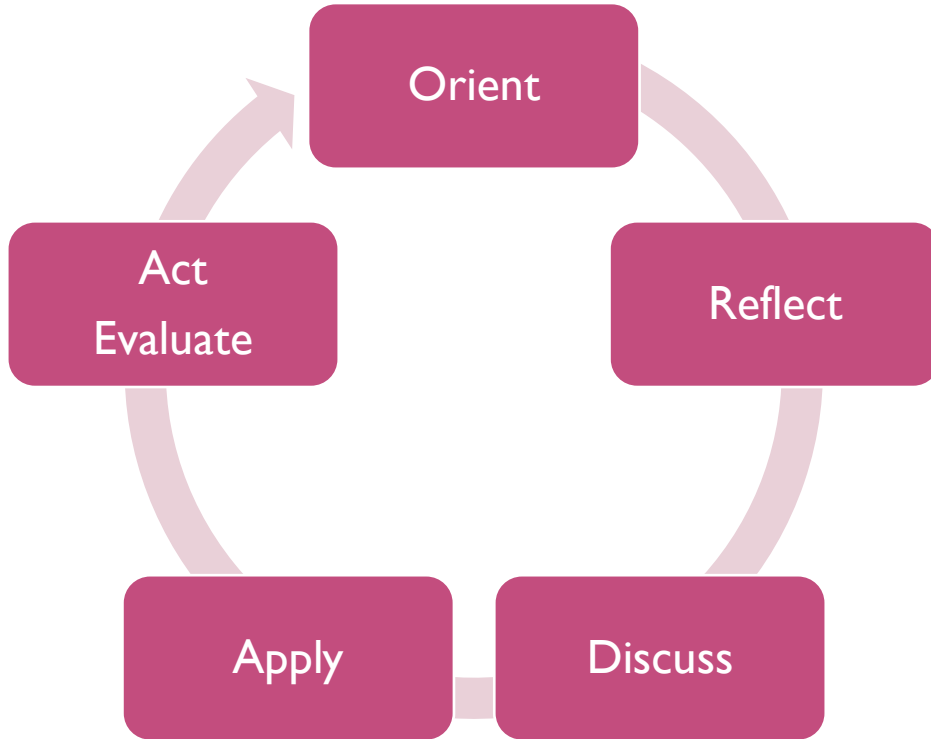
PROFESSIONAL LEARNING OUTCOMES

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Participants will:

- Learn with and from other school leaders who are culturally different from yourself;
- Experience Cultural Proficiency as personal and professional work;
- Use the Framework of Cultural Proficiency in addressing equity, access, and inclusion issues in your schools, including developing a strategic plan for implementing the Cultural Proficiency Framework and embedding it in all aspects of the district/school; and
- Use the Tools of Cultural Proficiency to make intentional choices about the focus of your efforts as an educator to serve ALL students.

LEARNING CYCLE



Reflection
Dialogue
Action
RDA Process

LEARNING SESSIONS

Day 1 – Introduction to Cultural Proficiency	Day 2 – Overcoming Barriers to Cultural Proficiency	Day 3 – Relying on Guiding Principles of Cultural Proficiency	Day 4 – Examining our Practices and Behaviors and Using Essential Elements	Day 5 – Transformational Action Planning
Block 1: Cultural Proficiency and YOU Block 2: Learning the Tools of Cultural Proficiency Block 3: Applying the Tools of Cultural Proficiency Block 4: Leading with Action - Strategic Planning	Block 1: Cultural Proficiency and YOU Block 2: Learning Tools 1 & 3 of Cultural Proficiency Block 3: Applying Tools 1 & 3 of Cultural Proficiency Block 4: Leading with Action - Strategic Planning	Block 1: Cultural Proficiency and YOU Block 2: Learning Tools 2 & 3 of Cultural Proficiency Block 3: Applying Tools 2 & 3 of Cultural Proficiency Block 4: Leading with Action - Strategic Planning	Block 1: Cultural Proficiency and YOU Block 2: Learning Tool 3 & 4 of Cultural Proficiency Block 3: Applying Tool 3 & 4 of Cultural Proficiency Block 4: Leading with Action - Strategic Planning	Block 1: Cultural Proficiency and YOU Block 2: Learning Tool 4 of Cultural Proficiency Block 3: Applying Tool 4 of Cultural Proficiency Block 4: Leading with Action - Strategic Planning

Today's Agenda

INTRODUCTION TO CULTURAL PROFICIENCY

Block 1: Cultural Proficiency and YOU

- What's in a Name?
- What is Culture?
- Who are Our Students?
- Core Values
- Organizational Values

Block 2: Learning and Applying the Tools of Cultural Proficiency

- What and Why of Cultural Proficiency
- Four Tools of Cultural Proficiency

Block 3: Applying the Tools of Cultural Proficiency

- Collecting Data on the Continuum
- Leading for Change

Block 4: Leading with Action - Strategic Planning

- Where are we now? Where do we want to go?

CULTURE IS

Lindsey, et al. (2019) Manual p. 29

Zaretta Hammond

“the way that every brain makes sense of the world. That is why everyone, regardless of race or ethnicity, has a culture.”

Surface, Shallow, Deep

Terrell & Lindsey

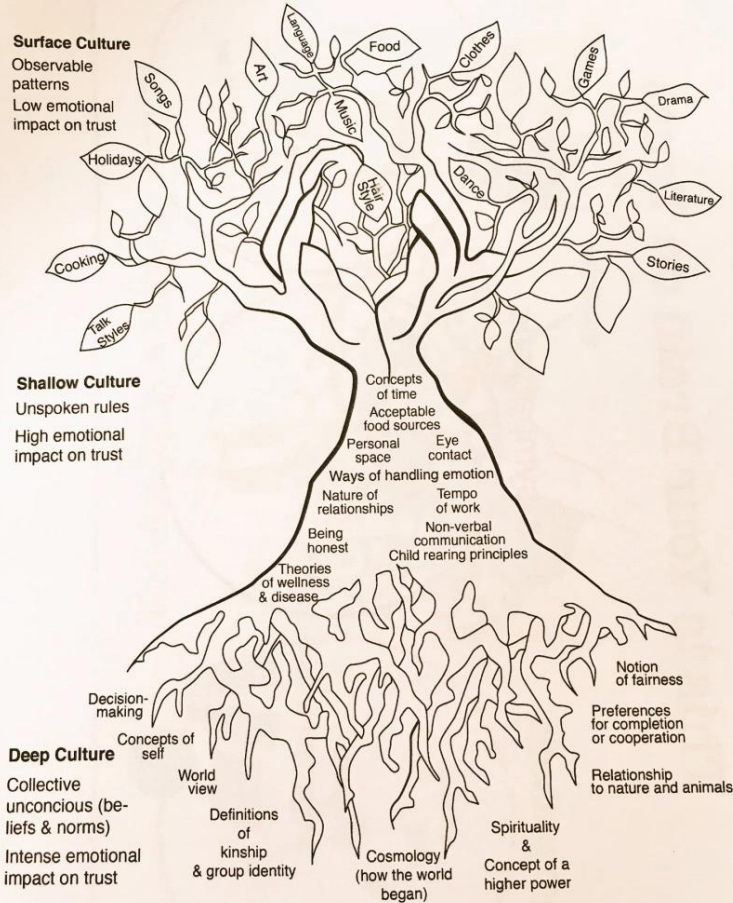
“When a person’s cultural identity is constructive, race, ethnicity, gender, sexuality, social class, language, ability, religion, beliefs, traditions, and behaviors are all considered.”

Lindsey, Nuri-Robins, Terrell, & Lindsey

“Culture broadly includes all shared characteristics of human description, including age, gender, geography, ancestry, language, history, sexual orientation, faith, and physical ability, as well as occupation and affiliations.”

“Everything you believe and everything you do that enables you to identify with people who are like you and that distinguished you from people who differ from you.”

– Cultural Proficiency Manual for School Leaders



LEVELS OF CULTURE

Surface Culture
observable patterns

Shallow Culture
unspoken rules

Deep Culture
collective unconscious

Reference: Hammond, 2014

CULTURAL IDENTITY

WHO AM I?

WHAT IS MY
CULTURAL
IDENTITY?

HOW DO I SHOW
UP FOR OTHERS?


- Race
- Ethnicity
- National Origin
- Language
- Gender
- Social Class
- Sexual Orientation
- Faith
- Ableness

Respond at Pollev.com/jaimewelborn033

Text **JAIMEWELBORN033** to **22333** once to join, then text your message

Who are your students?



 No responses received yet. They will appear here...

Visual settings



Activate



Show responses



Lock



Clear responses



Full screen



Next



Previous





BREAKOUT REFLECTION AND DIALOGUE



What do you notice about the descriptors of our students?



What themes emerged?



What themes are missing?



Of our students, who is not thriving? How do we define thriving? How do the cultures of those we are focused on differ from our own cultures?



For whom are we doing this work today?



Now what are we willing to do?

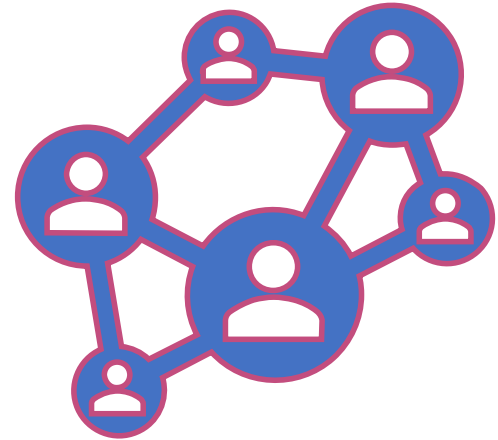
OTHER
PEOPLE'S
CHILDREN
(P. XXV)

**“What should we be doing?
The answers, I believe, lie not
in a proliferation of new
reform programs but in some
basic understandings of who
we are and how we are
connected and disconnected
from one another.”**

CORE VALUES OF A CULTURALLY COMPETENT LEADER

“In order to be a great leader, you must clarify your values. In order to clarify your values, you must look inward.”

Before you can consciously start your journey of Cultural Proficiency with the intent to provide equitable outcomes for all students in your classroom, school, or school district, you need to know clearly, who you are, and what your core values are.



CLARIFYING LEADERSHIP CORE VALUES

- Communication
- Creativity
- Curiosity
- Freedom
- Prosperity/Wealth
- Discipline
- Teamwork
- Diversity
- Honest/Integrity
- Intelligence
- Love/Affection
- Growth
- Beauty
- Spirituality/Faith
- Family
- Hope
- Competition
- Loyalty
- Innovation
- Risk Taking
- Simplicity
- Quality
- Equality
- Achievement/Success
- Wisdom
- Decisiveness
- Health
- Service
- Productivity
- Recognition
- Trust
- Open-mindedness
- Autonomy
- Power
- Humor
- Dependability
- Flexibility
- Happiness
- Friendship
- Competence
- Truth
- Security
- Independence
- Strength
- Patience
- Harmony
- Courage
- Effectiveness
- Challenge
- Respect
- Empathy

CLARIFYING YOUR VALUES FOR THE CONVERSATION TODAY

Culturally competent school leaders are effective in cross-cultural situations that affect their students, the communities they serve, and the educators and staff members in their schools. They are committed to serving all students at high levels through knowing, valuing, and using cultural backgrounds to examine, change, and implement policies, practices, and behaviors to open doors for all students to thrive (Terrell, et al., 2018)

Sort the values according to their importance for a culturally competent school leader:

- Most Important
- Somewhat Important
- Not That Important

Most Important for a culturally competent leader	Somewhat Important for a culturally competent leader	Not That Important for a culturally competent leader

TAKE YOUR
“MOST IMPORTANT” LIST

As a group, discuss the
Top 5 Values you selected and
decide on ONE!

For culturally competent
leaders, what daily behaviors
(things said or done) align to
this core value?



BREAKOUTS

LEADING
WITH YOUR
CORE

GROUPS OF 5



“Leaders take every opportunity to show others by their own example that they are deeply committed to the values and aspirations they communicate.”



Reflection and Dialogue

ORGANIZATIONAL CORE VALUES



BRIDGING FROM IDEAS TO ACTION...

The ideals expressed by the district's Vision, Mission and Purpose statements are defined and bridged into action by **Guiding Principles** and **Areas of Concentration**, which, respectively, describe and distill what success looks like when these ideals are effectively put into action.

GUIDING PRINCIPLES

Guiding Principles describe what the district will be required to do on an ongoing, consistent basis in order to fulfill the ideals of its **Mission Statement**.

➔ **Fostering the highest possible level of academic achievement and personal responsibility for each student.**

The Ladue School District will demonstrate high achievement and improving proficiency in student learning in all core content areas at all levels from early childhood through high school.

➔ **Recognizing and respecting all cultures.**

Students will be given opportunities to explore and learn about a wide variety of cultures, lifestyles and historical backgrounds in order to nurture a respect for both their fellow students and global humanity.

➔ **Challenging all students to excel in ways that nurture their individual talents and skills.**

The Ladue School District will develop and incorporate systems for continuously and consistently measuring individual student performance. In turn, this data will be used to monitor, support and challenge students based on specifically identified needs.

➔ **Inspiring each student to become a responsible and contributing member of a global society.**

As a high-achieving school district with the resources and talent to lead in the creation of exemplary programs and practices in education, the Ladue School District will identify and evaluate trends and shape programming to prepare students to participate in an innovative, ever-changing global environment.

DO WE DO
WHAT WE
SAY WE
DO?

Exploring Our Organizational Values

Gather in your breakout session and assign roles (facilitator, author, timekeeper, & presenter).

The facilitator will lead the group through reflection and dialogue of your district's or school's core values. (First, make a list of top two core values for your organization).

There are four questions for each core value. The timekeeper will remind the group of the time remaining during the RDA Process.

The author will summarize your group's discussion for each question on Google Slides. Be sure to save this for your organization in your file for later use.

The presenter should prepare to share to the larger group some key take-aways from the RDA Process that might be beneficial to other groups.



IMPACT OF OUR CORE VALUES



TYPE ONE CORE VALUE HERE

How do we define this core value?	What are some examples of how this core value is overtly demonstrated in our district/school?	Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?	How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?

SYSTEM AND INDIVIDUAL CORE VALUES

EXTENDING YOUR LEARNING



What overt core values exist in our district/school?
Are there covert core values in our district/school?



In what ways do these core values play out through
policies and practices?



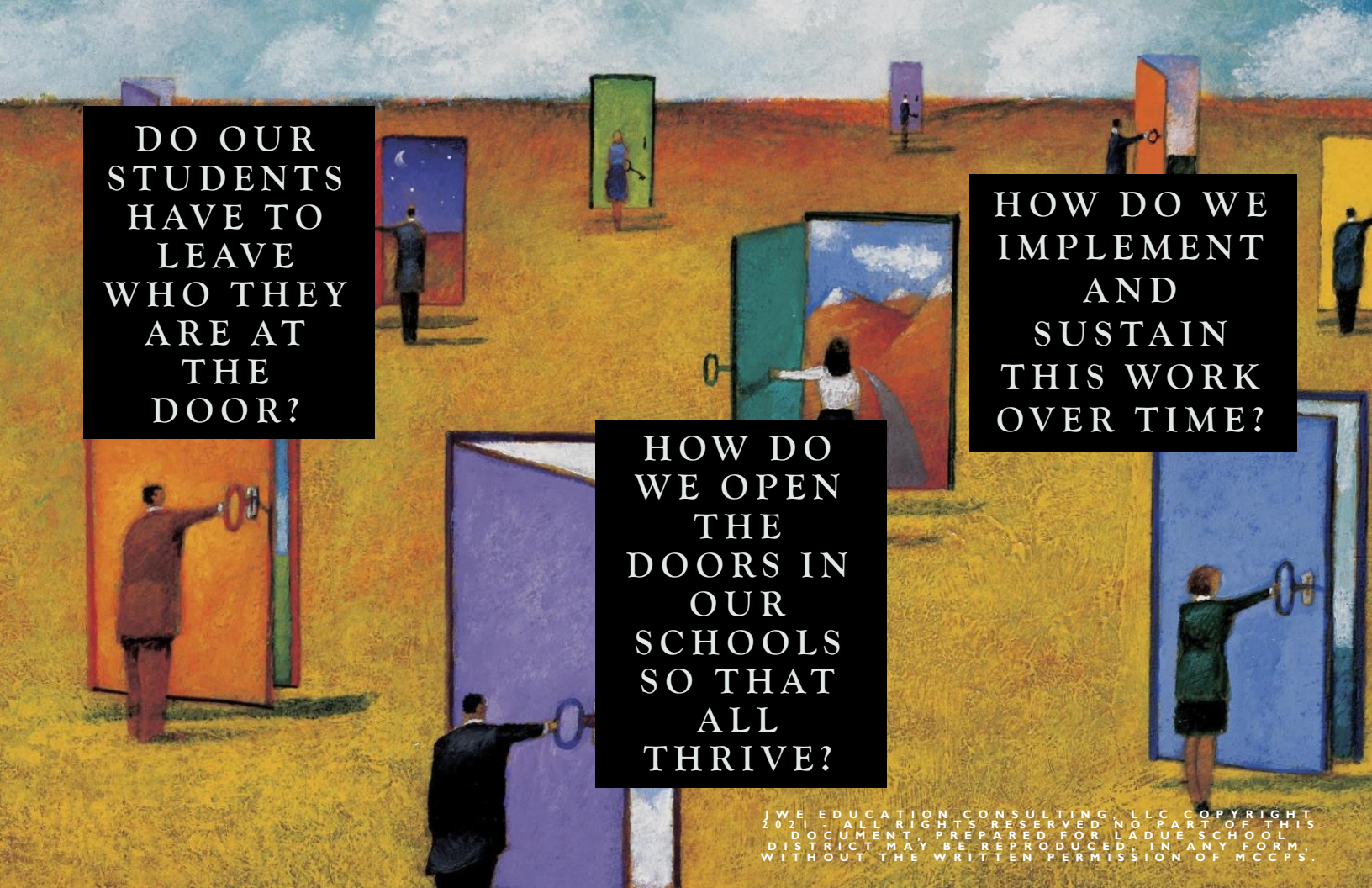
What do we perceive to be the core values of the
student groups we are doing this work for today?



What behaviors do these students and/or their
families exhibit that indicate these core values?
What do they say and do?



What conflicts exist between our personal core
values, our organizational core values, as the
educators, and the core values of our students and
their families?



DO OUR STUDENTS HAVE TO LEAVE WHO THEY ARE AT THE DOOR?

HOW DO WE IMPLEMENT AND SUSTAIN THIS WORK OVER TIME?

HOW DO WE OPEN THE DOORS IN OUR SCHOOLS SO THAT ALL THRIVE?



CCPEP

IN APPRECIATION



Cross, 1989

We wish to recognize those who have come before us and have made this work possible for us.



Cross, T., Bazron, B., Denis, K., & Issacs, M. (1989). *Towards a culturally competent system of care*, Volume 1. Washington, DC: Georgetown University Child Development Center, CASSP Technical Assistance Center.

Delpit, L. (2006). *Other people's children: Cultural conflict in the classroom*. New York: The New Press.

Terrell, R., Terrell, E., Lindsey, R., & Lindsey, D. (2018). *Culturally proficient leadership: The personal journey begins within*. Thousand Oaks, CA: Corwin Press.

WHY CULTURAL PROFICIENCY?



Dilt's Logical Levels of Change



It's all about
YOU.

CULTURAL PROFICIENCY IS A...

- Mindset
- Worldview
- Perspective
- Mental Model
- Journey
- Lens to View & Experience the World

REFLECTION - DIALOGUE - ACTION

RDA Process



WHAT CULTURAL PROFICIENCY IS/IS NOT...

Cultural Proficiency is proactive;
not reactive.

It provides tools that can be used
in any setting, rather than
activities and techniques that are
applicable in only one
environment.

The focus of Cultural Proficiency
is values based and behavioral, not
emotional.

Cultural Proficiency is a journey of
continuous learning,
improvement, and growth
promoting cross-cultural
interaction that allows children to
thrive in our education system; it
is not a place in which you, your
school, or school district will
arrive.

Cultural Proficiency is a model for
shifting the culture of a school or
district.

Cultural Proficiency is a model for
individual transformation and
organizational change.

Cultural Proficiency is a mind-set,
a worldview.

OUTCOMES

Delores and Randall Lindsey approach the Outcomes standard through the lens of their cultural proficiency work to highlight the equity focus embedded in the standard. In their full essay in *Reach the Highest Standard in Professional Learning: Outcomes*, they write, "Cultural proficiency is an approach to equity

and access for all learners. ... Our assumption, built on sound practice, is equitable professional learning experiences

aligned with professional learning standards and student performance goals support equitable learning outcomes for educators and their students." They also explore the idea of

"inside-out change" for individuals and systems and its importance in achieving equity of access and outcomes (Lindsey, Lindsey, Harel, & von Frank, 2016).

This excerpt dives into their cultural proficiency tools and framework and their connection to the Outcomes standard.

BUILD CULTURAL PROFICIENCY TO ENSURE EQUITY

By Delores B. Lindsey and Randall B. Lindsey

Cultural proficiency is about serving the needs of all students, with a laser-like focus on historically underserved students. When education is offered in a culturally proficient manner, historically underserved students gain access to educational opportunities intended to result in high academic achievement. When education is delivered in a culturally proficient manner, all students understand and value their own culture and the cultures of those around them. In the same vein, when educational experiences are delivered in a culturally proficient manner, all educators, legislators, board members, and local business community members understand and value the culture of those around them in ways they have rarely experienced or appreciated.

Culturally proficient professional learning focuses on the learner outcomes described in Learning Forward's Outcomes standard. Professional learning aligned with educator effectiveness and focused on student performance takes into consideration the student's culture, learning style, and academic need. Clearly stated outcomes with a system for monitoring and benchmarking ensure equitable student results.

THE CONCEPTUAL FRAMEWORK

To understand the Conceptual Framework for Culturally Proficient Practices on p. 52, begin reading at the bottom of the table and follow the arrows to the top. Observe that markedly contrasting sets of values guide behavior. Take particular note of the manner in which barriers are unhealthily while guiding principles as core values inform healthy practices. Recognizing and understanding the tension that exists for people and schools in terms of barriers versus assets

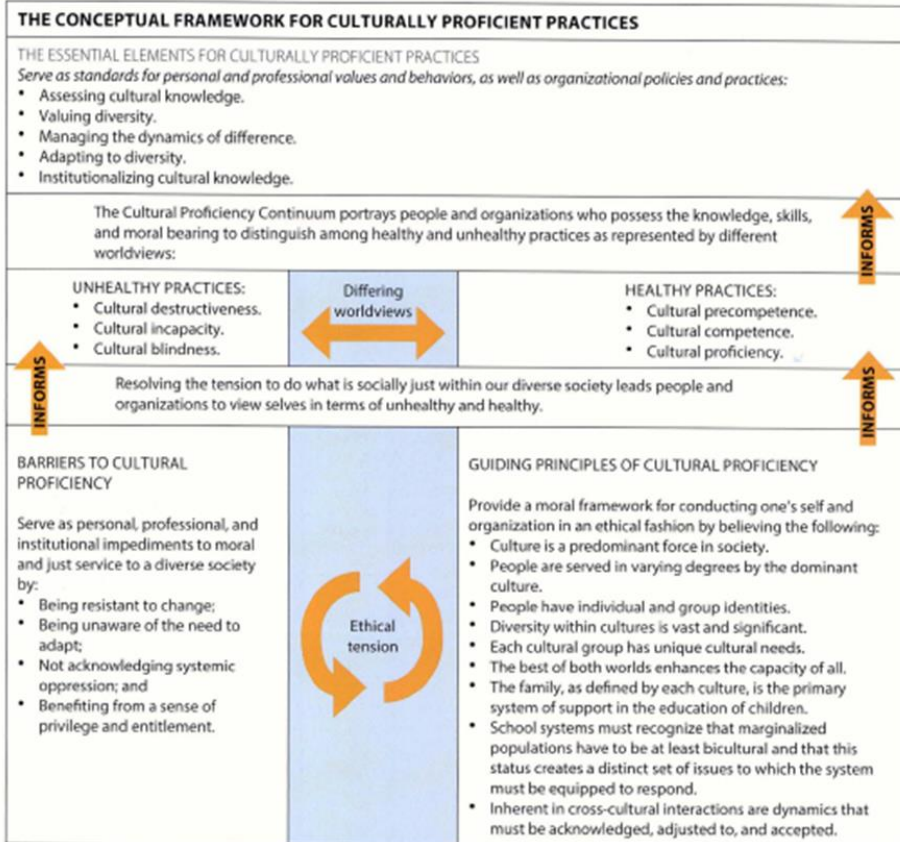
RESOURCE

THE TOOLS AND ENSURING EQUITY

WHAT IS CULTURAL PROFICIENCY?

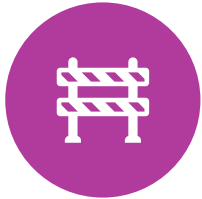
Proficiency is highest level of Competence

“The personal values and behaviors of individuals and the organization’s policies and practices that provide opportunities for interactions among students, educators, and community members” (Lindsey, Terrell, Robins, & Lindsey, 2010, p. 12).



SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.

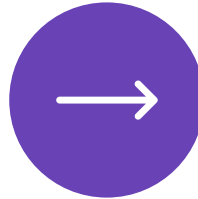
THE TOOLS OF CULTURAL PROFICIENCY



BARRIERS



**GUIDING
PRINCIPLES**

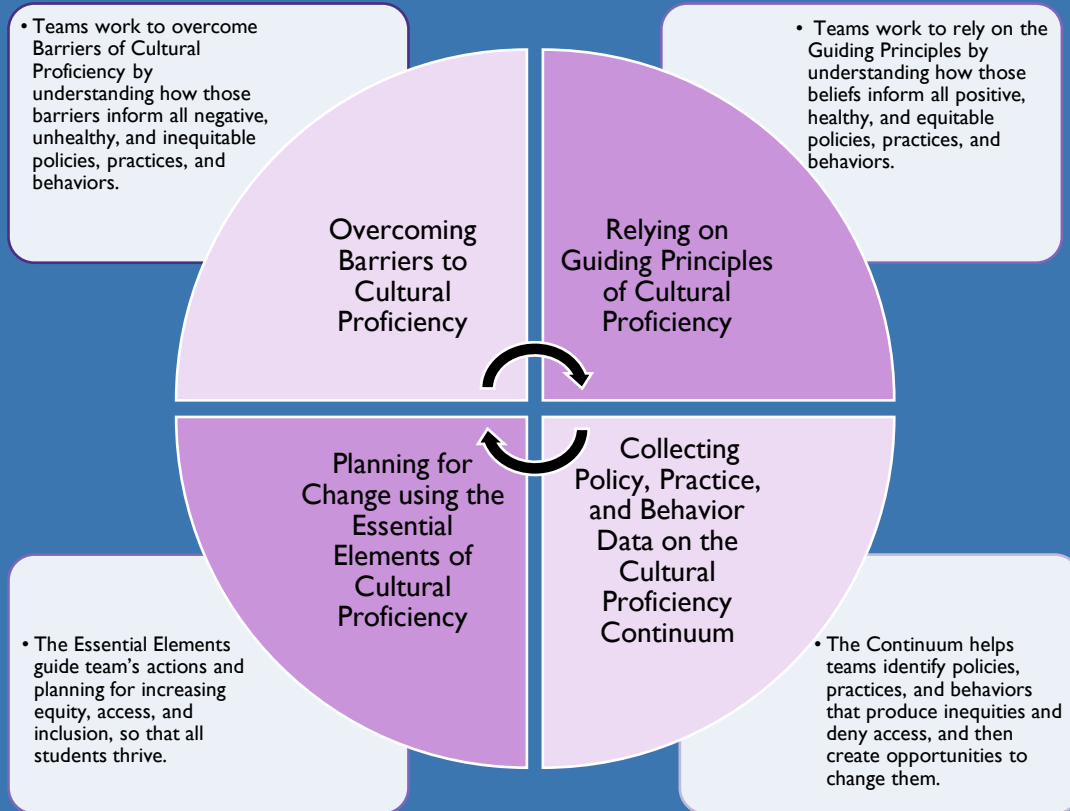


CONTINUUM



**ESSENTIAL
ELEMENTS**

How to Apply The Tools of Cultural Proficiency

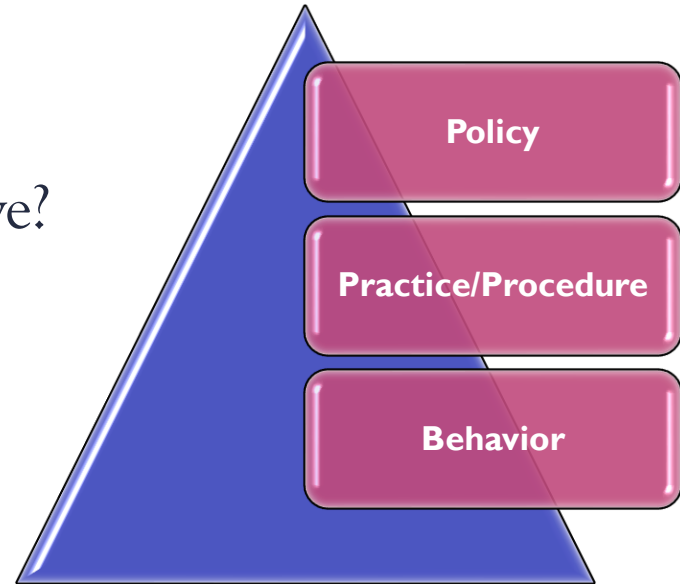


BREAKOUT REFLECTION AND DIALOGUE



- What did you hear?
- What resonated with you?
- What questions do you have?

Groups of 5



REFLECTION, DIALOGUE, ACTION

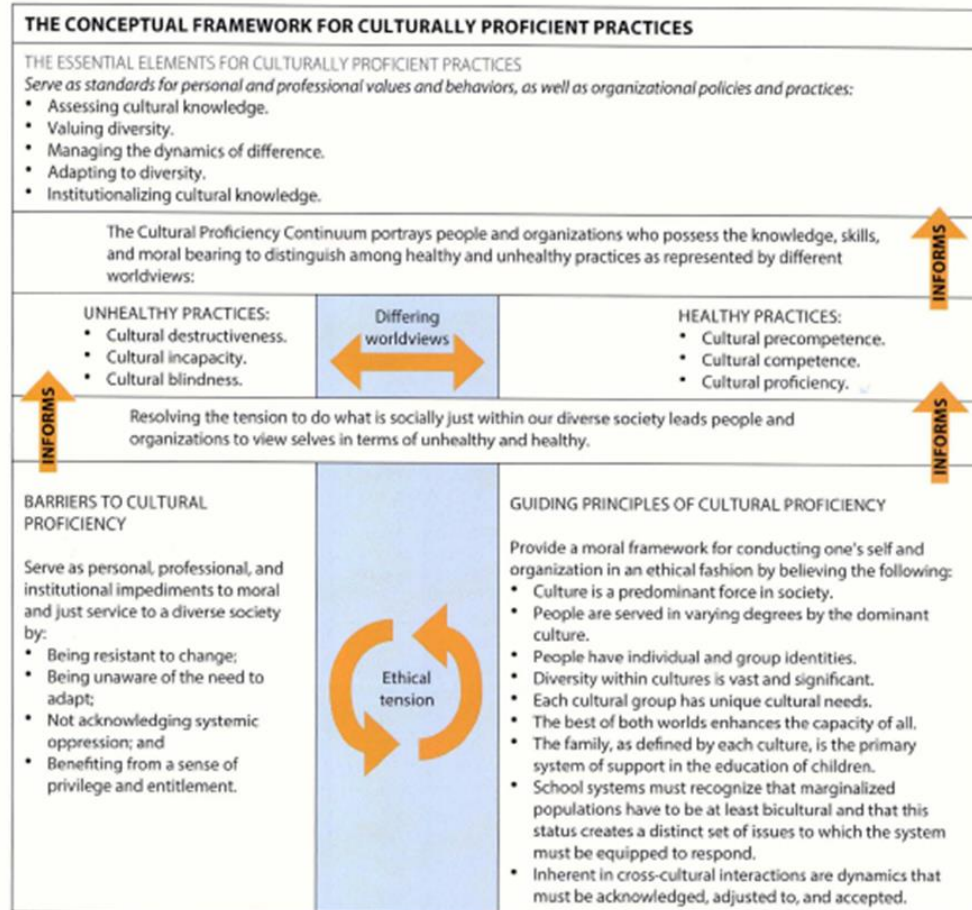
REFLECTION ON THIS MORNING'S SESSION
3 STICKY NOTES

**GIVE
ONE**

**GET
ONE**

TOOL 1: OVERCOMING BARRIERS TO CULTURAL PROFICIENCY

Block 2



APPLICATION OF THE TOOLS OF CULTURAL PROFICIENCY

Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices

Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices

Tool 3: Continuum = Identification and Opportunity

Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency

BARRIERS TO CULTURAL PROFICIENCY

Systems of Oppression

- Racism, sexism, ableism, classism, heterosexism
- Ill behaviors and effects

Unawareness of the Need to Adapt

- Resistant because of judgement
- Lack of experience or differing norms
- Adversarial relationships

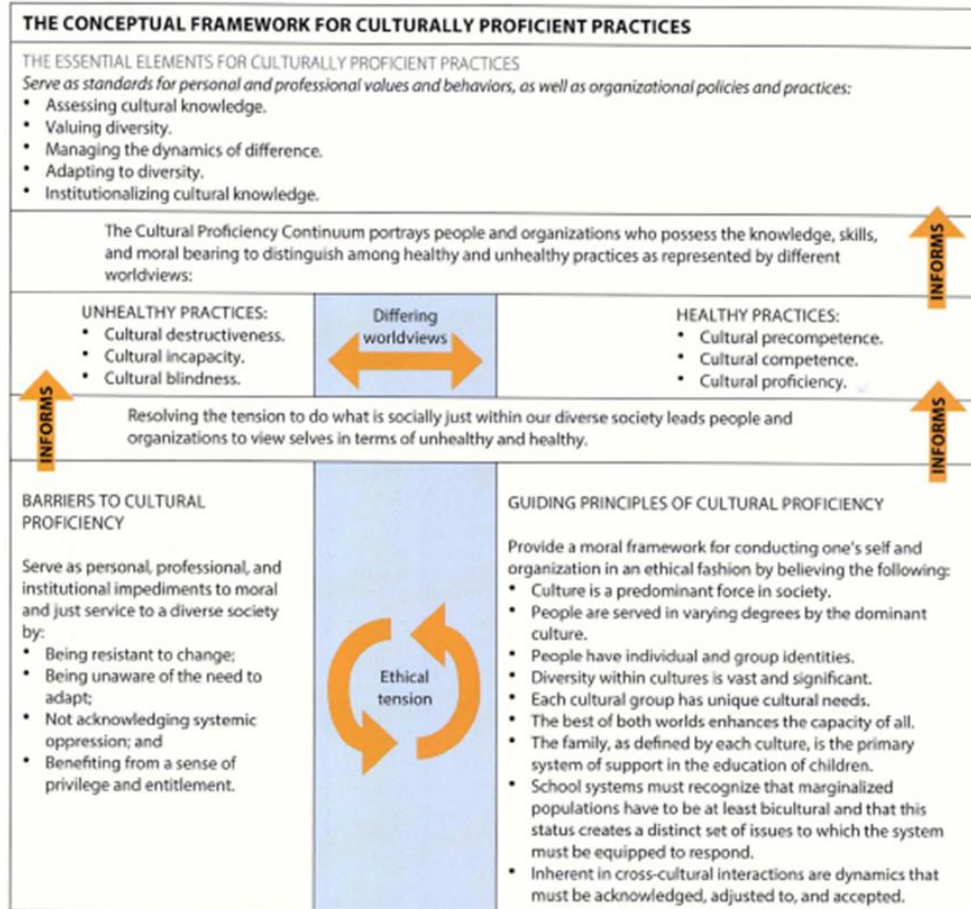
A Sense of Privilege/Entitlement

- Behaviors and effects on those harmed
- Behaviors and effects on those who benefit

Resistance to Change

- No recognition of Cultural Proficiency as a change process
- Belief that changes need to be made by someone other than self


TOOL 3: CULTURAL PROFICIENCY CONTINUUM




SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.

APPLICATION OF THE TOOLS OF CULTURAL PROFICIENCY

Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices



Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices



Tool 3: Continuum = Identification and Opportunity



Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency

TOOL 3: CULTURAL PROFICIENCY CONTINUUM

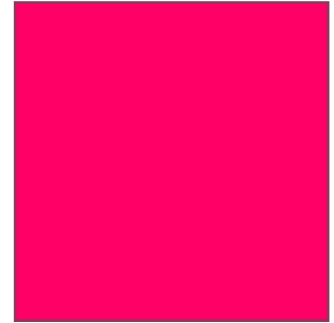
Reactive Change Mandated for Tolerance			Proactive Change Chosen for Transformation		
Destructiveness	Incapacity	Blindness	Precompetence	Competence	Proficiency
Eliminate differences. The elimination of other people's cultures	Demean differences. Belief in the superiority of one's culture and behavior that disempowers another's culture	Dismiss differences. Acting as if the cultural differences you see do not matter or not recognizing that there are differences among and between cultures	Respond inadequately to the dynamics of difference. Awareness of the limitations of one's skills or an organization's practices when interacting with other cultural groups	Engage with differences. Assessing one's own culture and the culture of the organization, valuing diversity, managing the dynamics of difference, adapting to diversity, and institutionalizing cultural knowledge.	Esteem and learn from differences as a lifelong practice. Knowing how to learn about and from individual and organizational culture; interacting effectively in a variety of cultural environments; advocating for others.

Adapted from Nuri-Robins, K.J., Lindsey, D.B., Lindsey, R.B., & Terrell, R.D. (2012). *Culturally proficient instruction: A guide for people who teach*. Thousand Oaks, CA: Corwin.

CULTURAL DESTRUCTIVENESS

DISMISSIVE/BLAMING

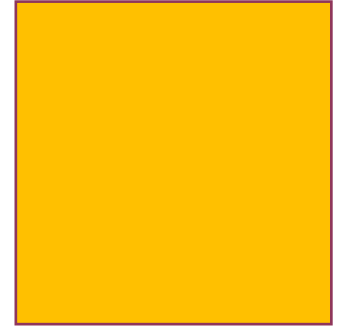
- Elimination of Curriculum topics
- “I don’t want those kids in my class/school.”
- “There is no such thing as autism.”
- Physical or verbal abuse.
- “They don’t value education.”
- Macroaggressions – bold, blatant comments, policies, and practices that are wrong and offensive.



CULTURAL INCAPACITY

HOSTILITY/NEGATIVITY

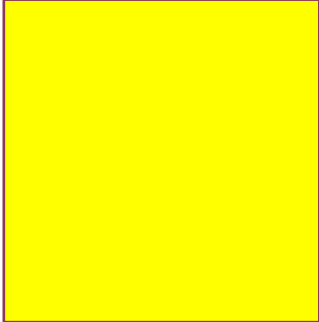
- Questioning Qualifications
- Mispronouncing unfamiliar names; making fun of names or laughing at names.
- Mocking with an accent or behavior.
- Institutionalizing low expectations by tracking students.
- “His behavior is too bad for him to learn anything.”
- “Their parents don’t care, why should I?”
- Macroaggressions



CULTURAL BLINDNESS

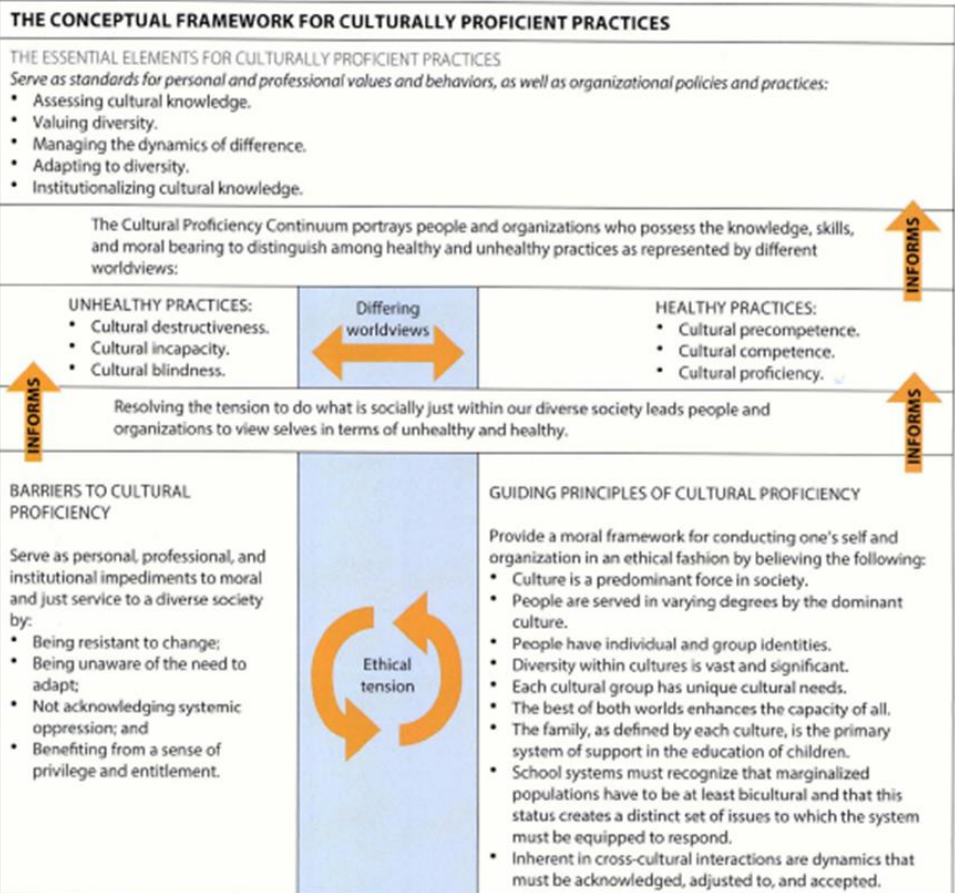
PRETENDING/UNABLE TO SEE CULTURE

- Diversity/Equity training separate from Professional Development
- Ignoring Access/Achievement Gaps
- “Really, I don’t see color; I treat all kids the same.”
- “I teach it in many ways, and they should learn it.”
- “Don’t be so sensitive. I was just “kidding.”
- Always using whole-group instruction with no differentiation.
- Microaggressions – Often seemingly isolated comments or incidents that violators may not even know they did something wrong, but usually are repeated over time, unnoticed, but can become egregious.

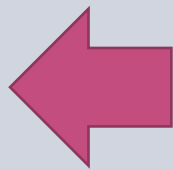


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TOOL 2: GUIDING PRINCIPLES OF CULTURAL PROFICIENCY



SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.



APPLICATION OF THE TOOLS OF CULTURAL PROFICIENCY

Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices

```
graph TD; A[Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices] --> B[Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices]; B --> C[Tool 3: Continuum = Identification and Opportunity]; C --> D[Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency];
```

Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices

Tool 3: Continuum = Identification and Opportunity

Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency

TOOL 2: THE GUIDING PRINCIPLES

“Is what we say about educators congruent with what we do?”

Culture is a predominant force in society.

People are served in varying degrees by the dominant culture.

People have individual and group identities.

Diversity within cultures is vast and significant.

Each cultural group has unique cultural needs.

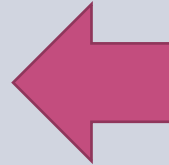
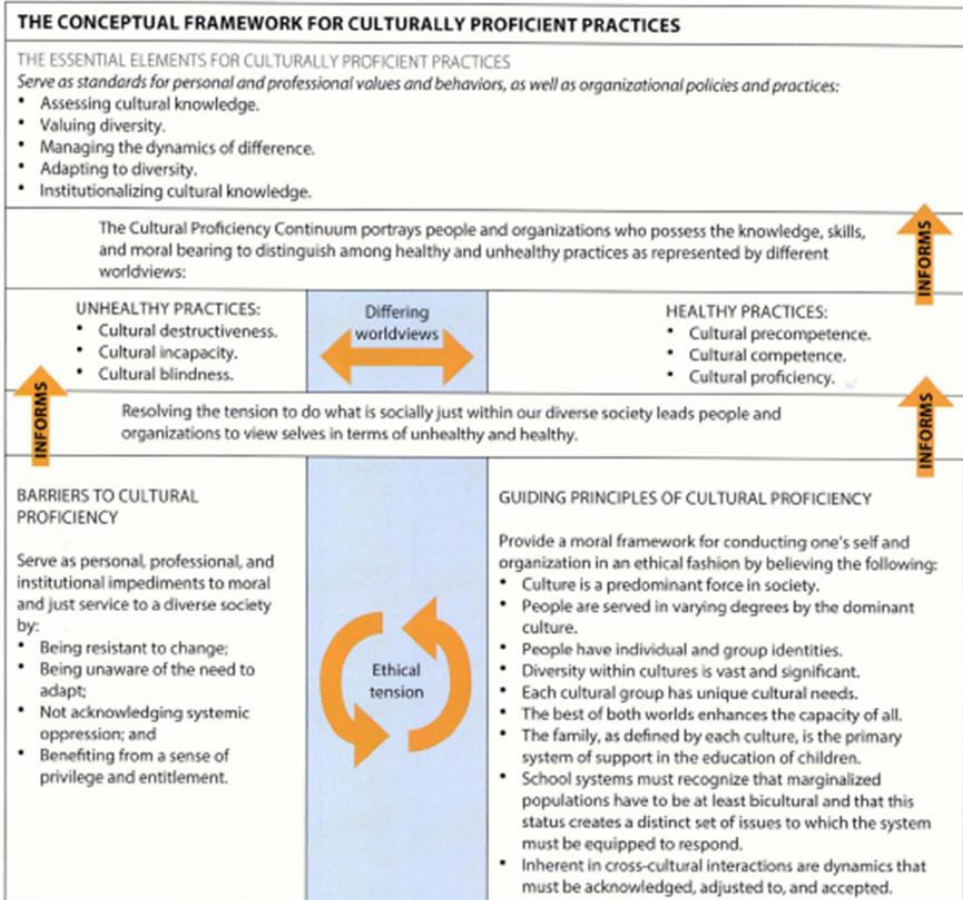
The Family, as defined by each culture, is the primary system of support in the education of children.

People who are not part of the dominant culture have to be at least bicultural.

School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond through culturally proficient educational practices.

Inherent in cross-cultural interactions are social and communication dynamics that must be acknowledged, adjusted to, and accepted.


TOOL 3: CULTURAL PROFICIENCY CONTINUUM




SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.

APPLICATION OF THE TOOLS OF CULTURAL PROFICIENCY

Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices



Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices



Tool 3: Continuum = Identification and Opportunity



Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency

TOOL 3: CULTURAL PROFICIENCY CONTINUUM

Reactive Change Mandated for Tolerance			Proactive Change Chosen for Transformation		
Destructiveness	Incapacity	Blindness	Precompetence	Competence	Proficiency
Eliminate differences. The elimination of other people's cultures	Demean differences. Belief in the superiority of one's culture and behavior that disempowers another's culture	Dismiss differences. Acting as if the cultural difference you see do not matter or not recognizing that there are differences among and between cultures	Respond inadequately to the dynamics of difference. Awareness of the limitations of one's skills or an organization's practices when interacting with other cultural groups	Engage with differences. Assessing one's own culture and the culture of the organization, valuing diversity, managing the dynamics of difference, adapting to diversity, and institutionalizing cultural knowledge.	Esteem and learn from differences as a lifelong practice. Knowing how to learn about and from individual and organizational culture; interacting effectively in a variety of cultural environments; advocating for others.

Adapted from Nuri-Robins, K.J., Lindsey, D.B., Lindsey, R.B., & Terrell, R.D. (2012). *Culturally proficient instruction: A guide for people who teach*. Thousand Oaks, CA: Corwin.

CULTURAL PRECOMPETENCE

BEGIN TO KNOW WHAT WE DON'T KNOW

- Short-term PD is event based, not data driven.
- Episodic events such as Women's History Month, Black History Month, International Night
- Begin to recognize issues of disproportionality such as gifted student identification, discipline data, members of certain clubs.
- "We are trying to teach the kids who used to go to school here."
- Reading a book or attending a presentation about an ethnicity different from your own to learn about your students.
 - Microaggressions

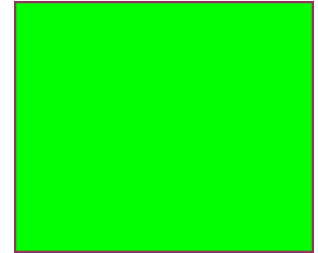


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CULTURAL COMPETENCE

DOING/SPEAKING UP

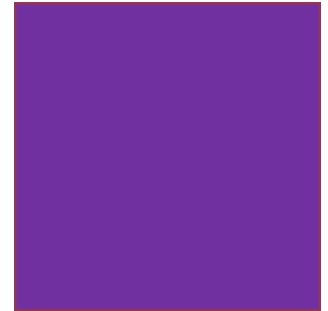
- Students and visitors can see images like and different from them.
- School is using disaggregated data to drive decision making.
- Access data gathered and analyzed for developing strategies for inclusion, including but not limited to gifted, advanced placements, and sports.
- “I notice voices of our families who practice Islam are not present. We cannot make a decision until we engage them.”
- Differentiating instruction or assessment to effectively support all learners.



CULTURAL PROFICIENCY

ADVOCACY FOR SOCIAL JUSTICE

- Advocacy for Social Justice; doing what's right for students
 - Life-long learning about self and others
- Realization that Cultural Proficiency is a “process”
- “I’m starting to seek conversations and learn about how people who self-identify as other than the dominant group may react to me because of my dominant group self-identification.”
- Learning how to surface, examine, challenge, and change (if necessary) personal and organizational behaviors, policies, and practices.



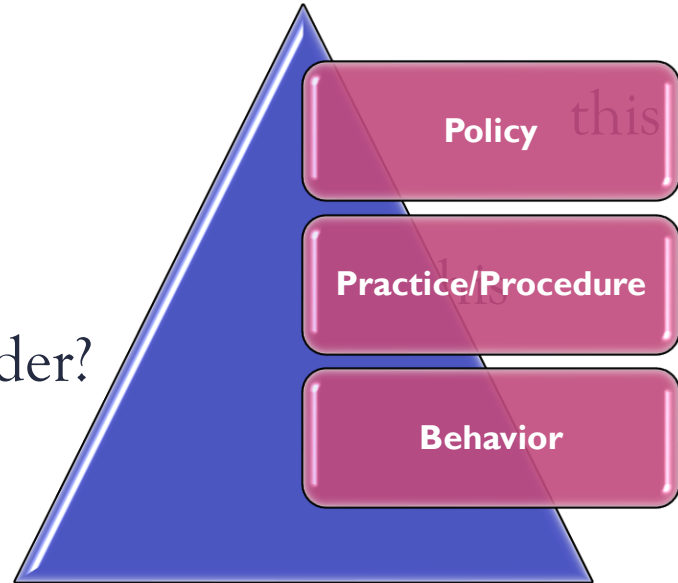
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GALLERY WALK REFLECTION AND DIALOGUE

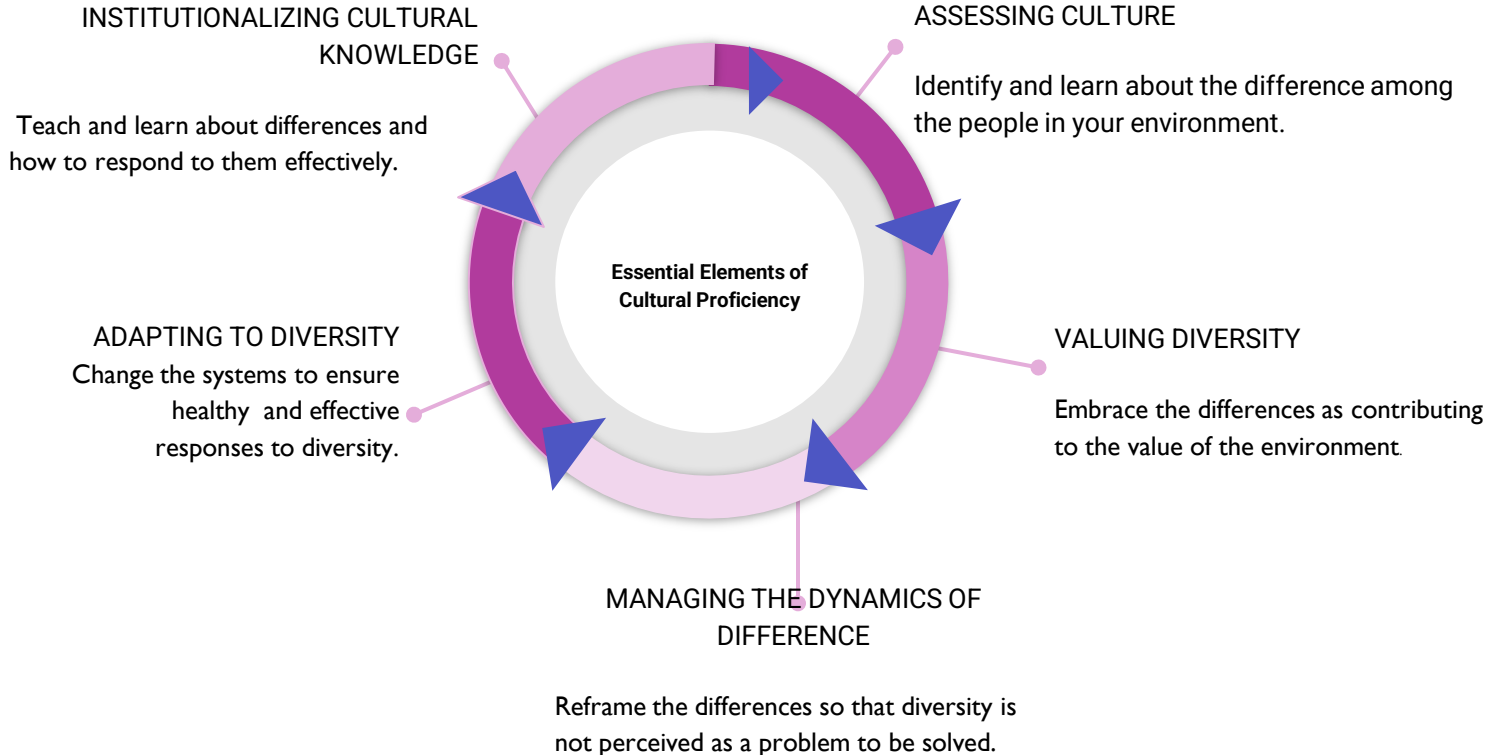


- What did you see?
- What might we do with information as a team?
- What might you do with information as a school leader?

Groups of 5



ACTION VERBS FOR CHANGE



IN YOUR ROLE, HOW DO YOU LEAD FOR CHANGE? 8 GROUPS

How do you <u>assess your cultural knowledge</u> when change is needed?	How do you <u>value diversity</u> when change is needed?	How do you <u>manage the dynamics of difference</u> when change is needed?	How do you <u>adapt to the diversity</u> when change is needed?	How do you <u>institutionalize cultural knowledge</u> when change is needed?
Type leadership behaviors (things you say and do) HERE				

IMPLEMENTATION IDEAS



A young man with short dark hair, wearing a blue and red plaid shirt over a dark blue t-shirt, is sitting at a wooden desk in a classroom. He is looking down and writing in a notebook with a pencil. In the background, other students are seated at desks, some looking at their work. The lighting is bright and even.

**WHO WILL YOU INTENTIONALLY
OPEN THE DOOR FOR THIS
SCHOOL YEAR?**

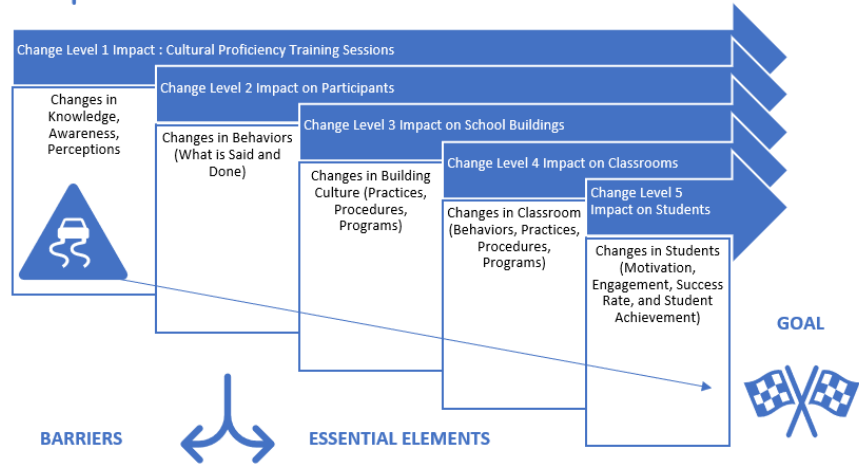
**Leading with Action
Strategic Planning**

DISPERSION PATTERN OF POTENTIAL IMPACT OF CULTURAL PROFICIENCY

(WELBORN,
CASEY, MYATT,
LINDSEY ET AL.,
2021)



On-Ramp to Culturally Proficient Schools



BUILDING OUR CAPACITY THE JOURNEY TO CULTURAL PROFICIENCY IN YOUR DISTRICT AND SCHOOL

Given your role,

- How will you begin to use the language of Barriers to Cultural Proficiency and the RDA Process to increase equity and access for your students?
- How will you begin to use the language of the Guiding Principles of Cultural Proficiency and the RDA Process to increase equity and access for your students?
- How will you begin to use the language of the Cultural Proficiency Continuum and the RDA Process to increase equity and access for your students?
- How will you begin to use the language of the Essential Elements of Cultural Proficiency and the RDA Process to increase equity and access for your students?

STRATEGIC PLANNING



Take time to reflect on what you know about your district and/or school related to equity, access, and inclusion.



What do your vision and mission statements say you do?



To what degree do you believe you do what you say you do?



Where are we now?



Where do we want to go?

THE JOURNEY



**Cultural Proficiency is not a place in
which we will arrive, but it is the
journey of educating our youth so
‘That ALL students thrive.’**

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SESSION EVALUATION



QUESTIONS



**NEXT MEETING
OCTOBER 20TH**



**IN WHAT WAYS WAS TODAY
HELPFUL TO YOU?**

ONE WISH

TEXT 636-259-0993

Things I Heard and Learned

Identity Group	Family-Friends	Media	Faith-Based	School
Black/African Americans				
White/European Americans				
Persian/Middle Eastern Americans				
Latinx				
LGBTQ				
Women				
People living with a disability				
People living in poverty				
Asian Americans				

Things I Heard and Learned

In the late 1980's, research suggested that individual's personality development results from both interior and exterior realities. Lawrence Kohlberg, in his work regarding stages of moral development, offered the idea that there were distinct experiences – pre-conventional, conventional, and post-conventional - which lead to a set of abstract ethical principles upon which individual's live their lives. Eric Erickson provided a set of eight stages upon which individuals construct meaning and understanding. Additionally, George Mead developed a theory of social behaviorism upon which social experiences develops an individual's personality. Thus, a “cycle” of experiences and circumstances begins to socialize us and constructs a consciousness regarding differences. This model of the Cycle of Socialization is adapted from Dr. Roberta Harro's work that appeared in *Teaching for Diversity and Social Justice: A Sourcebook* published in 1997. It is comprised of three circles representing the manner in which the outside world has influenced the way we think about others and ourselves.

Direction: Recall the messages you heard about each of the identities listed (left column) and where you heard those messages (top column) on this worksheet. Try to recall messages you heard between the ages of 9 – 13 or your middle school years. This is a time in one's life when searching for a sense of identity is most prevalent. It is a time when one begins to experience confusion and at times, a confrontation of the messages being heard or learned.

It is important to recognize that these are not messages for which you are responsible nor something you believe today. Thus, this exercise is not about blame or shame. Instead this is an exploration of what is often the “birth” of unconscious bias.

Things I Heard and Learned

From: [Amy Zielinski](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice 1888 from Educational Equity Consultants, LLC
Date: Thursday, April 14, 2022 10:48:28 AM
Attachments: [Inv_1888_from_Educational_Equity_Consultants_LLC_15476.pdf](#)

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

From: <markmcgrath@eec4justice.com>
Date: Mon, Apr 4, 2022 at 10:11 AM
Subject: [EXTERNAL] Invoice 1888 from Educational Equity Consultants, LLC
To: <azielinski@ladueschools.net>

Educational Equity Consultants, LLC

Invoice *Due:04/04/2022*
1888

Amount Due: **\$25,550.00**

Dear Dr. Zielinski:

Your invoice is attached. If you have any questions or need additional information, please let me know.

Sincerely,

Mark McGrath
Business Manager
Educational Equity Consultants, LLC
314-997-6500

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

From: [Amy Zielinski](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice 1889 from Educational Equity Consultants, LLC
Date: Thursday, April 14, 2022 10:47:28 AM
Attachments: [Inv_1889_from_Educational_Equity_Consultants_LLC_4260.pdf](#)

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

From: <markmcgrath@eec4justice.com>
Date: Wed, Apr 6, 2022 at 9:20 AM
Subject: [EXTERNAL] Invoice 1889 from Educational Equity Consultants, LLC
To: <azielinski@ladueschools.net>

Educational Equity Consultants, LLC

Invoice *Due:04/06/2022*
1889

Amount Due: **\$1,825.00**

Dear Dr. Zielinski:

Your invoice is attached. If you have any questions or need additional information, please let me know.

Sincerely,

Mark McGrath
Business Manager
Educational Equity Consultants, LLC
314-997-6500

--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307

From: [Amy Zielinski](#)
To: [Fern Wagstaff](#)
Subject: Fwd: [EXTERNAL] Invoice for August 4th Cultural Proficiency
Date: Thursday, April 14, 2022 10:49:08 AM
Attachments: [Ladue School District August Invoice 2021.pdf](#)

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

From: **Jaime Welborn** <midwestccps@gmail.com>
Date: Sun, Aug 15, 2021 at 7:17 PM
Subject: [EXTERNAL] Invoice for August 4th Cultural Proficiency
To: Amy Zielinski <azielinski@ladueschools.net>

Hi Amy,

Please see the invoice for the work on August 4th. Please let me know if there is anything else I need to submit to be set up as a vendor at Ladue.

Thank you,

Jaime

--

**Jaime E. Welborn, Ph.D., President, Executive Director, Consultant
(she/her/hers)**

JWE Education Consulting, LLC

DBA - Midwest Collaborative for Cultural Proficiency in Schools

midwestccps@gmail.com

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--

Dr. Amy Zielinski
Assistant Superintendent of Curriculum and Instruction
Ladue School District
314-983-5307



This proposal has been developed to support, maintain, and enhance the mission of the Ladue School Districts as expressed in their commitment regarding diversity and equity:

The Ladue School District is committed to creating and maintaining a welcoming, equitable and inclusive environment that is reflective of and celebrates our diverse student population. We uphold high academic standards for all students through culturally responsive classroom instruction, professional development, and sustainable relationships with community stakeholders.

Educational Equity Consultants is pleased to continue our partnership with the Ladue School Districts and its commitment for creating a **“welcoming, equitable and inclusive environment that is reflective of and celebrates our diverse student population”**. Over the past three years we have been honored to deliver professional development that includes a focus upon both stance and strategies of the employees of the school district regarding issues of equity and diversity.

As this effort has been described as a 2nd order change, one that challenges all facets of the system, this proposal provides professional development activities to develop, promote, and support systemic changes necessary to ensure the successful implementation of the expectations as stated above.

This Proposal will describe activities, purpose, and outcomes for the following specific work groups.

- ❖ Ladue School Board
- ❖ District Administration
- ❖ Parent Conversations
- ❖ Staff Support
- ❖ Summer Institute

Educational Equity Consultants fees are based upon \$225.00 per hour per facilitator.

School board members are responsible for keeping their constituents informed of initiatives, understand system processes and practices, assure financial accountability, and acknowledge/act upon the needs of the community. This seminar will provide school board members a deep and comprehensive understanding of the work regarding equity and diversity.

2021 School Board Seminar

Activity	Focus	Outcome
<p>The School Board Seminar will include the following:</p> <p>Two ninety-minute virtual programs to introduce and explore major concepts of the equity work being conducted for the past four years. TBA</p> <p>A two -day retreat will allow school board members to focus upon both personal preferences and deeply embedded belief systems that will strengthen their stewardship for the Ladue Mission Statement.</p>	<p>The two virtual presentation will focus upon activities to engage participants in basic concepts of:</p> <ul style="list-style-type: none"> ✓ Unconscious Bias ✓ Cycle of Socialization ✓ Architecture of Oppressions <p>These elements will be a precursor for the two-day retreat.</p> <p>The two-day retreat will examine more deeply the ways in which oppressions become systemic and are embedded in the infrastructure. It will explore and promote individual and collective insights to support this work.</p>	<p>As stated, this seminar will provide information, insight, and a “lens” through which school board members can evaluate, challenge, and hold the district accountable for the achievement of its mission.</p>

School Board Seminar

Proposed Budget

Two Virtual Presentations (TBA)

3 hours x 2 facilitators x \$225 per hour per facilitator \$1350.00

1-hour preparation x \$225.00 x 1 facilitator \$225.00

Two-day Retreat (TBA)

16 hours x 2 facilitators x \$225 per hour per facilitator \$7200.00

Total \$8775.00

The creation of “tools” that may be used by administrators to support and evaluate district initiatives is essential for moving from “stance” to “strategies”. In this effort, all administrators responsible for the various departments must develop a common thinking and consistent protocol with regard to issues involving equity and diversity.

2021

Administrative Consultant Services

Activity	Purpose	Outcome
<p>A total of fifteen hours of consultant facilitation will be available as determined by the district administrators.</p>	<p>Facilitation of this nature will be used to support, promote, and evaluate district efforts for systemic changes necessary for the issues of diversity and equity. Such support will include but not be limited to the following task:</p> <ul style="list-style-type: none"> ➤ Development of a Racial Equity Protocol using the REAP model. ➤ Survey of discipline policies and procedures to assess race neutral practices. ➤ Explore explicit ways in which equity and diversity is addressed in district evaluation process 	<p>Systemic efforts to improve upon protocols, processes, and procedures need to be aligned with the expectations of the mission statement regarding equity and diversity.</p>

Administrative Consultant Services

Proposed Budget

15 hours x 2 Facilitators x \$225 per hour per facilitator

Total = \$6750.00

2021

Parent and Community

Just Conversations

Activity	Purpose	Outcome
Each quarter of the school year, Educational Equity Consultants will hold a two hour listen and learn session with parents and community members. TBD	Just Conversations is designed to listen to concerns of both parents and community members pertaining to issues which are often met with challenges. It is structured so that those in attendance can work through a process that brings resolution.	Creating a “village” concept where parents and community members are heard, welcomed, and feel a sense of belonging provides a strong, cohesive and productive learning environment where students can thrive and reclaim their inherent nobility.

Budget

Just Conversations

2 hours x 2 facilitators x \$225.00 per hour per facilitator
\$900.00

4 Conversations Total \$3,600.00

Continue support for staff members is enhanced by the development of an affinity group entitled The Village. EEC will provide facilitation services for the monthly meetings and additional activities to strengthen and enhance the impact of this group as advocates for diversity and equity issues.

Staff Support

The Village

Activity	Purpose	Outcome
<p>Eec will provide 6 hours of facilitation services during the monthly meetings of The Village</p> <p>Eec will provide 4-hour facilitation services for the activities and initiatives promoted by The Village.</p>	<p>Monthly conversations for participants will support and strengthen advocacy for the DEI work of the district.</p>	<p>The Village participants will serve as advocates bringing enhanced clarity regarding the issues that may be encountered by POC employed in the district. The Village will support DEI efforts of the district by:</p> <ul style="list-style-type: none"> ➤ Recruit and coach potential staffing candidates. ➤ Mentor new staff members ➤ Provide support and a safe, confidential space for one another

		<ul style="list-style-type: none">➤ Support students of color at every level.➤ Be a voice and advocate for the students and each other.➤ Impact Parental experiences in the district➤ Navigate the district's written and unwritten rules.
--	--	---

Budget

Staff Support

10 hours of Facilitation service

2 facilitators x \$225.00 per hour per Facilitator

Total Budget = \$4500.00

Summer Institute Participation

As is the past several years, Educational Equity Consultants will reserve enrollment in Summer Institute for up to 28 Ladue participants. Applications will be provided the district prior to official announcement for the June 21st – 24th, 2021 Summer Institute.

*Summer Institute cost = \$1650.00 per participant

*Educational Equity Consultants will support Ladue's participation in the Summer Institute by offering a free enrollment for every four candidates from the district.

Total 2021 Budget

School Board Seminar	\$8775.00
Administrative Consultant Services	\$6750.00
Just Conversations	\$3600.00
The Village	\$4500.00
Total	\$23,625.00

Summer Institute: June 21st – 24th, 2021

Eec will reserve up to 28 participants for Summer Institute

*Summer Institute cost = \$1650.00 per participant

*Educational Equity Consultants will support Ladue's participation in the Summer Institute by offering a free enrollment for every four candidates from the district.

Partnership Agreement with Ladue School District

Education Equity Consultants views this proposal as a partnership with the Ladue School District. Quality and effective partnerships are clear about the expectations of each party and are committed to reviewing the effectiveness of the partnership on a regular basis. The previous pages outline the expectations for Education Equity Consultants. Listed below are proposed expectations we would hope the Ladue School District would commit to providing. Certainly, this list is not all inclusive and may be adjusted based on conversations between the Executive Leadership Team and Education Equity Consultants.

The Executive Leadership Team will...

- Support the implementation of the plan.
- Provide support and hold the building leaders accountable for the implementation of identified strategies.
- Provide data to be discussed during monthly meetings one week in advance of the meeting.
- Work with EEC to examine the Ladue School District evaluation tools for all categories of certified and noncertified staff for inclusion of cultural competence and make adjustments as needed with the support of EEC.
- Assist principals in providing support and holding their staff accountable for the implementation of identified strategies for building staff.
- Use a portion of their regularly meetings with building leaders to continue their learning and focus on socially just school communities.
- Provide EEC with quarterly feedback and work with them to make adjustments as needed.
- Work with EEC to create and implement an evaluation tool for the ongoing professional development sessions.
- Provide substitutes to enable the full participation of identified staff.
- Provide the necessary technology and room setup for each professional learning session.
- Provide the copies needed for each professional learning session.
- Provide timely payment for services provided.
- Fully participate in the sessions for the Executive Leadership Team.

Educational Equity Consultants

Tony Neal - President/CEO Educational Equity Consultants

Tony Neal is currently President/CEO of Educational Equity Consultants and Executive Director of the Center for Educational Equity. He served as Director of Southern Illinois University East St. Louis Charter School for eleven years. In addition to this full-time position, Tony is adjunct professor for Webster University where he teaches in the Media Communications department. He is also a senior partner with Educational Equity Consultants. Tony has served as faculty and trainer for numerous Dismantling Racism Institutes of the National Conference for Community and Justice and has trained for the Anti-Defamation League/ A World of Difference and for the Coro Midwestern Leadership Center. In 1991, Tony received a United States Appointment to the Educational Monitoring Advisory Committee, St. Louis Desegregation Program. Tony has presented at the International Principals' conference in London, England and Toronto, Canada. Tony holds a B.A. degree from Morehouse College and a M.A. degree from Washington University. He is a 2000 graduate of the Focus St. Louis Leadership program, a 2003 graduate of the Harvard University Urban Principals' Institute, a 2006 graduate of the Vanderbilt University/ Peabody College Summer Fellows program, and a 2007 graduate of the National School Leaders Network Facilitator's training at Wellesley College. He served as regional facilitator for the St. Louis Metropolitan School Leaders Network for two years. He currently serves on numerous local and national boards.

Phil Hunsberger – Senior Partner Educational Equity Consultants

Phil Hunsberger was formerly the Executive Director of the Metro East Consortium for Child Advocacy (MECCA), a partnership of six Illinois School Districts that included East St. Louis, Cahokia, Madison, Dupon, Venice and Brooklyn. MECCA provided professional development for these districts in the areas of literacy, school leadership, mentoring, and social justice advocacy for teaching and leading. Dr. Hunsberger also served as the Coordinator an Illinois State Board of Education RESPRO Region V grant. This initiative provided professional development for schools not reaching adequately yearly progress (AYP) in a sixteen-county area of southern Illinois. From 1971 until the 1998 assignment, Phil served as a teacher, principal and central office administrator in the Sterling Unit #5 School District. He received his Bachelor of Science in Education and his master's in science in Educational Administration from Northern Illinois University. His doctorate in Educational Leadership is from National-Louis University, Wheaton Campus. In 1994, the National Association of Elementary School Principals selected Phil as the National Distinguished Principal from Illinois. Most recently Phil served on the faculty for the National Conference for Community and Justice; Dismantling Racism Institute from 2002-2006. He has served as the Director of the International Network of Principals' Centers and has presented for school districts and leadership centers in the Chicago, Denver, New Orleans, Atlanta, Rochester, New York, Little Rock and Columbus, Ohio area.

Educational Equity Consultants

References

Dr. John Simpson, Superintendent

Webster Groves School District – 314-918-4008

Dr. Charlotte Ijei, Director Pupil Personnel/Diversity

Parkway School District – 314-415-5062

Dr. Sharonica L. Hardin-Bartley, Superintendent of Schools

University City School District – 314-290-4002

Educational Equity Consultants

9378 Olive Blvd

St. Louis, Mo. 63131-3223

www.eec4justice.com



School Board Retreat Sept. 10th & 11th, 2021

Dr. Billie Mayo
Dr. Phil Hunsberger



Educational **Equity** Consultants
Where Change Starts With One And Ends With All



We are continuing our focus upon the concepts and issues of creating an equitable, inclusive learning environment so that ALL of our students feel a strong sense of belonging as a way to strengthen our vision statement of:

Our vision is to have an equitable and inclusive culture where everyone brings their whole, authentic self to all facets of our school community and where diverse perspectives, identities, and cultures are elevated.



Voices in the room....



Educational **Equity** Consultants
Where Change Starts With One And Ends With All

Agenda for this Retreat

- Review Concepts presented during virtual presentations.
- Explore Architecture of Oppressions that impact student engagement
- Examine Racial Equity Analysis Protocol
- Review Mission/Visions for 2021-2022 School Year
- Strengthen Collaborative Skills of the School Board



Today's Lesson Plan

- Explore basic elements of creating an inclusive school environment.
- Impact upon your role as a School Board Member
- Conversations in a number of group configurations
- Reflection upon practice.
- Create a Tool for application regarding School Board and District goals and policies



A look back.....

“Experience is not what happens to us, but what we make of what happens to us.”

Aldous Huxley



Equity Work is a 2nd order Change: It will and must impact all three of these organizational dynamics.

Stance – A personal journey

Strategy – Impact upon work at all levels.

Systems – Practices, Policies, Communication



A focus upon
equity is not..

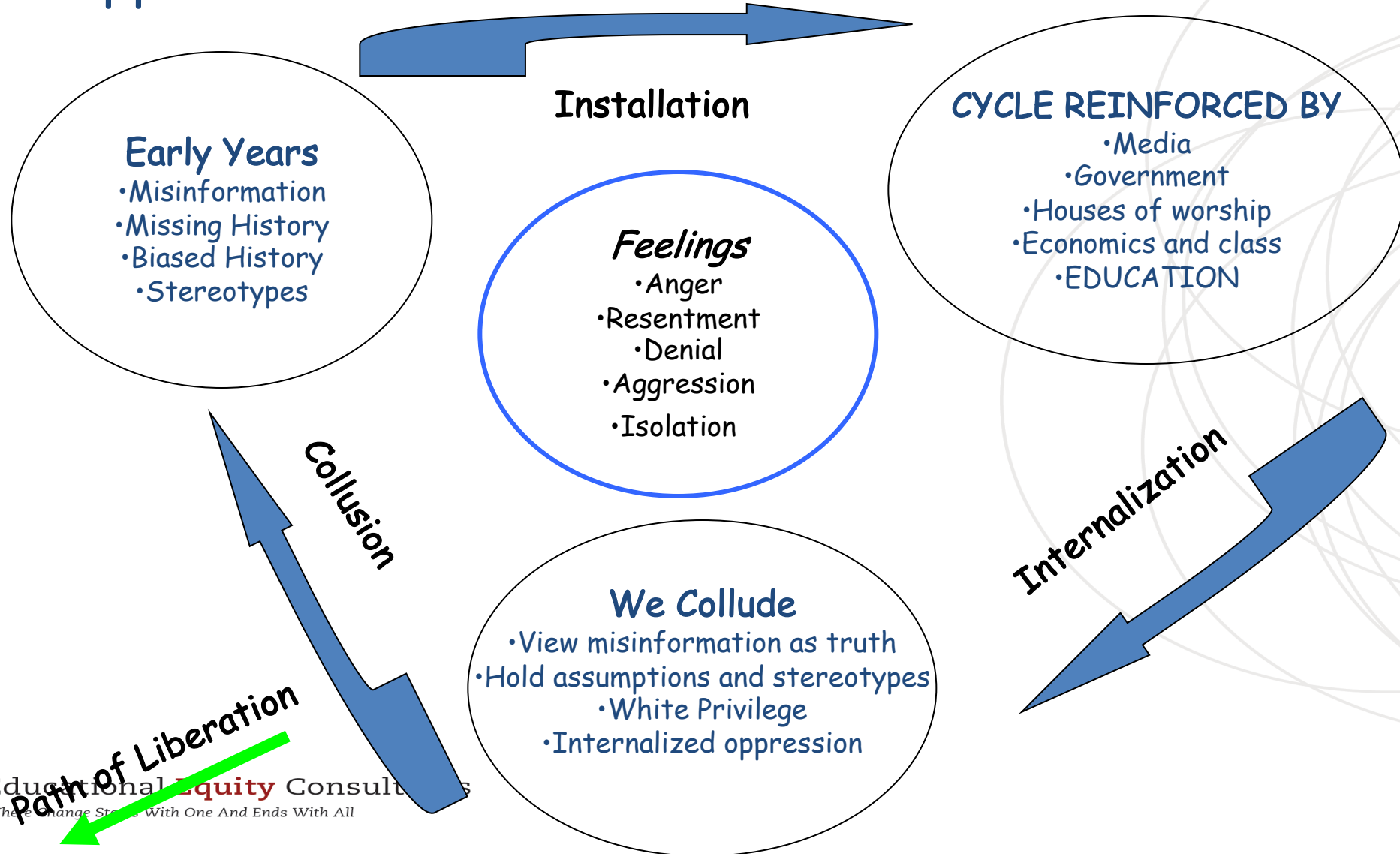
• Blaming

• Shaming

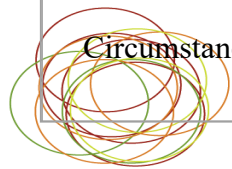
• Feeling guilty



Cycle of Oppression/Socialization

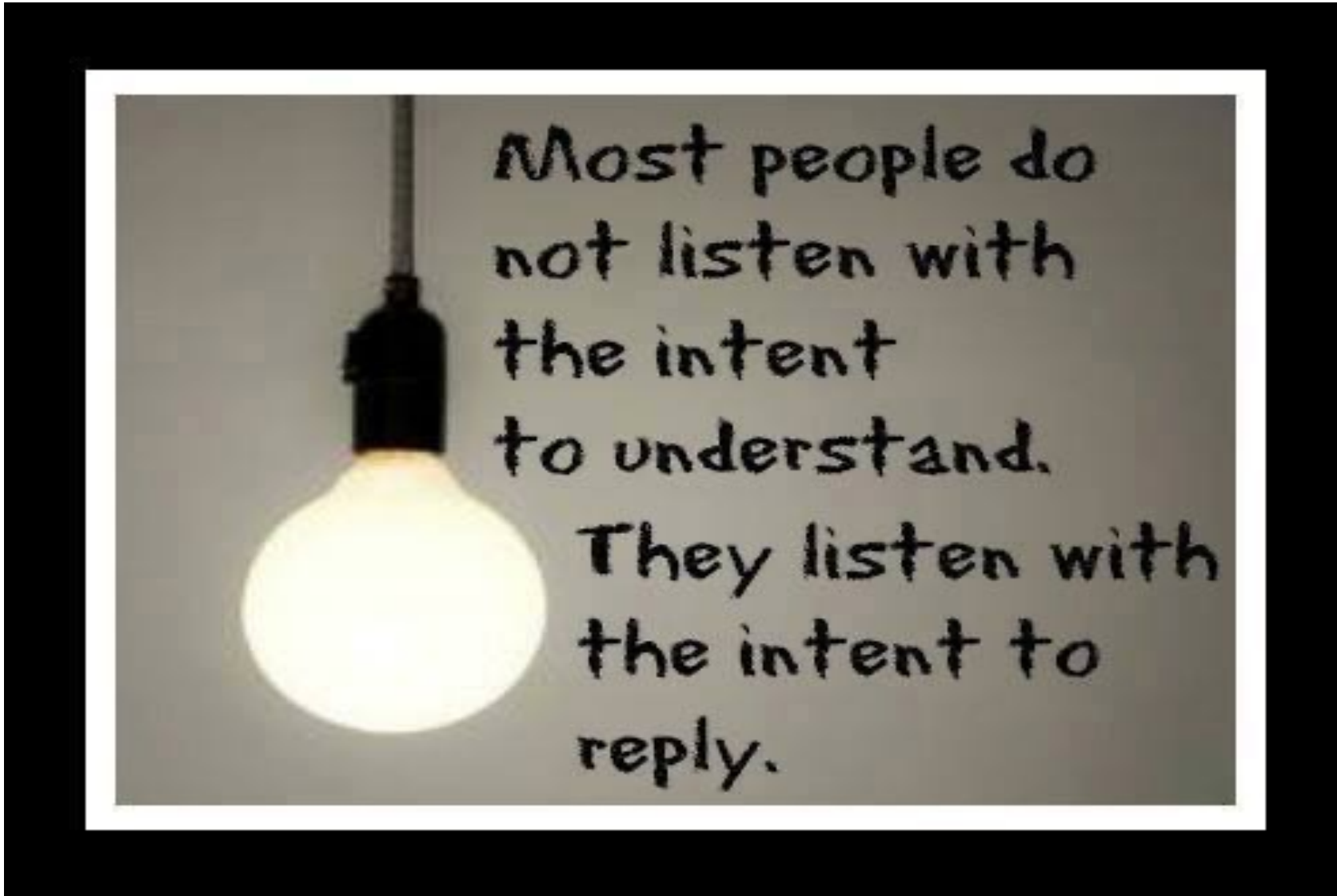


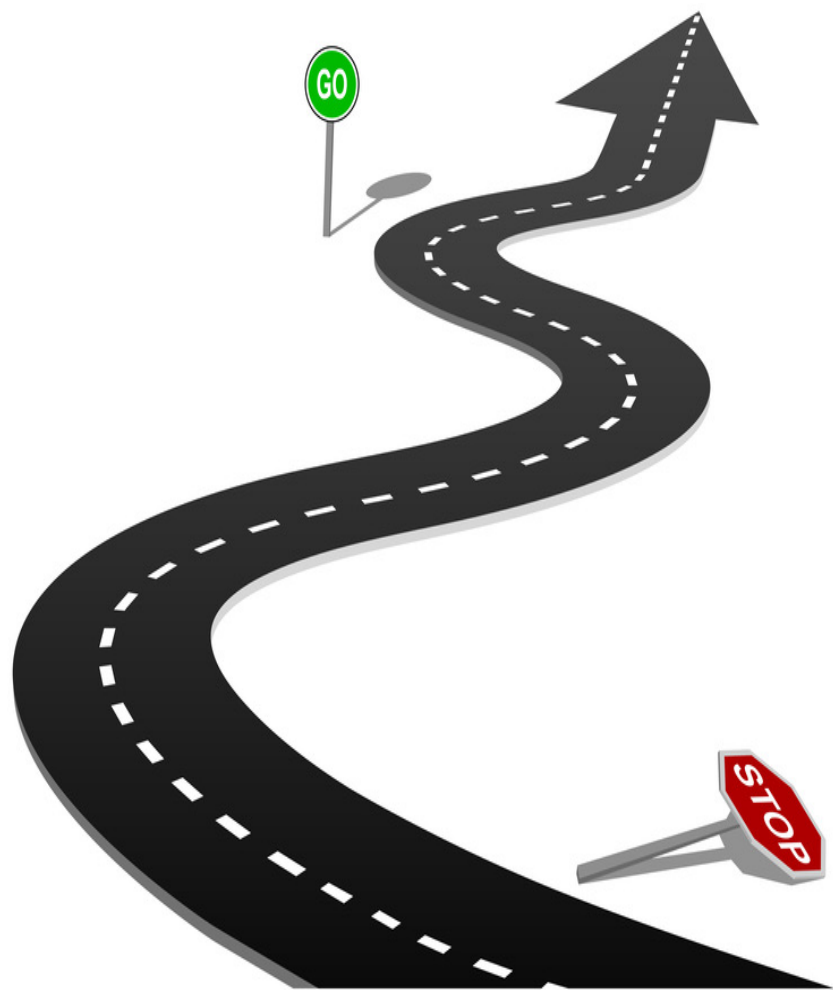
Groups	Family/Friend	Media	Faith-based	School
Indian Native American				
African Black American				
European White Americans				
Asian/Pacific Islander				
GLBQ				
Latinx				
Circumstance of Poverty				
Circumstance of Disability				



Circumstance of Disability
Educational Equity Consultants

Where Change Starts With One And Ends With All



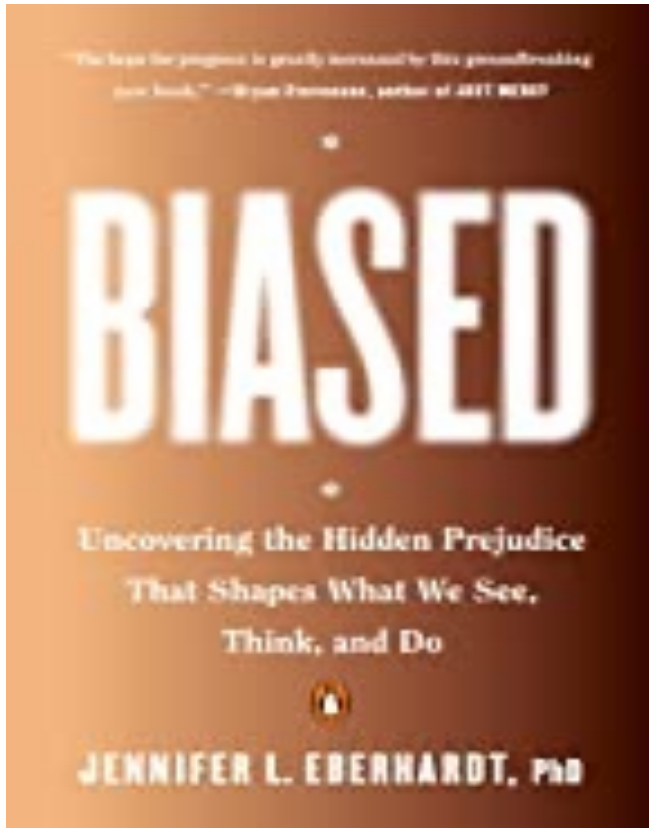


Unravelling Implicit Bias





Educational Equity Consultants
Where Change Starts With One And Ends With All



"Bias, even when we are not conscious of it, has consequences that we need to understand and mitigate. The stereotypic associations we carry in our heads."

Dr. Eberhardt, 2020



Educational **Equity** Consultants
Where Change Starts With One And Ends With All

Implicit Bias

How might this impact your role in decision making as a School Board member?



"All too often, we think of oppressions as separate identities with their own set of biases, discriminations, and injustices. Audra Lorde challenges that way of thinking by suggesting that everyone's identities are an intricate fabric of experiences that reflect their lives. Each of one's identities could place them in a space of either privilege or marginalization."

"Becoming a Social Justice Leader"

Anthony Neal, Billie Mayo, & Phil Hunsberger 2016



Our vision is to have an equitable and inclusive culture where everyone brings their whole, authentic self to all facets of our school community and where diverse perspectives, identities, and cultures are elevated.

So who are Ladue students and what are their "whole, authentic self"what are various identities of Ladue students?

Make a list with a new triad.





Make a chart for a student identity that explores Lorde's thinking:

Student identity	Privileged	Marginalized



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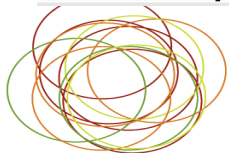
Where Change Starts With One And Ends With All

Power Puzzle

PRIVILEGED	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
	MALE (men and boys)	White and white passing	Owning Upper Middle	Christianity	Perceived Heterosexual	21-40 years	Temporarily Able bodied	Cisgender (woman/man)

Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.

TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	Lower Middle Working poor, poor, homeless	Judaism Islam Hinduism Buddhism Sikhism Animism Taoism Confucianism Baha' i Shito	Perceived Gay, Lesbian, Bi-sexual, Asexual Questioning Queer	Too young Too old	People living with physical challenges	Transgender, Gender binary, Gender fluid Gender Queer
	SEXISM	RACISM	CLASSISM	RELIGIONISM	HETEROSEXISM	AGEISM	ABLEISM	GENDERISM





Listening pair Reflection

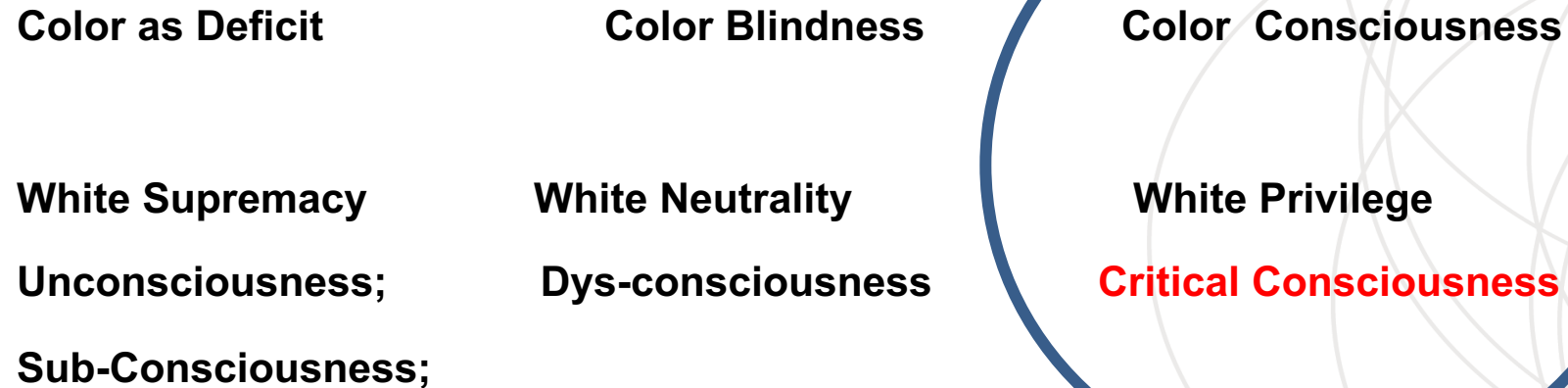
So how does this exploration impact your role as a School Board member?



Have
a
Break



A Continuum of American Racial Thought



Beyond Diversity: A Strategy for De-Institutionalizing Racism and Improving Student Achievement 2000-01 Glenn Singleton



Whiteness as default



Whiteness is a socially constructed concept, identified as the normal and centric racial identity. As whiteness is the standard to which racial minorities are compared, whiteness is understood as the default standard.

.



Whiteness as Default

“How have I been impacted by the racist ideology circulating in the culture?”

“How does whiteness as default show up in my relationships and interactions?”



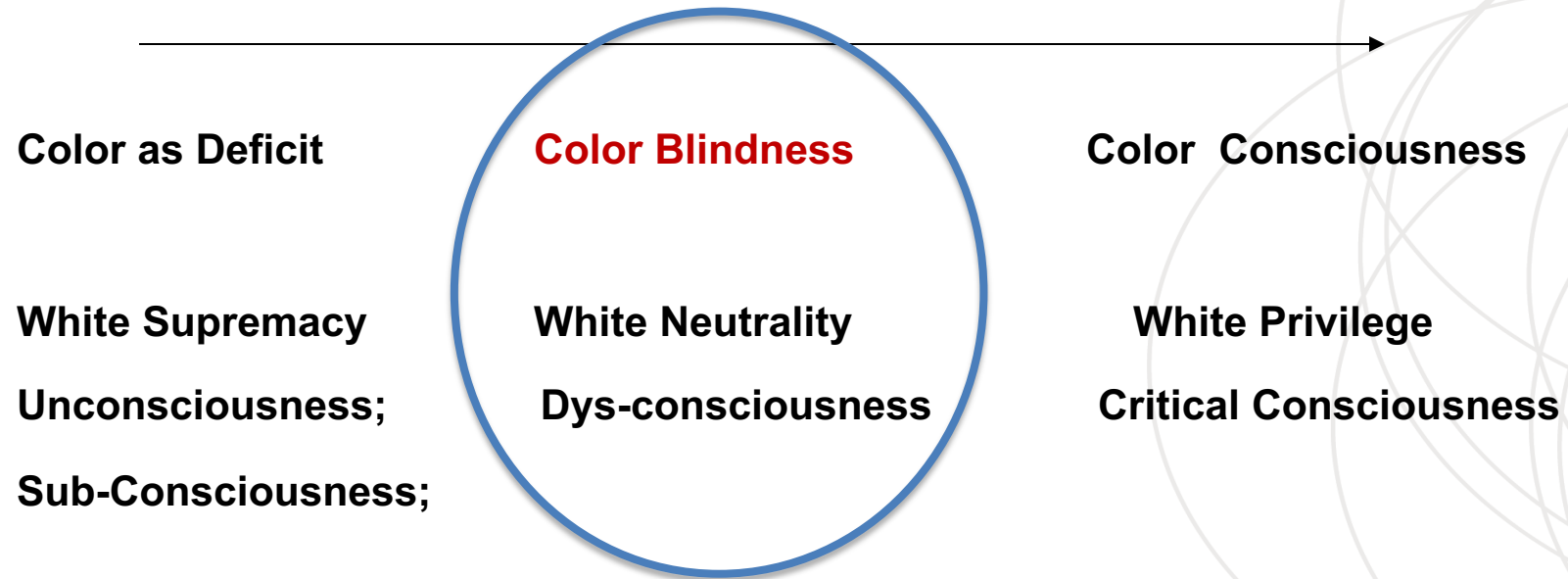


What are your thoughts regarding whiteness as a default?

How might this impact your work as school board members?



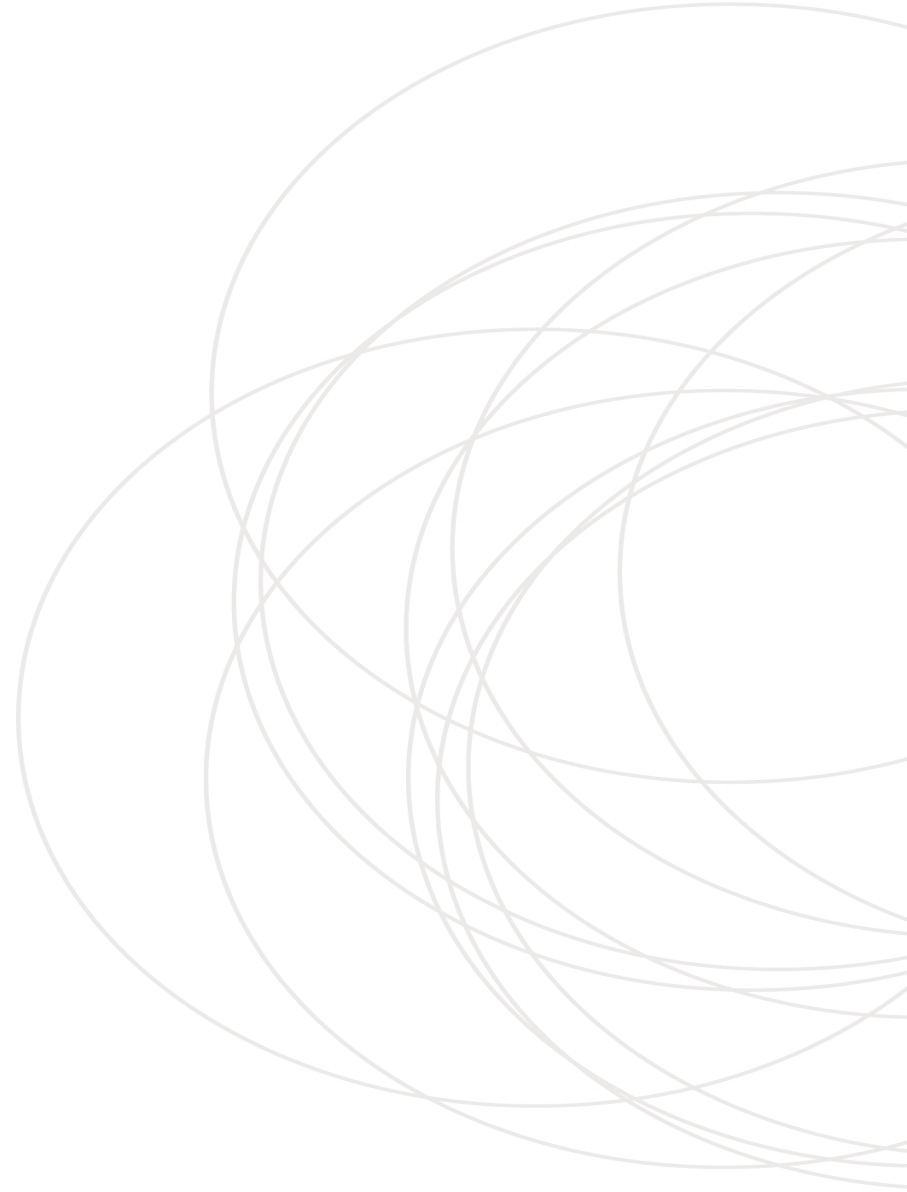
A Continuum of American Racial Thought



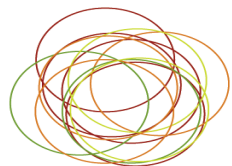
Beyond Diversity: A Strategy for De-Institutionalizing Racism and Improving Student Achievement 2000-01 Glenn Singleton



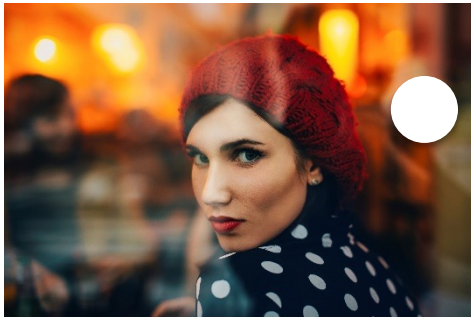
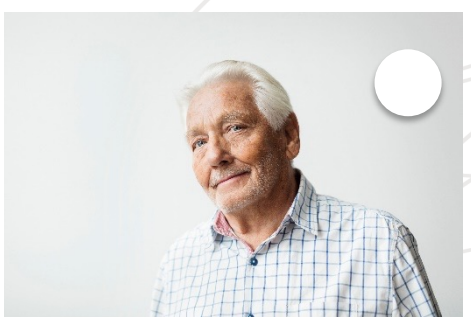
Guess Who?



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Colorblindness Emerged During The Civil Rights Movement Of The 50's And 60's

Colorblindness is the racial ideology that posits the best way to end discrimination by treating individuals as equally as possible without regard to race culture or ethnicity.



Stock Stories

- Become a standard that is typical and familiar and that serves to explain, and thus sustain, a narrative.
- Become a repeated response upon which the dominant group sustains their blind spot and difficulty acknowledging their power and privilege.



Stock Stories That Get Us Stuck

- I don't see color.
- Pull yourself up by your bootstraps.
- Rugged Individualism.
- I grew up poor. I didn't have privileges.
- I wish there was affirmative action for whites.



So how does Whiteness as Default show up in Ladue schools, in particular, for students who are not white?



Young Gifted and Black
Claude Steele & Joshua Aronson
researched

Stereotype Threat:

The threat of being viewed through the lens of negative stereotype, or the fear of doing something that would inadvertently confirm that stereotype.



Stanford Students - White and Black - Equal Ability Levels

1st episode The test is a measure of verbal ability

Results: Black student performed a full standard deviation lower than White students.

2nd episode The test was a study of how problems are generally solved, and was not a measure of intellectual ability

Results: Black students matched White students performance.



White Math Students and Asian Math Students

Equal Ability

Episode: White students were told that they were about to take a difficult math test upon which Asian students generally do a better job.

Results: White students did poorly compared to the Asians

“Stereotype threat impaired intellectual functioning in a group unlikely to have any sense of group inferiority.”

(Aronson et al, 1999)



"Identity Safety"

A relational strategy of using high standards and ability affirmation was sufficient to completely overcome the mistrust inherent in a stereotype threat.



Explored how implicit bias also impacts the behaviors of those individuals stereotyped to be of less intellectual capacity.

Middle school students with equal numbers of black and white students were given a writing project for which teachers would grade and critique.

On one sample of papers the following teacher statement was included:

"I'm giving you these comments because I have very high expectations and I know that you can reach them."

On another

"I'm giving you these comments so that you'll have feedback on your paper."

Difference in student response:

For Black students, motivation was increased by the assurance of the first statement of their teacher's belief in their possibility for success. Four times as many black students revised and resubmitted their paper compared to the group that did not receive the same statement.

White students, they posit, do not need the kind of explicit reassurance, they are free to see criticism as help to improve and not necessarily evidence of capability.



Theresa Perry's work regarding



Narratives and Counternarratives

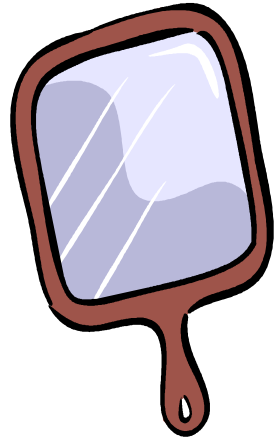


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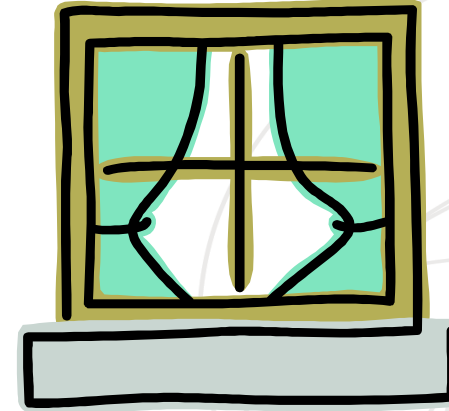
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Theresa Perry suggests that what we need in schools is a "counternarrative", one that confronts the messages surrounding our young people about their intellect and capacity for learning (Perry, 2003).





Mirrors or Windows



A person's orientation/relationship to themselves, the world around them, and towards others can be greatly impacted by whether they experience the world as a window or a mirror. This in turn can affect behavior and achievement.



A study done by the University of Wisconsin - Madison examined a random sampling of 3200 Childrens' books from a total of 5000 published books to explore minority authors and minority characters. (2013)

African Americans	Native Americans	Asian/Pacific Islanders	Latino/a
67 Authors	18 Authors	90 Authors	48 Authors
93 Subject	34 Subject	69 Subject	52 Subjects
2%	.06%	2.8%	1.5%





Recall your school experience when you were in middle school.

What were mirrors in your school experiences? What might have been windows?





Yale Childhood Study Center

- ❑ Video of four preschoolers: black boy, black girl, white boy, and white girl
- ❑ Early childhood workers were asked to view these videos and look for signs of behaviors that could become problematic.
- ❑ Using a sophisticated eye tracking devices to monitor their gazes;
- ❑ The participating early childhood participants spent more time looking at the black children and at specifically the black boy.



The Color of Discipline: Sources of Racial and Gender Disproportionality in School Punishment

"...the results of this analysis seem to indicate a different pattern in the types of behavior for which white and black students are referred to the office. White students were significantly more likely than black students to be referred to the office for **smoking, leaving without permission, vandalism, and obscene language.** Black student were more likely to be referred for **disrespect, excessive noise, threat, and loitering.**"

What might be the difference in these referrals?



Risk of OSS among each group compared to White girls without a disability:



White males without a disability



White females with a disability



White males with a disability



Black females without a disability



Black males without a disability



Black females with a disability



Black males with a disability



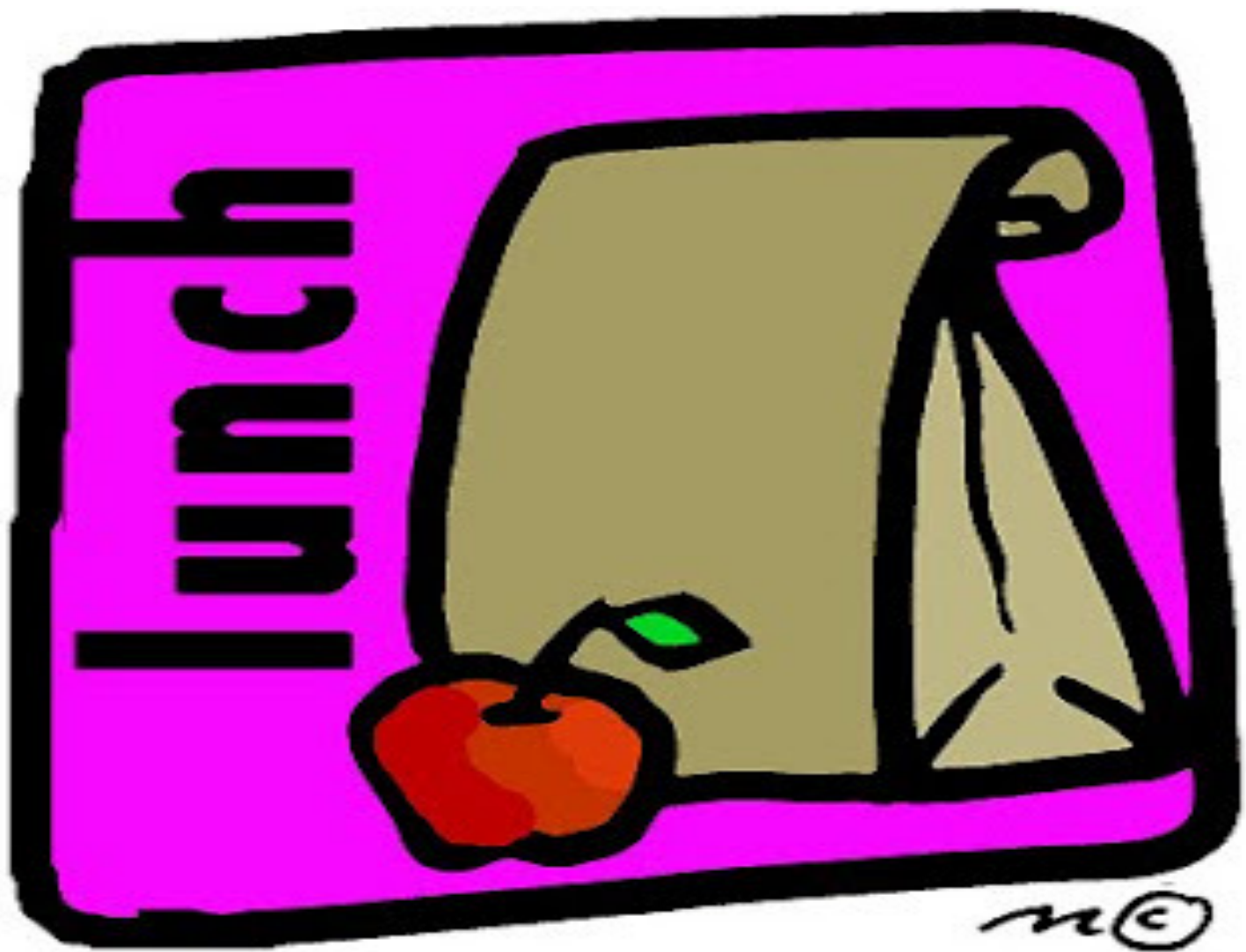
How might
Implicit Bias, Privilege/Marginalization, or
Whiteness as Default
play a role in this data?

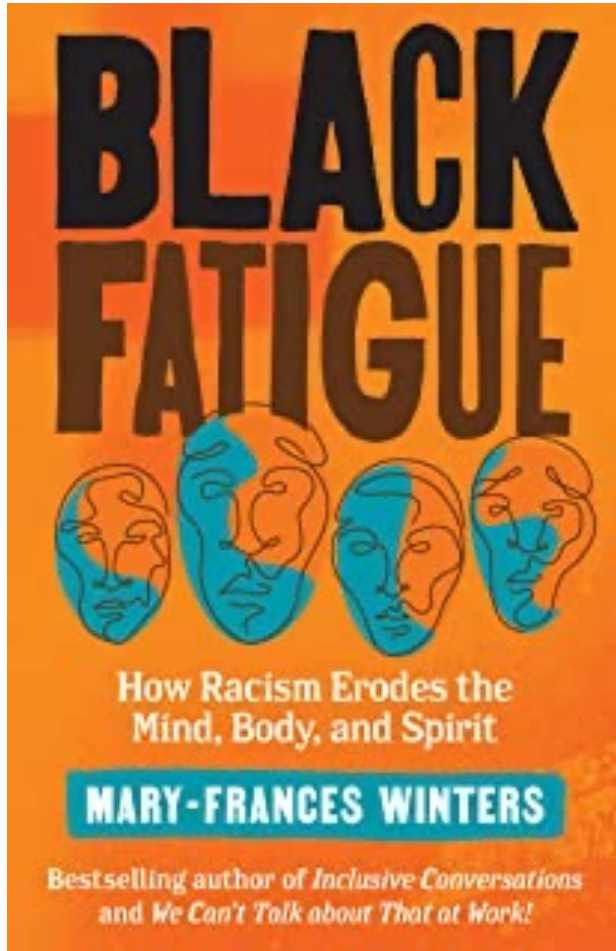




Perhaps our whiteness as default cause us to expect that ALL students must behave as we expect white students to behave?







I'm sick and tired of being sick and tired."

Fannie Lou Hammer 1964



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Chapter Four



Black people are:

44% more likely to die from a stroke

20% more likely to have asthma and three times more likely than white people to die from it.

25% more likely to do die from heart disease

Black women are:

40% more likely to die from breast cancer

243% more likely than white women to die from childbirth or child-birth-related causes/.

52% more likely to die from cervical cancer.

Black men are:

30% more likely to be diagnosed with high blood pressure.

1.3 times more likely to be diagnosed with colon cancer

20% more likely to die from colon cancer

Family USA National Nonpartisan Voice for Health Care 2019



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For Black Infants:

3.5 times more likely to die at birth because of low birth rate.

2.2 times higher infant mortality rates regardless of socioeconomic status of the mother

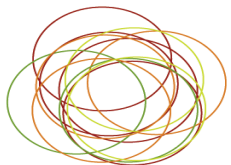
2 times more likely to die from sudden infant death syndrome

2 times more likely to have asthma.

56% more likely to be obese.

61% more likely to attempt suicide as high schoolers as a result of depression.

Family USA National Nonpartisan Voice for Health Care 2019



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The "angry Black woman" is probably the most fatiguing stereotype to manage. Brittany J. Harris of The Winters Group put it this way:

"I find it fascinating how I've essentially learned that suppressing my feelings is worth not being characterized or associated with being an "Angry Black Women".

Mary-Francis Winters 2020



Today's effort has been to raise issues regarding the important work of inclusiveness and developing mindsets regarding this work by exercising collaborative skills to accomplish the important work ahead for the Ladue School District.

In an effort to....."just do right"!





Qual's
MASTER CLASS



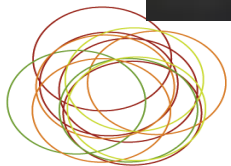
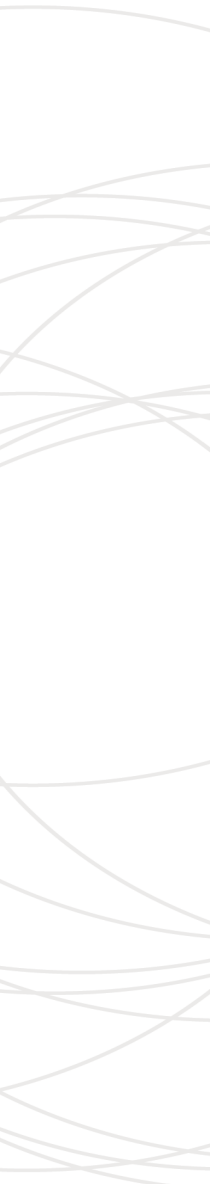
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Good Morning

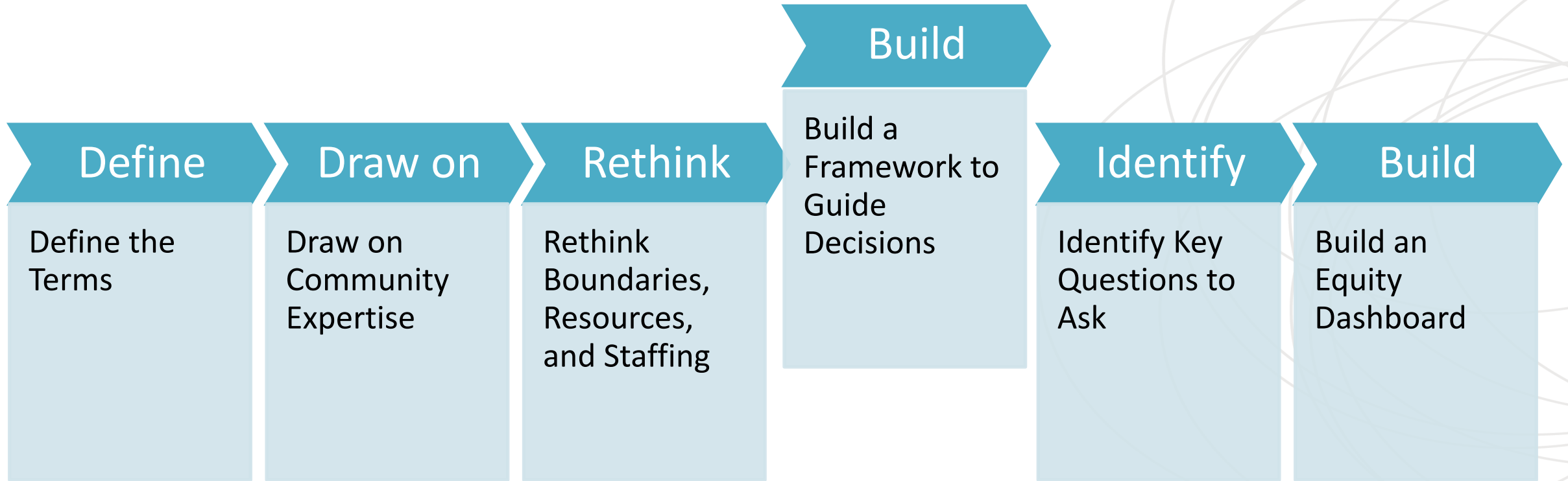


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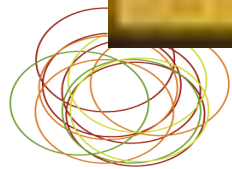
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6 Ways District Leaders Can Build Racial Equity – Christina A. Samuels





Dr. John Marshall



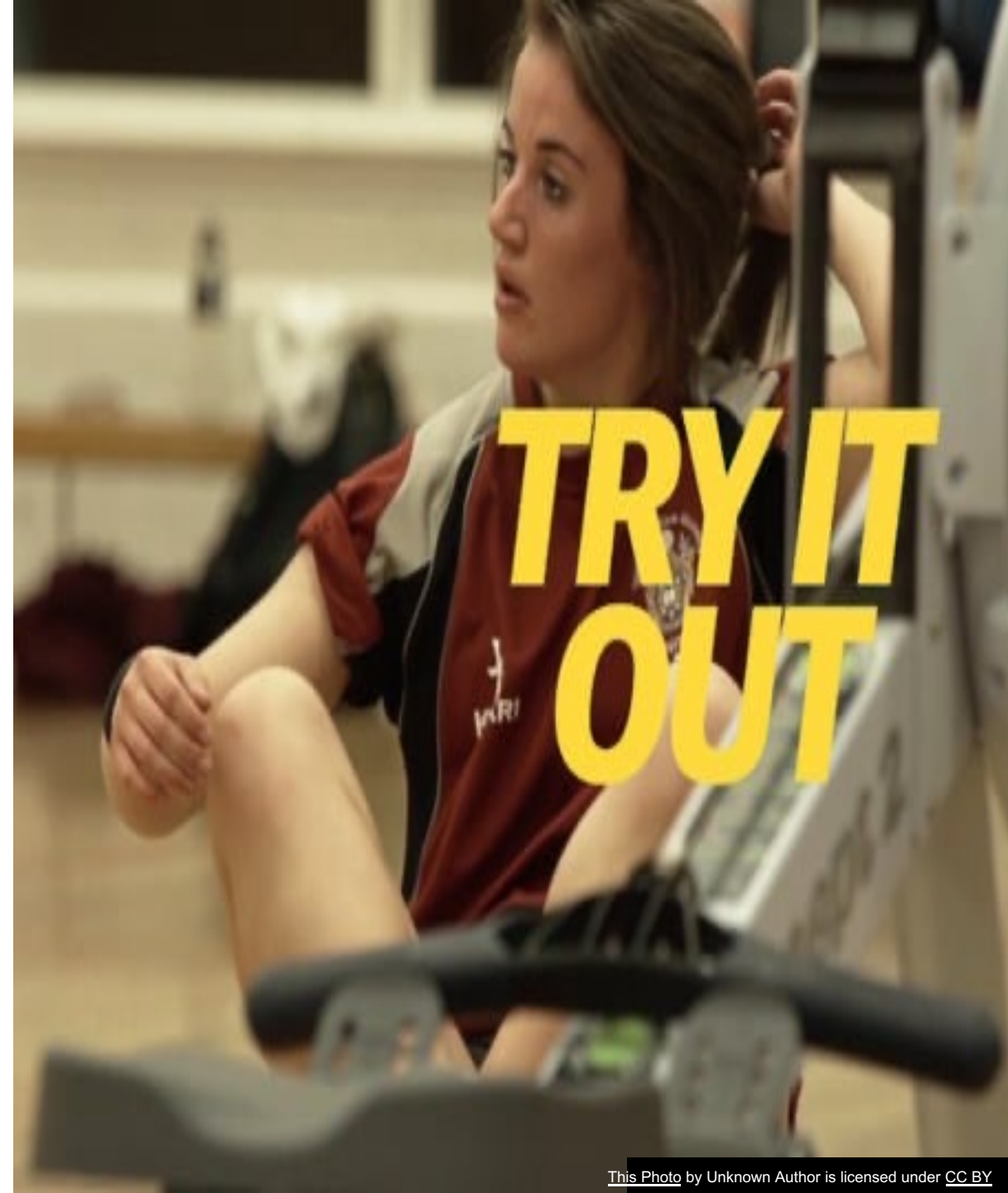
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- So, let's try this out.....
- Think of a recent initiative or policy or one being considered from your department.
- Fill out the Racial Equity Analysis Protocol.



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*Stay peaceful and perhaps the world
will follow your example*



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School Board Seminar

April 19th

May 17th

Summer Retreat

Virtual Presentation

Virtual Presentation

TBA.

Educational Equity Consultants

Dr. Phil Hunsberger Co-owner/Senior Facilitator



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Voices in the zoom....



Super Power ? What would be yours?



Goal for Our Short Time Together

Gain

Gain insights as to leadership for equity for the Ladue School District

Identify

Identify the basic constructs used for the equity initiative in the school district.

Understand

The architecture of oppression and the resulting power orientation for oppressions

Develop

Develop language regarding this work through which support for this work can be shared with the community.

An outcome for our conversations



As Board Members, you are a kind of Town Crier. You carry the messages regarding the initiatives of the school district.

As such, understanding the context of this professional development strengthens the messages to share with the public.

Messages that highlight the positive benefits for students and the community resulting from this initiative.



A focus upon
equity is not..

• Blaming

• Shaming

• Feeling guilty



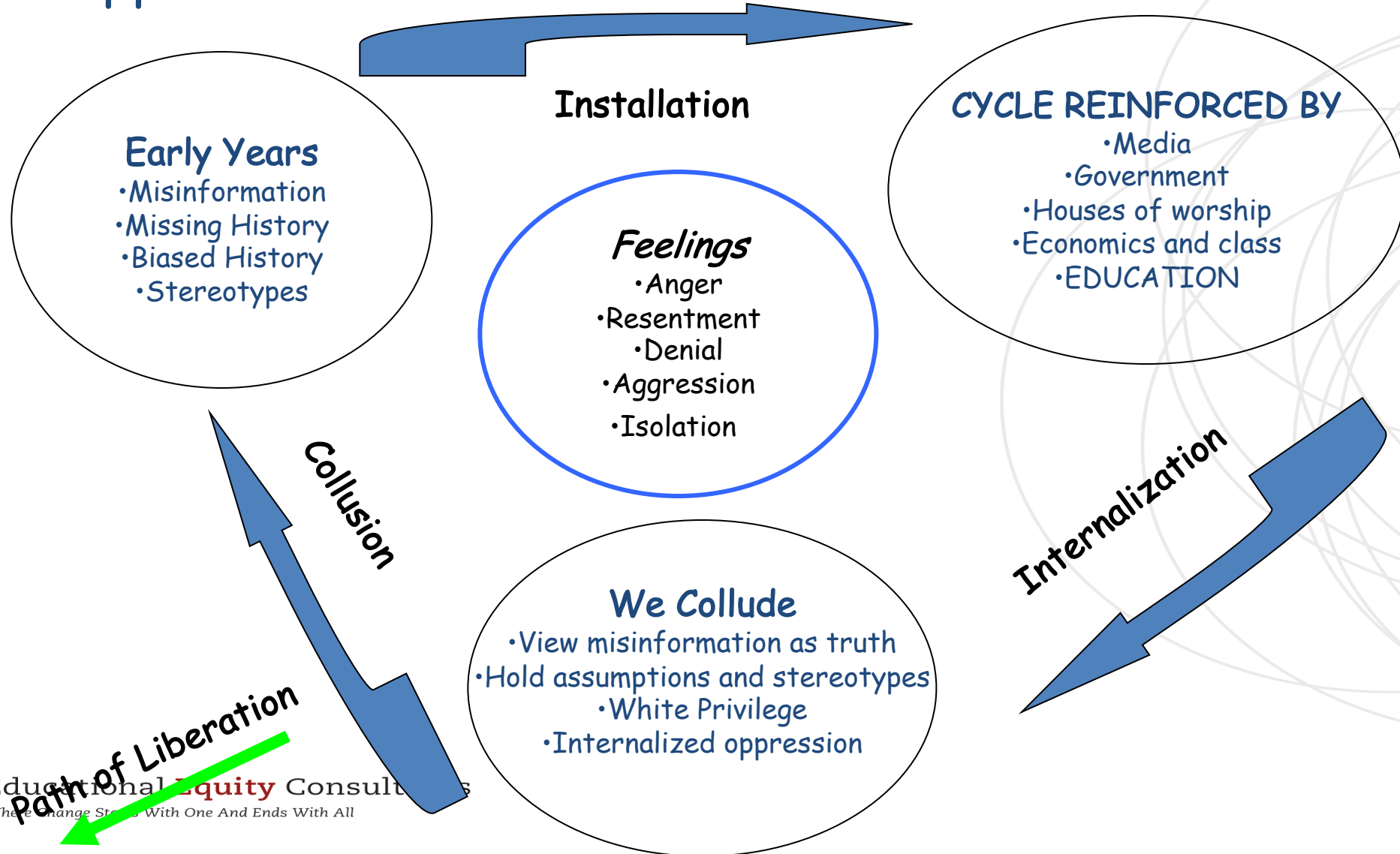
A look back.....

“Experience is not what happens to us, but what we make of what happens to us.”

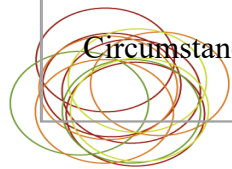
Aldous Huxley



Cycle of Oppression/Socialization

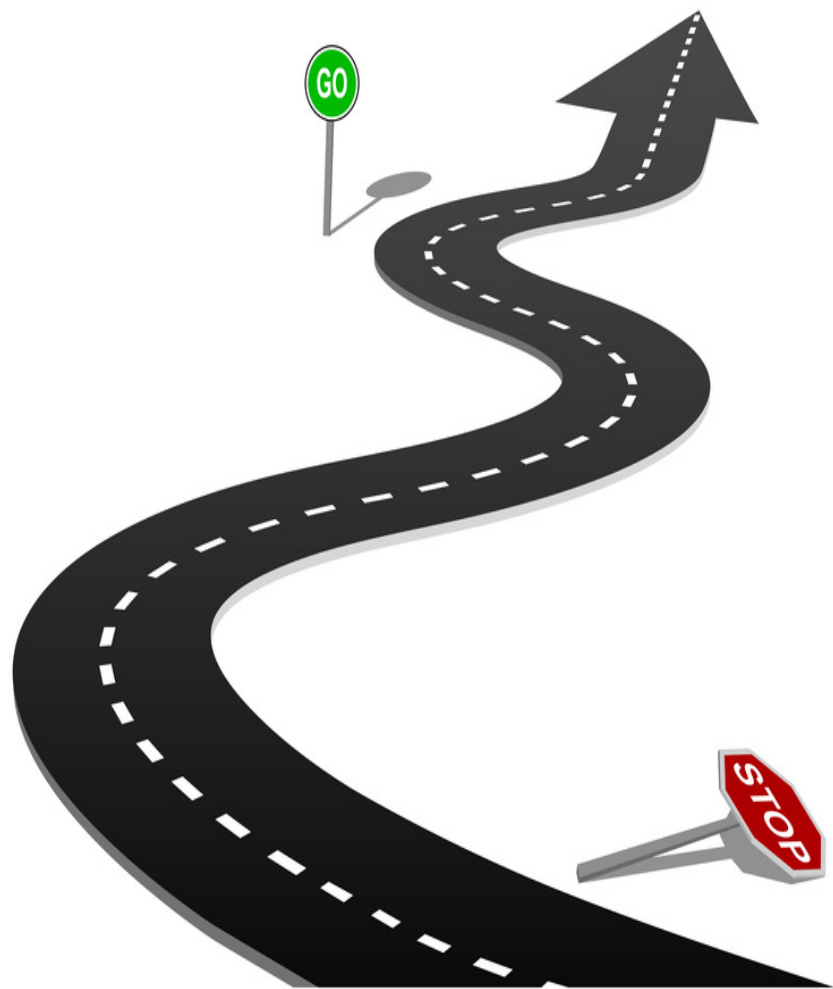


Groups	Family/Friend	Media	Faith-based	School
Indian Native American				
African Black American				
European White Americans				
Asian/Pacific Islander				
GLBQ				
Latinx				
Circumstance of Poverty				
Circumstance of Disability				





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Unravelling Implicit Bias

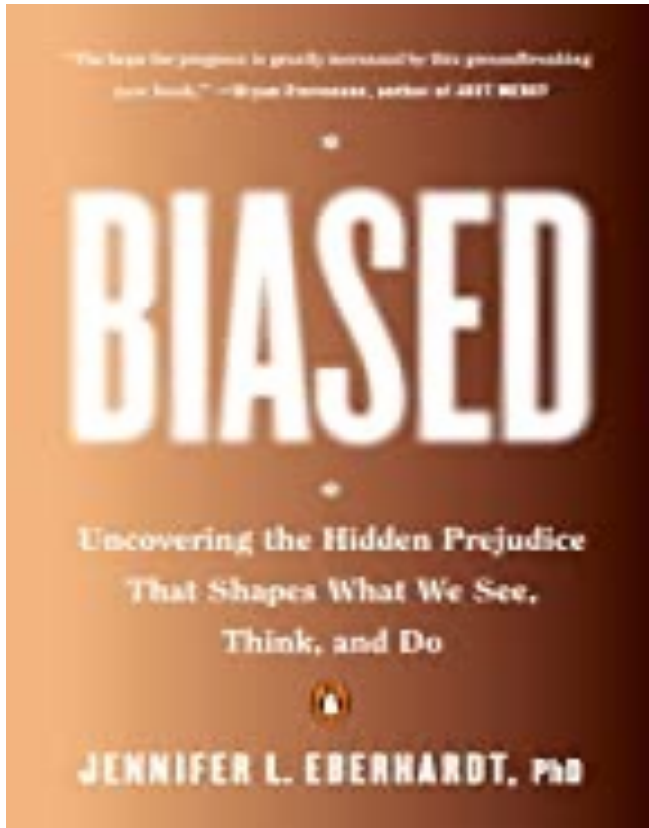


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The Unconscious Mind & Implicit Bias

Implicit bias is the process of associating stereotypes or attitudes towards categories of people without conscious awareness. This results in actions and decisions that are at odds.





"Bias, even when we are not conscious of it, has consequences that we need to understand and mitigate. The stereotypic associations we carry in our heads."

Dr. Eberhardt, 2020



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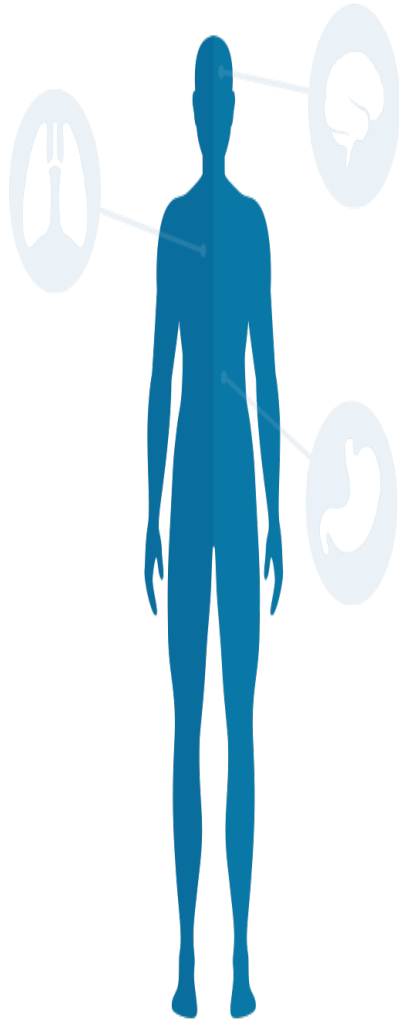
CONSIDER

"Bias, even when we are not conscious of it, has consequences that we need to understand and mitigate. The stereotypic associations we carry in our heads can affect what we perceive, how we think, and the actions we take."

Bias: Uncovering the Hidden Prejudice that Shapes What we See, Think, and Do. (2020)

Dr. Jennifer L. Everhardt





What we see!

When shown a body with ambiguous skin tone, participants who were primed to believe this was black man:

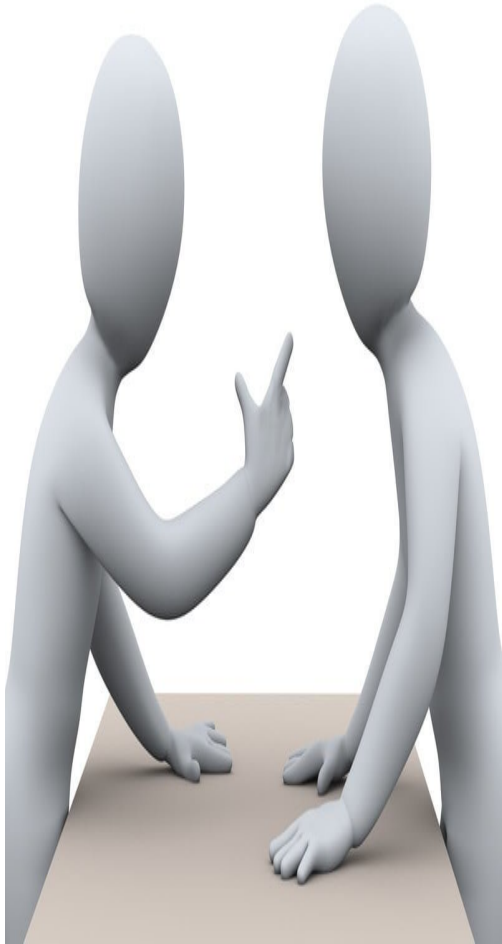
Both Black and White participants rated the bodies as taller and heavier.

What we feel!

When asked whether this racial bias was related to the capacity to do harm:

White participants rated black men as more capable of doing harm than white men. Black participants exhibited no such bias





What we think !

When a scripted and staged argument between a white man and a black man led to an incident of pushing and shoving:

75% of participants who observed the shoving from the black man rated the behavior as “violent”.

When participants observed the shoving from the white man, 42% of participants deemed the behavior as “playing around”.



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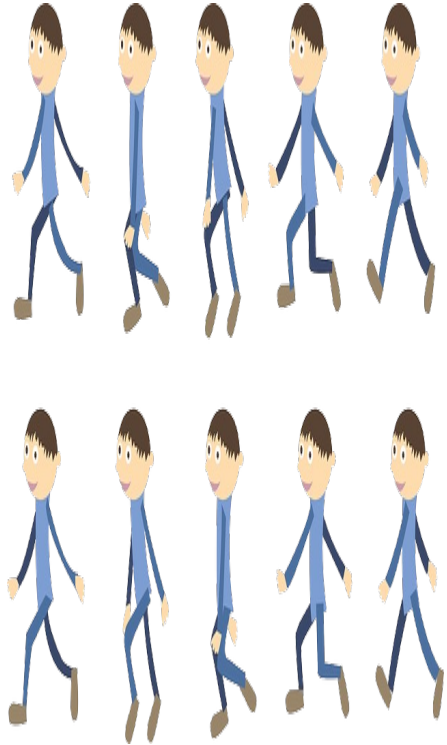
Bodies in motion

New York Police Department - Stop, Question and Frisk practices
Data from 2010 - 2011 1.3 million pedestrian stops

Police Officers were required to fill out a form with 10 reasons to explain the stop. **"Furtive Movement"** was one of the boxes that could be checked with no further indication about why the movement counts as suspicious or furtive.

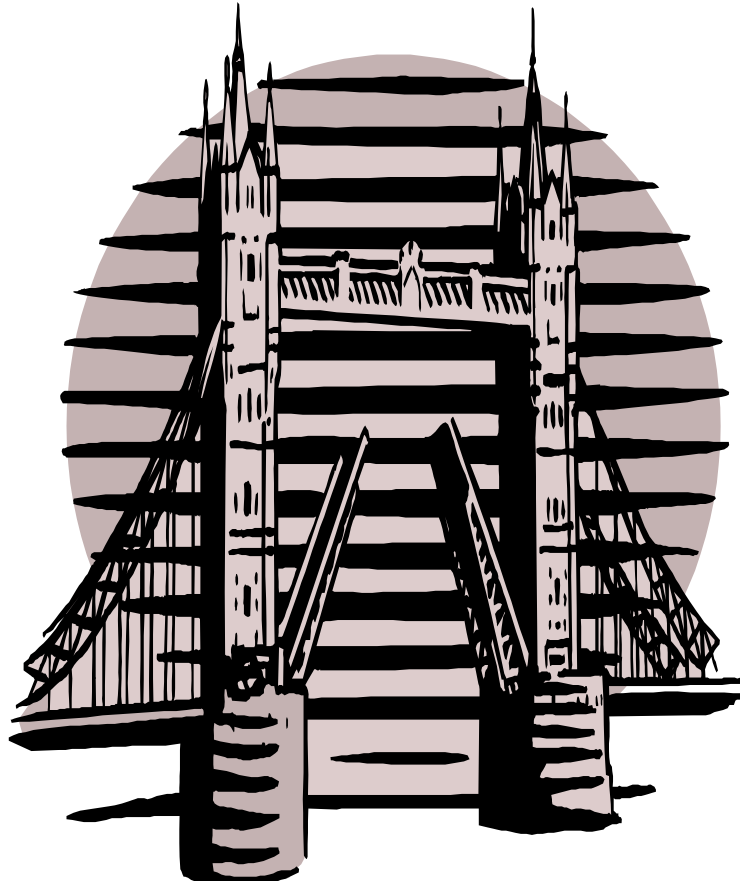
Of all the stops made during that time period for "furtive movement", 54% were of Blacks in a city that is only 23% black.

Blacks were also more likely to be frisk than whites. More likely to be subjected to physical force. Yet blacks were less likely to have a weapon than whites. In fact, less than 1% of those stopped for furtive movement were found to have a weapon.

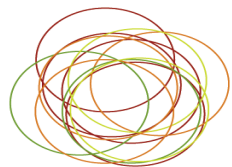




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Drawbridge Exercise



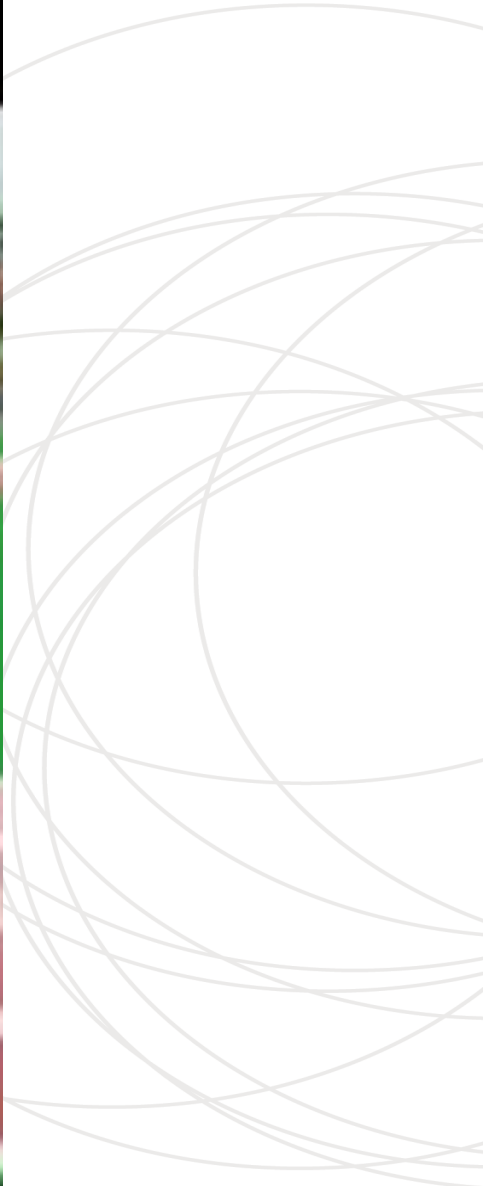
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The "players" in any oppression

Paulo Freire.

The Baron	Dominant Group - Power
The Baroness	Target Group held in subjection
The Gateman	Institutions that hold power for the dominant group i.e. government, military, police, etc.
The Boatman	Economy - Capitalism
The Lover	Seduction: <ul style="list-style-type: none">▪ Can be negative.... money, fame, ego, etc.▪ Can be positive..... MLK assuaged a new sense of self and liberation.
The Friend	Social Circle: <ul style="list-style-type: none">▪ supports your sense of self▪ diminishes your sense of self



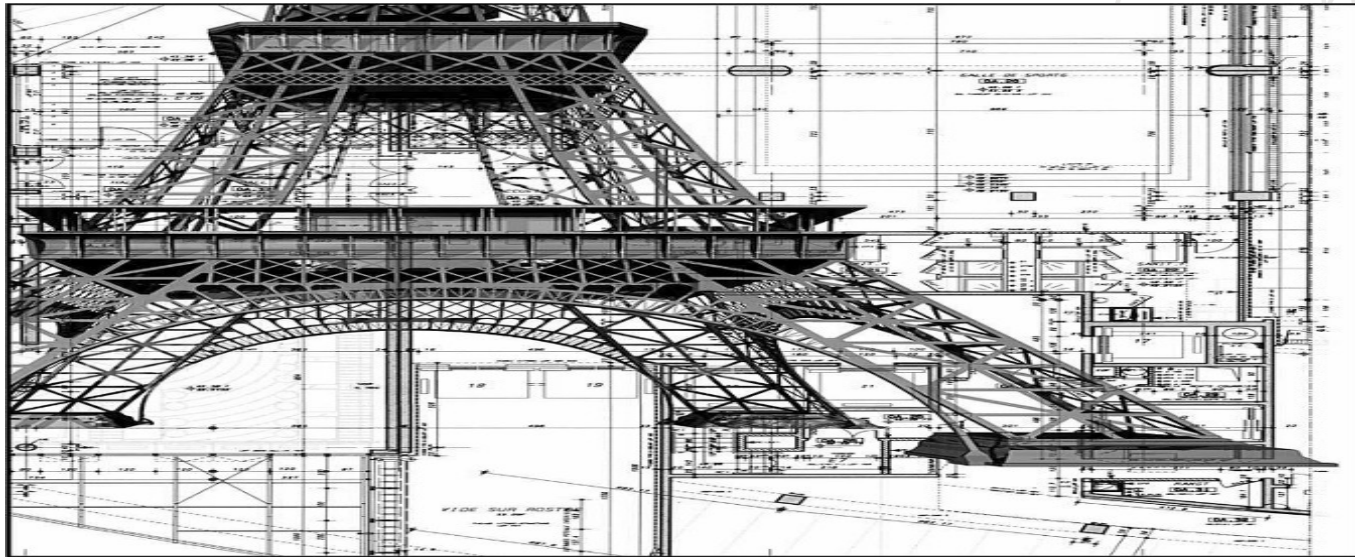


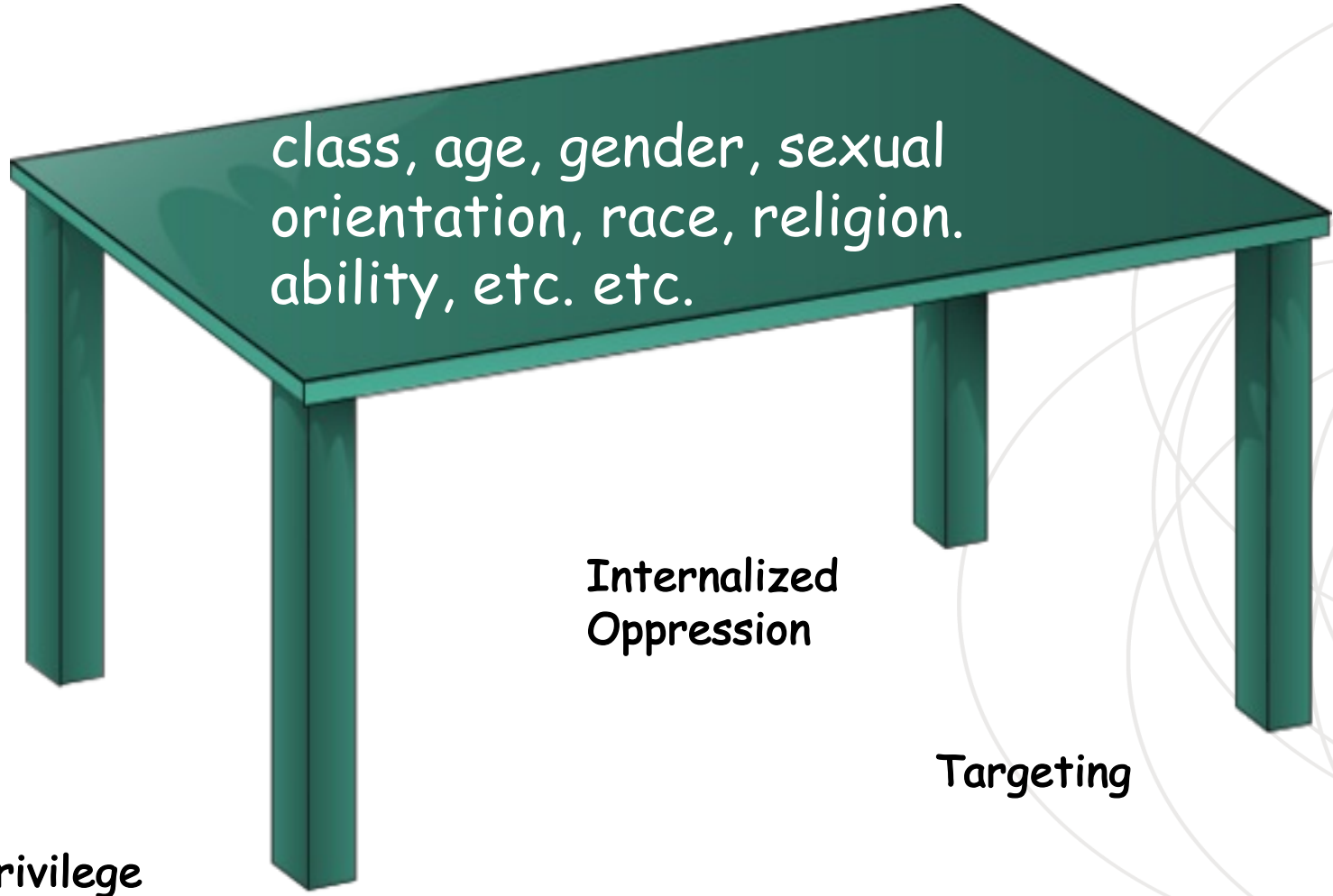
Ed
When

Oppression

The one-way systemic mistreatment of a defined group of people, with that mistreatment reinforced and supported by society.

Architecture





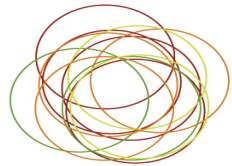
class, age, gender, sexual orientation, race, religion. ability, etc. etc.

Internalized Superiority

Internalized Oppression

Targeting

Privilege



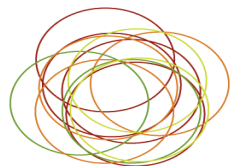


“There is no hierarchy of oppression.”

Audre Lorde, 1983

Audrey Lorde was a champion for the rights of individuals. She reminds us that the color of our skin, our age, our religious belief, our sexual orientation, our body type, even our socio-economic status plays out opportunities for power and/or targeting.

Addressing issues of equity by neglecting all of the identities we possess serves only to diminish the efforts toward a social consciousness of freedom from intolerance.



Power Puzzle

41

	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
PRIVILEGED	MALE (men and boys)	White and white passing	Owning Upper Middle	Christianity	Perceived Heterosexual	21-40 years	Temporarily Able bodied	Cisgender (woman/man)

Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.

TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	Lower Middle Working poor, poor, homeless	Judaism Islam Hinduism Buddhism Sikhism Animism Taoism Confucianism Baha' i Shito	Perceived Gay, Lesbian, Bi-sexual, Asexual Questioning Queer	Too young Too old	People living with physical challenges	Transgender, Gender binary, Gender fluid Gender Queer
	SEXISM	RACISM	CLASSISM	RELIGIONISM	HETEROSEXISM	AGEISM	ABLEISM	GENDERISM



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Power Puzzle

41

	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
PRIVILEGED	MALE (men and boys)	What are some examples of men and boys being granted benefits, privileges, safety, and a sense of superiority?						
	Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.							
TARGETED	FEMALE (women and girls) Intersexed	What are some examples of women and girls having less access to benefits, privileges, safety, and feeling targeted and subordinated?						
	SEXISM	RACISM	CLASSISM	RELIGIONISM	HETEROSEXISM	AGEISM	ABLEISM	GENDERISM



Power Puzzle

41

	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
PRIVILEGED	MALE (men and boys)	White and white passing	What are some examples of white/white passing children and adults being granted greater benefits, privileges, safety, and a sense of superiority?					
	<p>Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.</p>							
TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	What are some examples of BIPOC children and adults having less access to benefits, privileges, safety, and feeling targeted and subordinated?					
	SEXISM	RACISM	CLASSISM	RELIGIONISM	HETEROSEXISM	AGEISM	ABLEISM	GENDERISM



Power Puzzle

41

	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
PRIVILEGED	MALE (men and boys)	White and white passing	Owning Upper Middle	<p>What are some examples of those with economic means being granted greater benefits, privileges, safety, and a sense of superiority?</p>				

Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.

TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	Lower Middle Working poor, poor, homeless	<p>What are some examples of those challenged by economics having less access to benefits, privileges, safety, and feeling targeted and subordinated?</p>				
	SEXISM	RACISM	CLASSISM					



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Power Puzzle

41

	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
PRIVILEGED	MALE (men and boys)	White and white passing	Owning Upper Middle	Christianity	<p>What are some examples of those identifying as Christian being granted greater benefits, privileges, safety, and a sense of superiority?</p>			

Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.

TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	Lower Middle Working poor, poor, homeless	Judaism Islam Hinduism Buddhism Sikhism Animism Taoism Confucianism Baha' i Shito	<p>What are some examples of those identifying as Jewish, Muslim, Hindu, Buddhist, etc. challenged by less access to benefits, privileges, safety, and feeling targeted and subordinated?</p>			
	SEXISM	RACISM	CLASSISM	RELIGIONISM				



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Power Puzzle

Power Puzzle								
PRIVILEGED	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
	MALE (men and boys)	White and white passing	Owning Upper Middle	Christianity	Perceived Heterosexual	Privileges, superiority based on sexual orientation or gender?		Cisgender (woman/man)
Access to goods, resources, benefits, privileges, opportunities, rewards... Access to goods, resources, ben.								
TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	Lower Middle Working poor, poor, homeless	Judaism Islam Hinduism Buddhism Sikhism Animism Taoism Confucianism Baha' i Shito	Perceived Gay, Lesbian, Bi-sexual, Asexual Questioning Queer	Targeting, subordination based on sexual orientation or gender?		Transgender, Gender binary, Gender fluid Gender Queer
	SEXISM	RACISM	CLASSISM	RELIGIONISM	HETEROSEXISM	AGEISM	ABLEISM	GENDERISM

41



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Privileges, superiority based on age?
Physical ability?

Power Puzzle

41

	SEX	RACE	CLASS	RELIGION	SEXUAL ORIENTATION	AGE	PHYSICAL ABILITY	GENDER
PRIVILEGED	MALE (men and boys)	White and white passing	Owning Upper Middle	Christianity	Perceived Heterosexual	21-40 years	Temporarily Able bodied	Cisgender (woman/man)
Access to goods, resources, benefits, privileges, opportunities, rewards...Access to goods, resources, ben.								
TARGETED	FEMALE (women and girls) Intersexed	Black, Indigenous, People of Color (BIPOC)	Lower Middle Working poor, poor, homeless	Judaism Islam Hinduism Buddhism Sikhism Animism Taoism Confucianism Baha' i Shito	Perceived Gay, Lesbian, Bi-sexual, Asexual Questioning Queer	Too young Too old	People living with physical challenges	Transgender, Gender binary, Gender fluid Gender Queer
	SEXISM	RACISM	CLASSISM	RELIGIONISM	HETEROSEXISM	AGEISM	ABLEISM	GENDERISM

Targeting, subordination based on age? Physical ability?

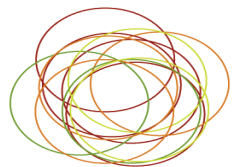


Level Playing Field: A reflection upon circumstance



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"I can succeed at this!"

The degree to which students believe they are "good" at a particular kind of task and remain strongly academic perseverance.

" My ability and competence grows with my effort."

The degree to which students have a growth mindset means they are more likely to interpret challenges or mistakes as opportunities to learn and develop their brains.

Academic Mindset

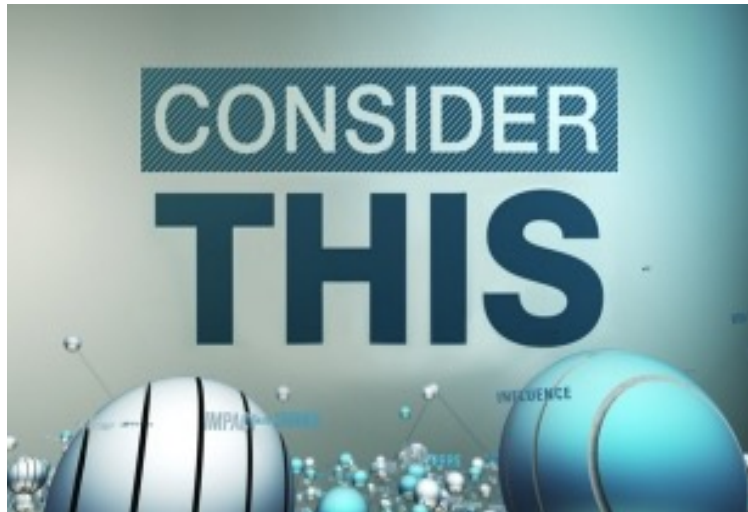
"I belong to this academic community."

A strong sense of academic belonging seeing themselves a members of not a social community but an intellectual community.

"This work has value"

The intrinsic value placed on academic tasks and topics that connect in some ways to students' lives, future educational pursuits, or current issues.

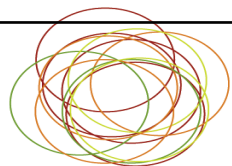




So, how are some students privileged by the oppressions they encounter in school while some students are targeted by oppressions they encounter in schools to develop the conditions that Zaretta Hammond suggest for an academic mindset?



Student Identity	Privilege	Target
African American Male		
White Female		
African American Female		
White Male		
Asian American		
Latinex		
Bi-Racial		
GLBQ		
Transgender		
Circumstance of Poverty		
Circumstance of Disability		
Muslim		





Two Day Retreat

Continue Personal Journey/Team Building

Five Leadership Strategy for Equity

*Adopted from *The Culturally Proficient Schools*, Corwin Press 2013,
Lindsey, Roberts and Campbell Jones.*

Research on Culturally Responsive Instruction

Cursory review of application within classroom settings of this work

Tools for Decision Making for Diversity, Equity, and Inclusiveness
Practice using a Racial Equity Analysis Protocol

Critical Race Theory

An overview of this work

Board and Superintendent Concerns

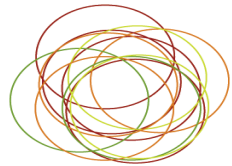
Open





Time to Journal

- What did you notice?
- What did you feel?





Stand up Partner



A bit of history of Educational Equity Consultants.



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JULIAN WEISSGLASS

ED WEEK - AUGUST 3, 2001

"Any reform effort designed to reduce the achievement gap that does not help whites and people of color heal from the hurts of racism will not likely succeed over time."



Although educators cannot, by themselves, solve all the problems caused by racism in society, it is possible for us to **construct healing communities** in which people can learn how to listen and give attention while others heal."

Equity Ideology Principle

Equity is a lens and an ideological commitment. No strategy can help us cultivate equitable schools if we're unwilling to understand how racism (*and all forms of oppression) operates.

Professional development opportunities related to equity should emphasize the ideological work required to more deeply understand the dynamics of racism (*and all forms of oppression) in society and schools.

Paul C. Gorski
Founder, EdChange
2019

*our adaption

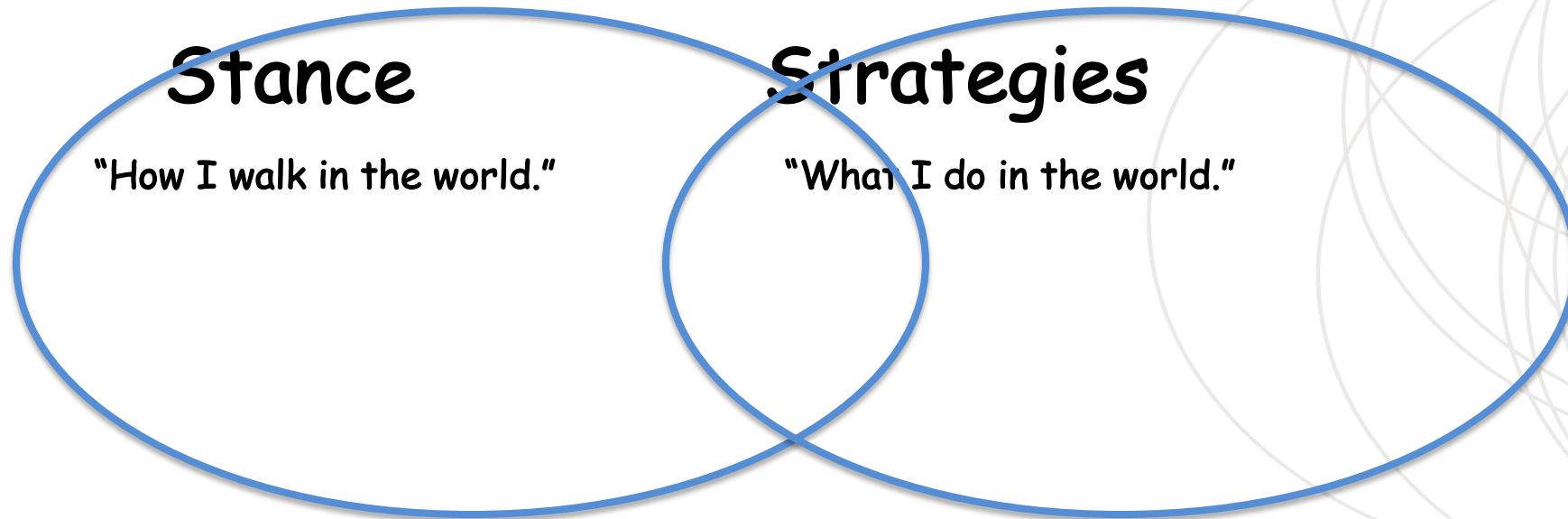




The pathway of improving the achievement gap (a cognitive agenda) begins with the engagement gap (an affective agenda) !!



Creating Inclusive Learning Environments



Stance

"How I walk in the world."

Strategies

"What I do in the world."



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Cultural Competence

Cultural Consciousness - a mind set (some would say a "heart set") that esteems one's own culture while positively engaging with those whose cultures differ from our own. It honors differences and sees diversity as a strength from which everyone profits. -

Stance



Cultural Efficacy - educating with your personal values and behaviors and your classroom and school's policies and practices in a manner that is inclusive with cultures that are new or different from you and the school. - **Strategy**



Conversations

- We acknowledge one another as equals.
- We try to stay curious about each other.
- We recognize that we need each other's help to become better listeners.
- We slow down so we have time to think and reflect.
- We remember that conversation is the natural way humans think together.
- We expect it to be messy at times.

Margaret Wheatley



About growth

Learning about each other

Understanding each other

Valuing each other

Feeling great about your new understanding

Seeing things differently

Talking about hard things with the goal to learn and grow together

Strength and courage to take action so all are treated and valued equally

A focus upon equity is....

The only guarantee in life is that.....things will change!



So today, let's talk about change !



Change.....a tug of war

Newness

Sameness



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1st Order Change

- ✓ An extension of the past
- ✓ Focused
- ✓ Bounded
- ✓ Incremental
- ✓ Marginal



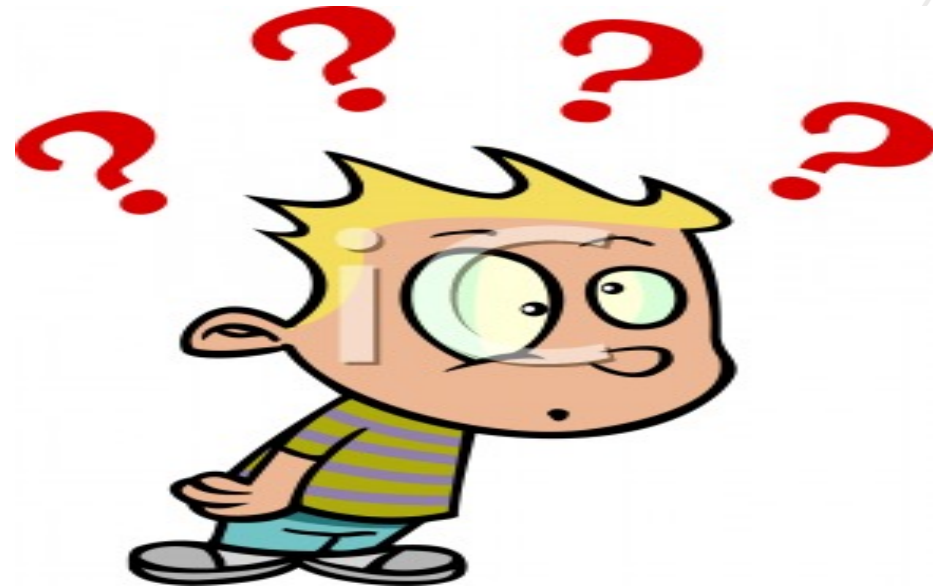
2nd Order Change

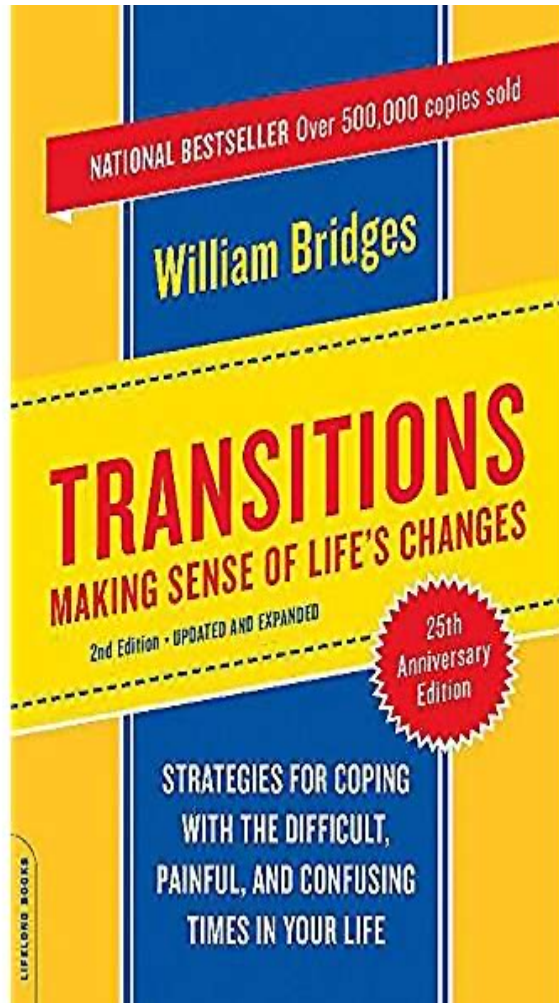
- ✓ A break with the past
- ✓ Emergent
- ✓ Unbounded
- ✓ Complex
- ✓ A disturbance to every element of the system

Given these descriptions the initiative in the Ladue School district to address issues of equity should be addressed as a second order change.



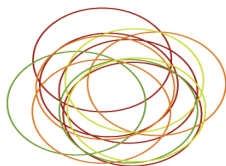
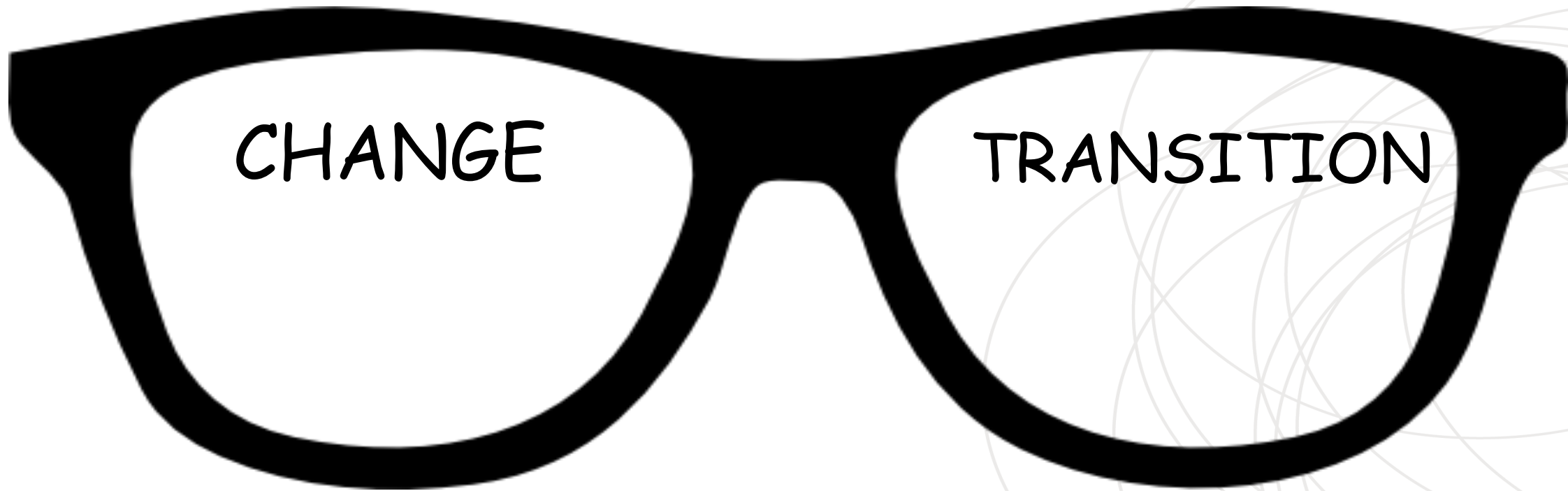
Perhaps it is not the change that is most troubling, but instead it's the transition.





In this book, William Bridges offers us a lens upon which we can begin to understand and manage change...in particular 2nd order change.

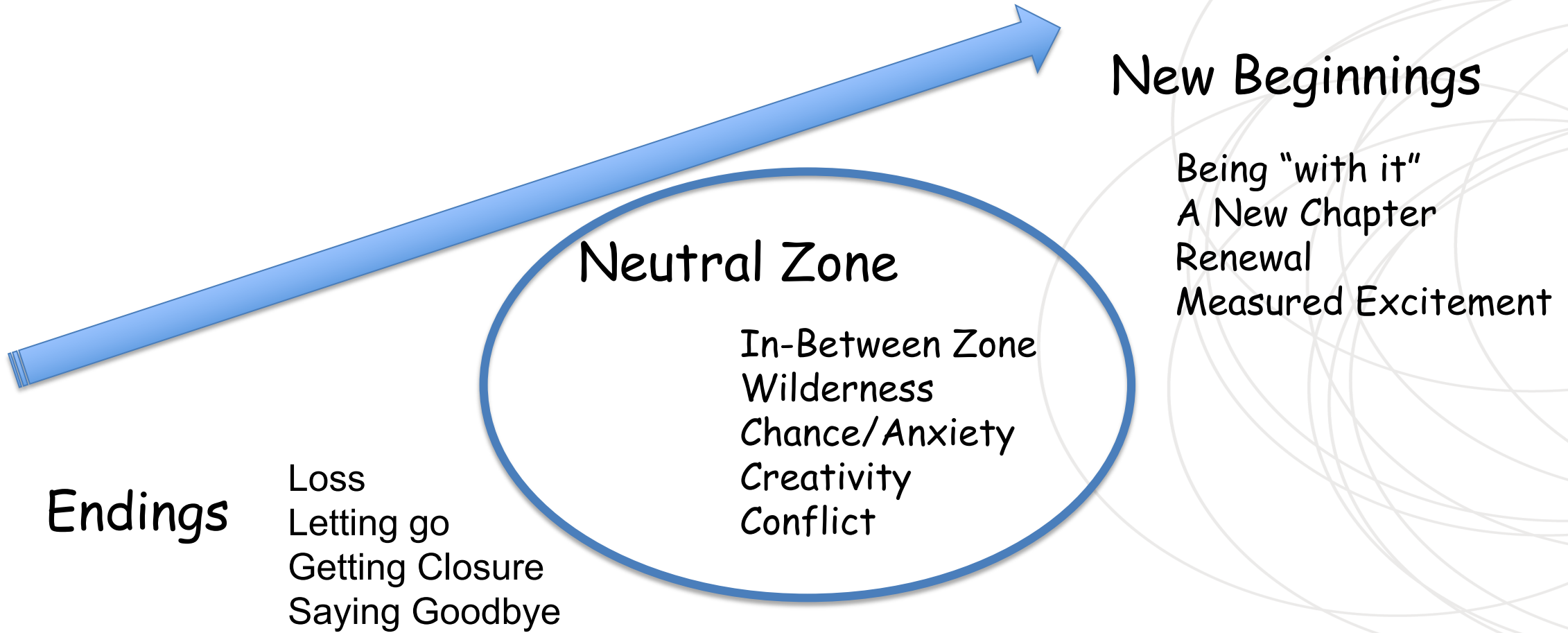




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Bridge's Proposal: Three Stages of Transition



The Neutral Zone

"The anxiety of the in-between zone."



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"It's not so much that we're afraid of change or so in love with the old ways, but it's that place in between that we fear....It's Linus when his blanket is in the dryer. There's nothing to hold on to."

Marilyn Ferguson



It's a place of vulnerability



Equity Work is a 2nd order Change: It will and must impact all three of these organizational dynamics.

Stance – A personal journey

Strategy – Impact upon work at all levels.

Systems – Practices, Policies, Communication





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So. Let's
starts with
stance.....

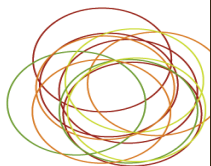
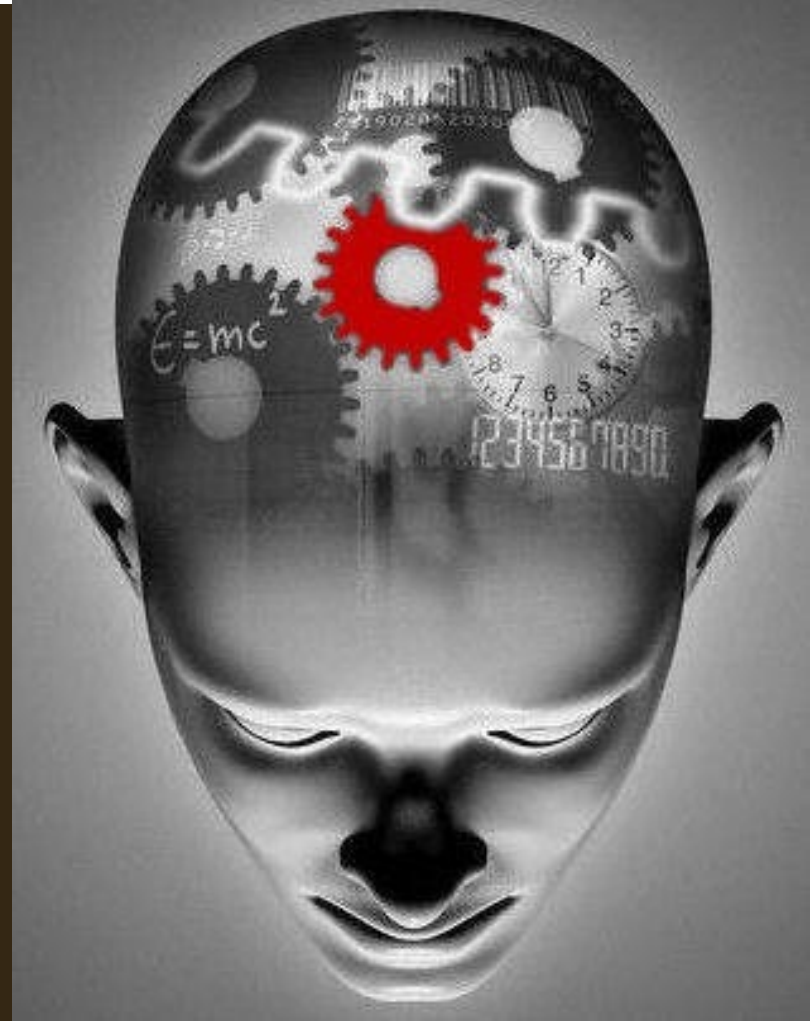




NATIONAL
EQUITY
PROJECT

Deliver on the promise
of a quality education

Hidden Brain: Implicit Bias



The unconscious mind...

People are meaning making machines – individually and collectively – the unconscious mind helps us make meaning.

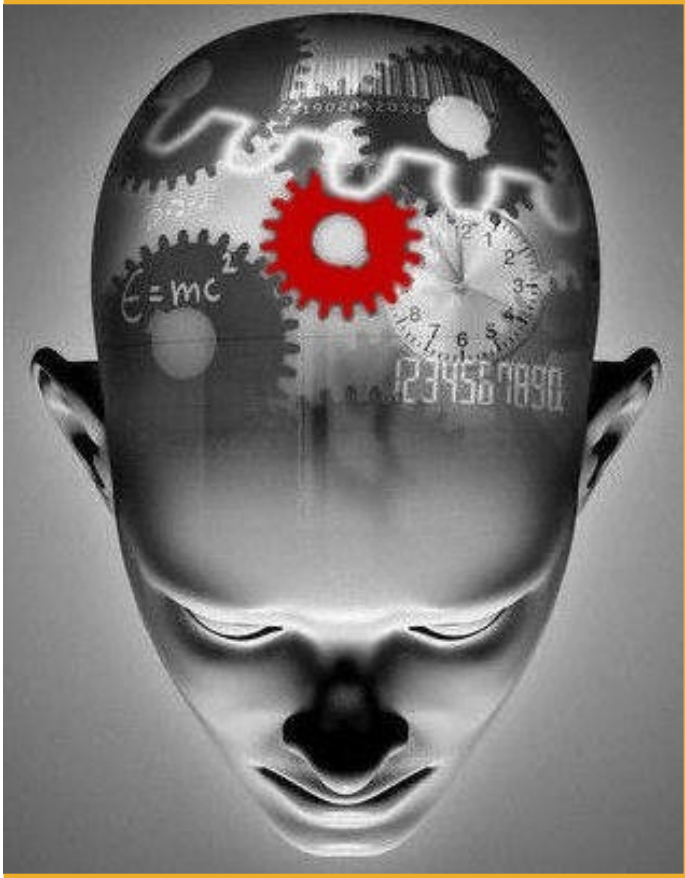
It takes in data...sorts it...and makes meaning of it.

Our unconscious is traveling at light speed while our conscious mind is taking a slow walk.

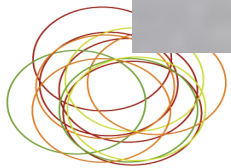
It helps us to survive...fight, flight, freeze.



Implicit Bias



Messaging...whether
conscious or not...produces
associations.

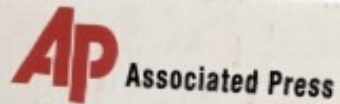


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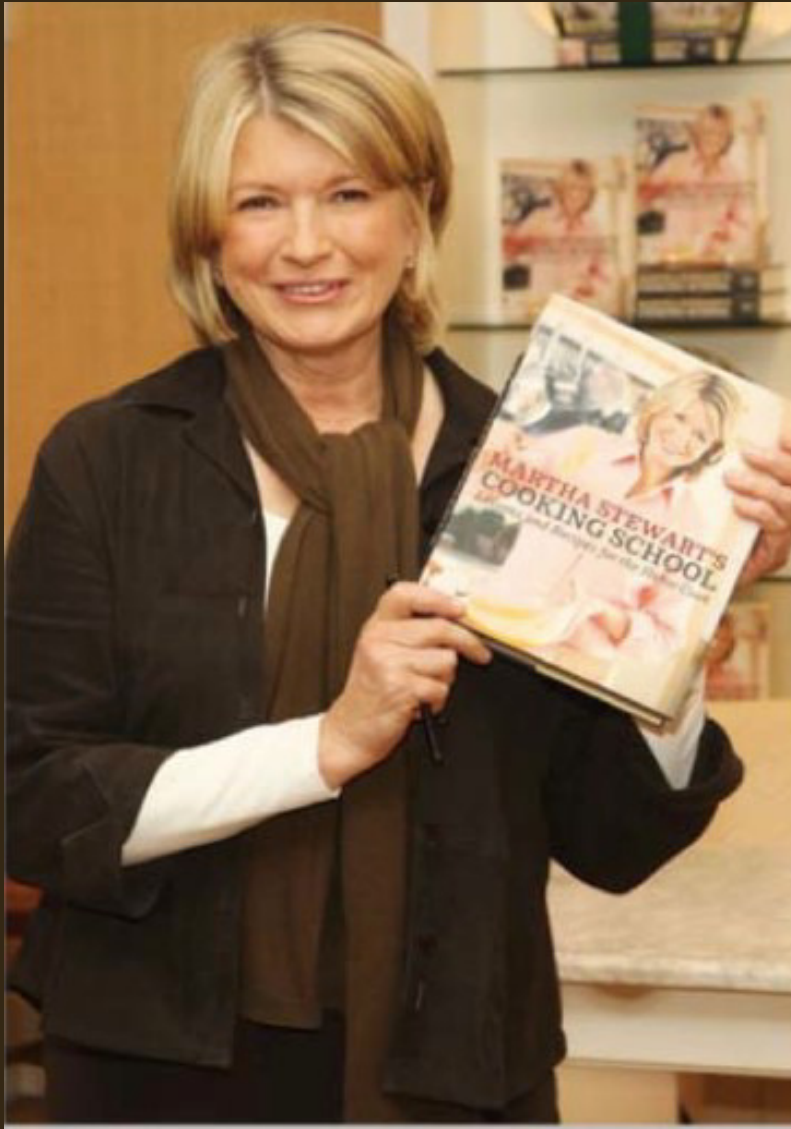


Two residents waded through chest-deep water after finding bread and soda from a local grocery store after Hurricane Katrina came through the area in New Orleans, Louisiana. (AFP/Getty Image Chris Graythem)



A young man walks through chest deep flood water after looting a grocery store in New Orleans on Tuesday, Aug. 30, 2005. Flood waters continue to rise in New Orleans after Hurricane Katrina did extensive damage when it



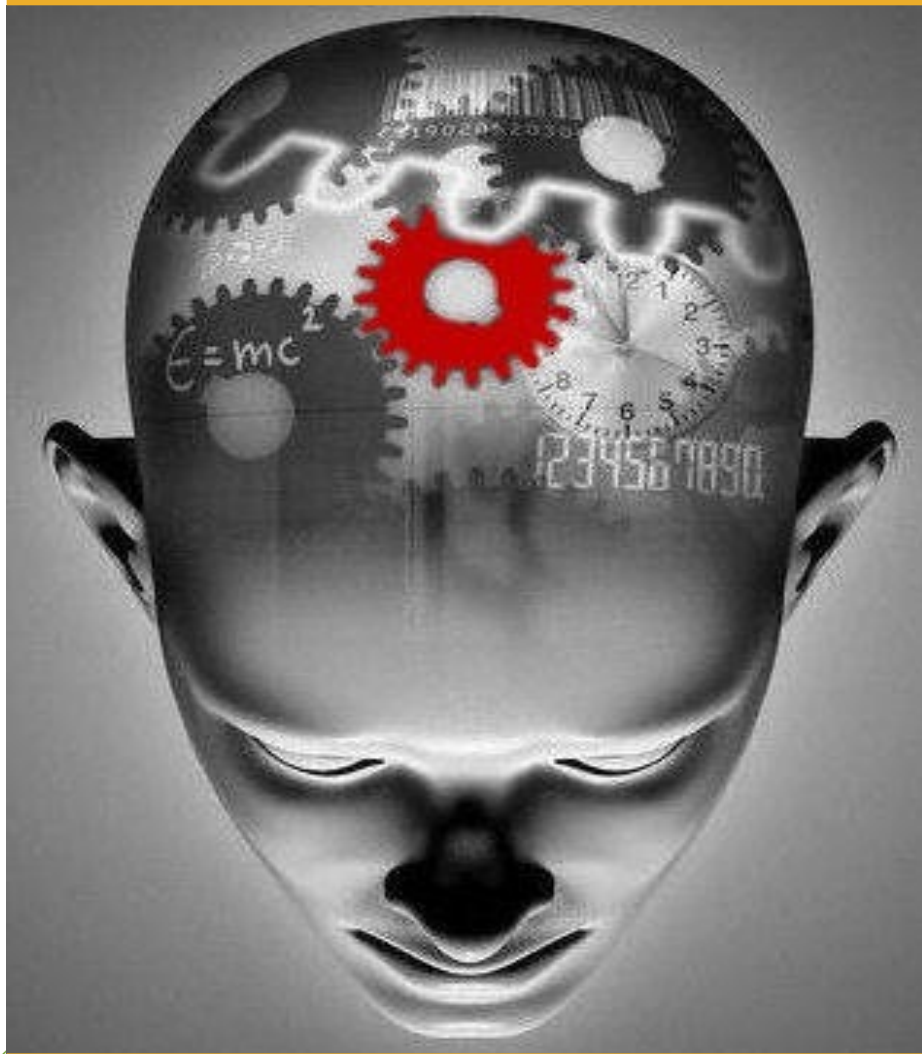


It's not LL Cool J

Who is a convicted felon? !

The Unconscious Mind & Implicit Bias

Implicit bias is the process of associating stereotypes or attitudes towards categories of people without conscious awareness. This results in actions and decisions that are at odds.



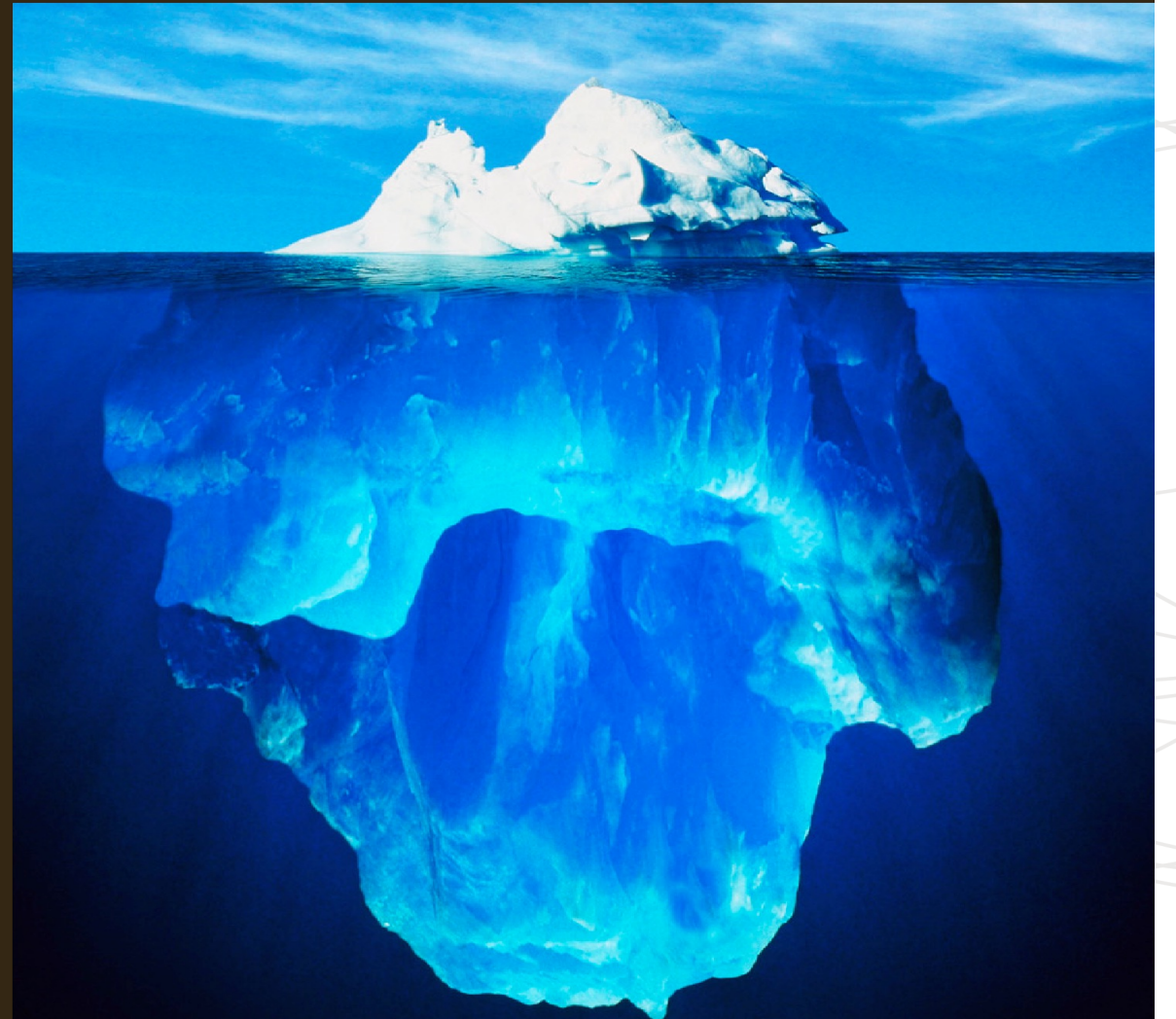
We can't avoid mentally absorbing categories defined by the society in which we live. They permeate the news, T.V., films, programming, and all aspects of culture. Because our brains naturally categorize, we are vulnerable to acting on the attitudes those categories represent.



Some Promising News

Biases are malleable.

We can influence the unconscious and build new synapses thus new mental associations.







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May 19th

We will examine a few more concepts regarding the work we have been doing in the district.

Summer Retreat

We will explore attributes of leading for equity as these apply to your roles as School Board members.





So, share a thought, an insight,
or a new understating regarding
our time together.





*Stay peaceful and perhaps the world
will follow your example*



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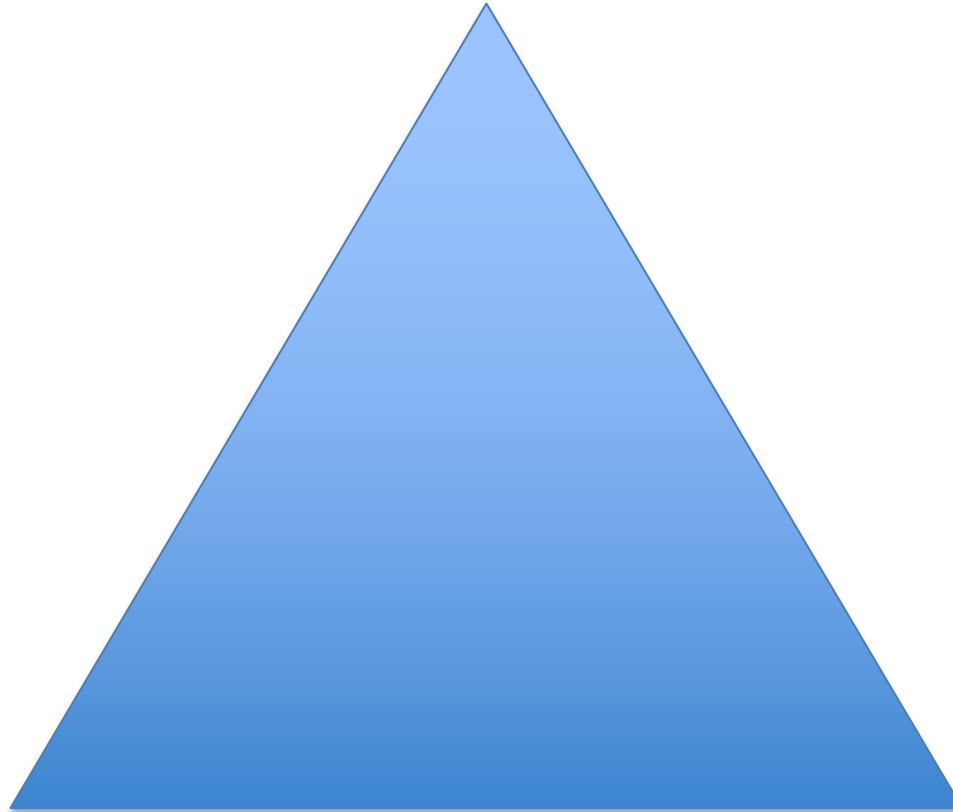
Where Change Starts With One And Ends With All

A quick review of research we have examined.



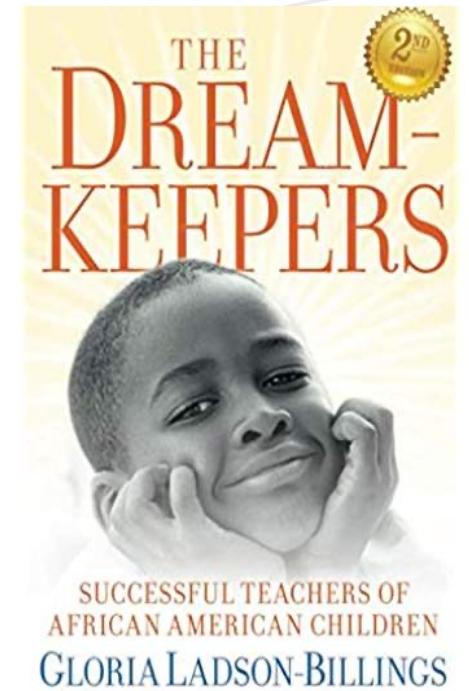
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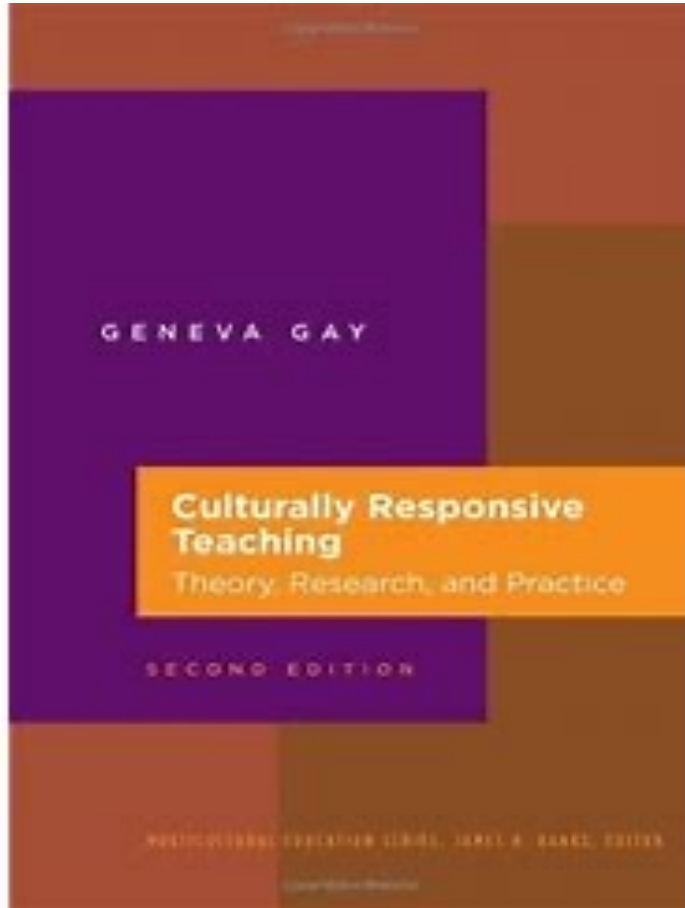
Academic Achievement / Student Learning



**Cultural
Competence**

**Social/Political
Consciousness**





Dr. Geneva Gay, University of Washington,
Seattle

Preparing for Culturally Responsive Teaching

Five elements regarded as essential for the
inclusion and support of culturally responsive
pedagogy.

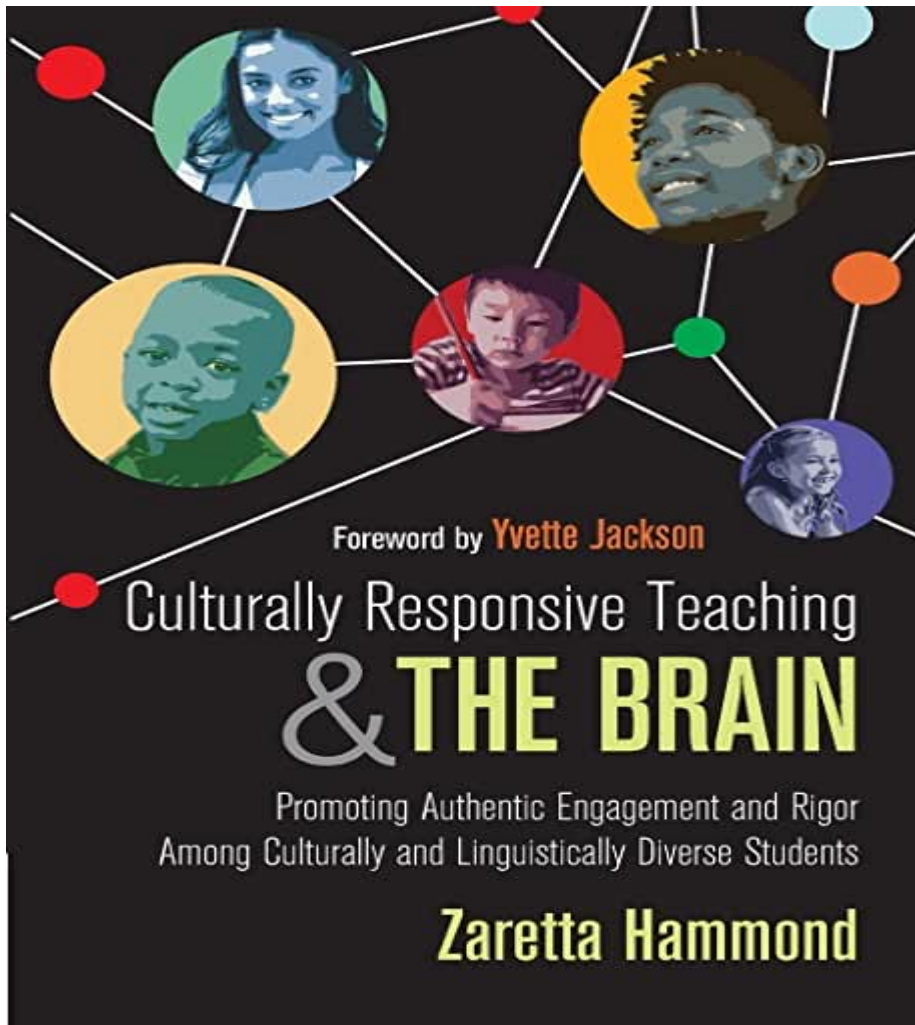


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Gay's five elements include:

- ❑ Developing a Cultural Diversity Knowledge Base
- ❑ Designing Culturally Relevant Curricula
- ❑ Demonstrating Cultural Caring and Building a Learning Community
- ❑ Cross-Cultural Communication
- ❑ Cultural Congruity in Classroom Instruction





Zaretta Hammond argues that the focus upon Culturally Responsive Teaching should be upon constructing for all students an academic mindset. She suggest that the issues for this kind of mindset includes the following student dispositions:

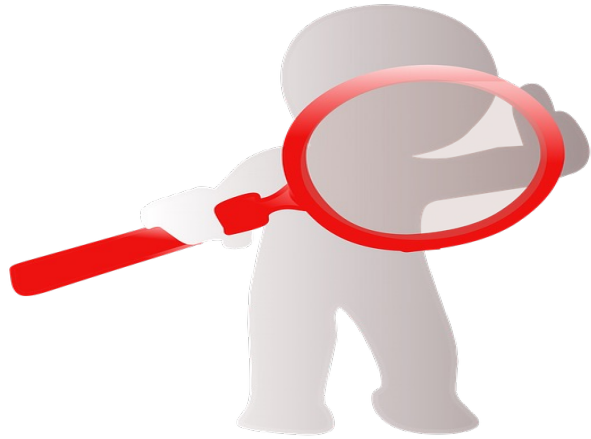
- I can succeed at this.
- My ability and competence grow with my effort.
- I belong to this academic community.
- The work has value.

Dispositions of this nature emerge not merely from instructional practices but as well teacher/student relationship.



"Experience is not what happens to us, but what we make of what happens to us."

Aldous Huxley



A quick look at the experiences of your colleagues in this program.



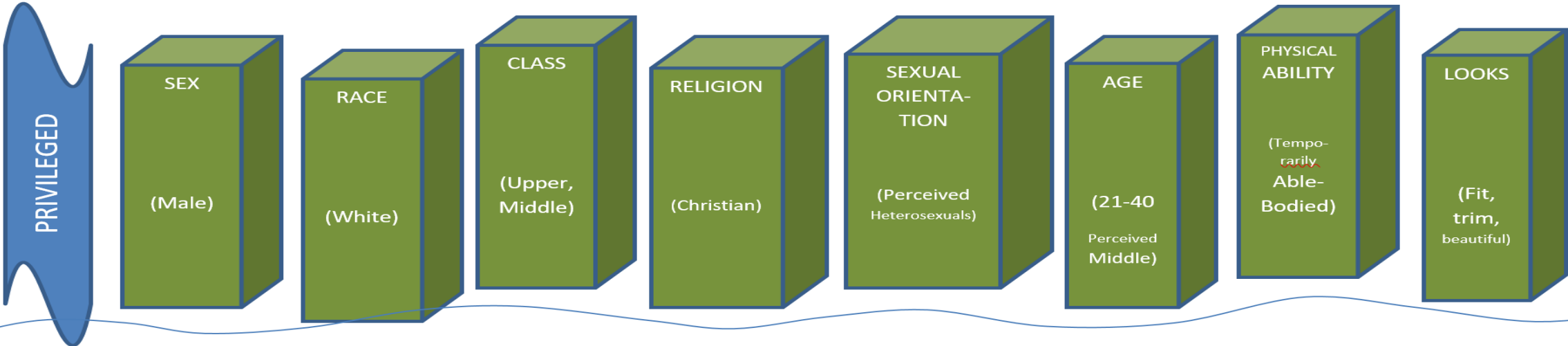
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"More and more, I have gotten to think that some part of our brain is still stuck where we were at four and five and eight and it is always there. Under stress, people do regress to an early mode."

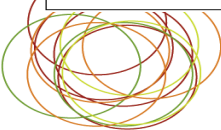
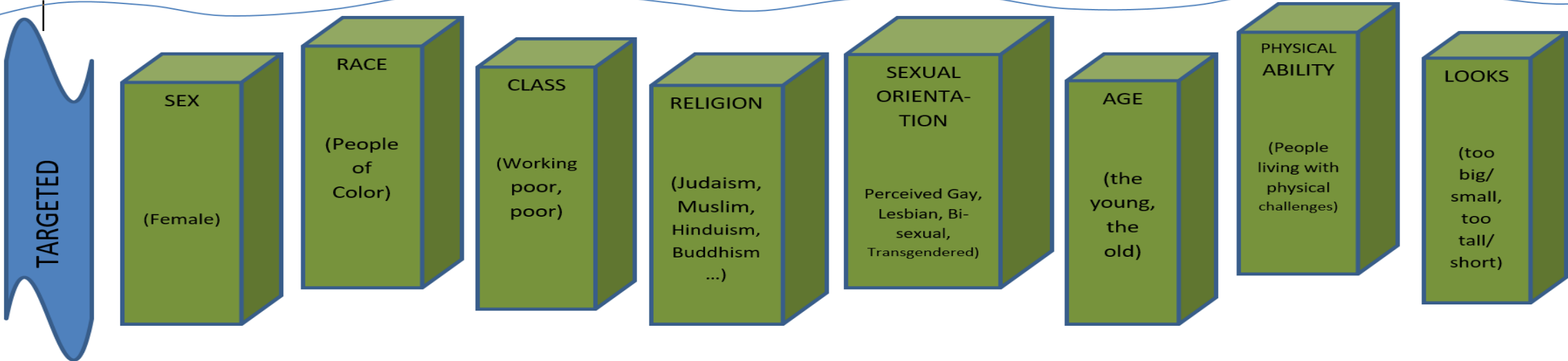
Frances Aboud



POWER PUZZLE



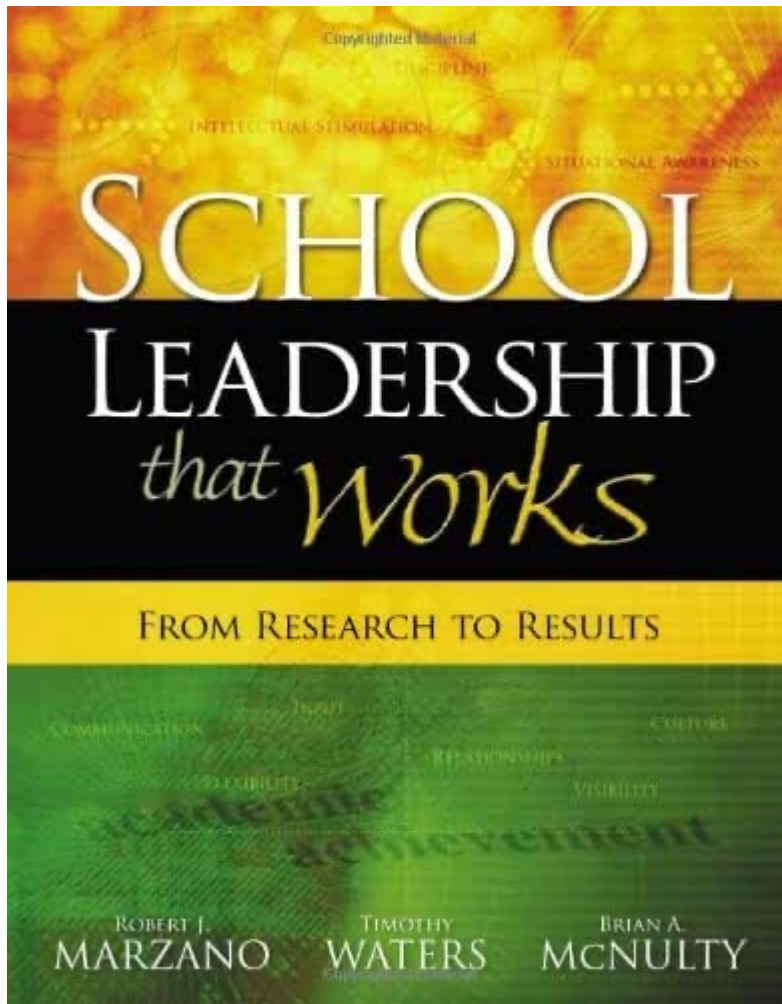
Access to goods, benefits, rewards, resources, privileges, opportunities, etc.; Access to goods, benefits, ...



Exploring Identities of Students

Identity	Privileged	Targeted
Males White		
Males of Color		
Females White		
Females of Color		
GLBQ		
Transgender		
Middle Easterner		
Christian		
Muslim		
SES		





In this research, the authors examined 21 leadership behaviors that correlated with student academic achievement. Their work also included an examination of 1st order and 2nd order change



There findings examined seven leadership responsibilities that were determined important for 2nd order change:

- Knowledge of Curriculum, Instruction, and Assessment
- Optimizer
- Intellectual Stimulation
- Change Agent
- Monitoring/Evaluating
- Flexibility
- Ideal/Beliefs



RESULTS



Dr. Hilvitz offers three domains upon which our efforts in this equity initiative can be promoted, support, and accountable. This chart aligns those domains with the seven leadership responsibilities that impact a 2nd order change.



Academic Experiences	Environmental Disruptions	Communication systems.
Knowledge of Curriculum, Instruction, and Assessment	Change Agent	Optimizer
Intellectual Stimulation	Flexibility	Ideals/Beliefs
Monitoring/Evaluating		



Marzano, Waters, and McNulty’s research also identified four leadership responsibilities that can either support or diminish 2nd Order Change. These are leadership behaviors that can most appropriately be aligned with the Neutral Zone as identified by Bridge’s work.

Leadership Responsibilities	Support for those in the Neutral Zone
Culture	
Communication	
Order	
Input	





**“Community first,
then work.”
-- James Comer**

Voices in the Room



On the notecard write down 5 descriptions of your identity

Handshake #1 - Share what you wrote on your notecard.

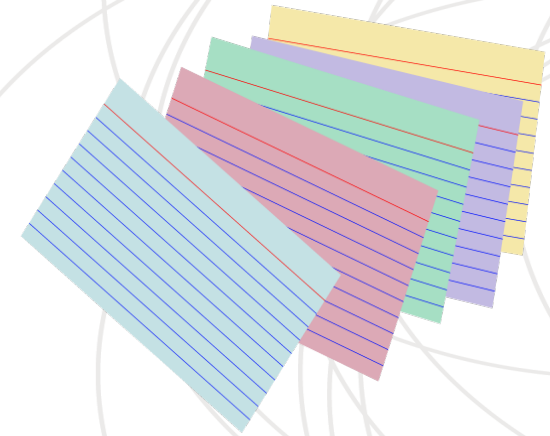
Cross out one description.

Handshake #2 - Share what you now have on your notecard.

Cross out another description.

Handshake #3 - Share what you now have on your notecard.

Cross out another description.



How did you decide to cross out a description?
How did you feel about crossing out descriptions?





The benchmark of North Kansas City School District's initiative in issues of equity is that no student should have to give up who they are to feel a sense of belonging in our schools.



Certainly a major data point, rightly or wrongly, most schools examine as a measure of successful equity efforts is the **achievement gap**. No one would suggest that this is not a significant data point to monitor for all students.

Perhaps another data point that may be of considerable significance in this work is the **engagement gap**.

- How engaged are all of our students in their instruction?
- Who are the students most engaged?
- Who are the students less engaged?
- How might privilege or targeting from an oppression impact this behavior?



John L. Lewis

“The most important lesson I have learned in the fifty years I have spent working toward the building of a better world is that the true work of social transformation starts within. It begins inside your own heart and mind...”






We believe every young person has
the right to a quality education .



“Leading for
Equity means
taking
responsibility
for what
matters to you.”

Julian Weissglass
Ripples of Hope (1998)





What thoughts and feelings come up
for you?

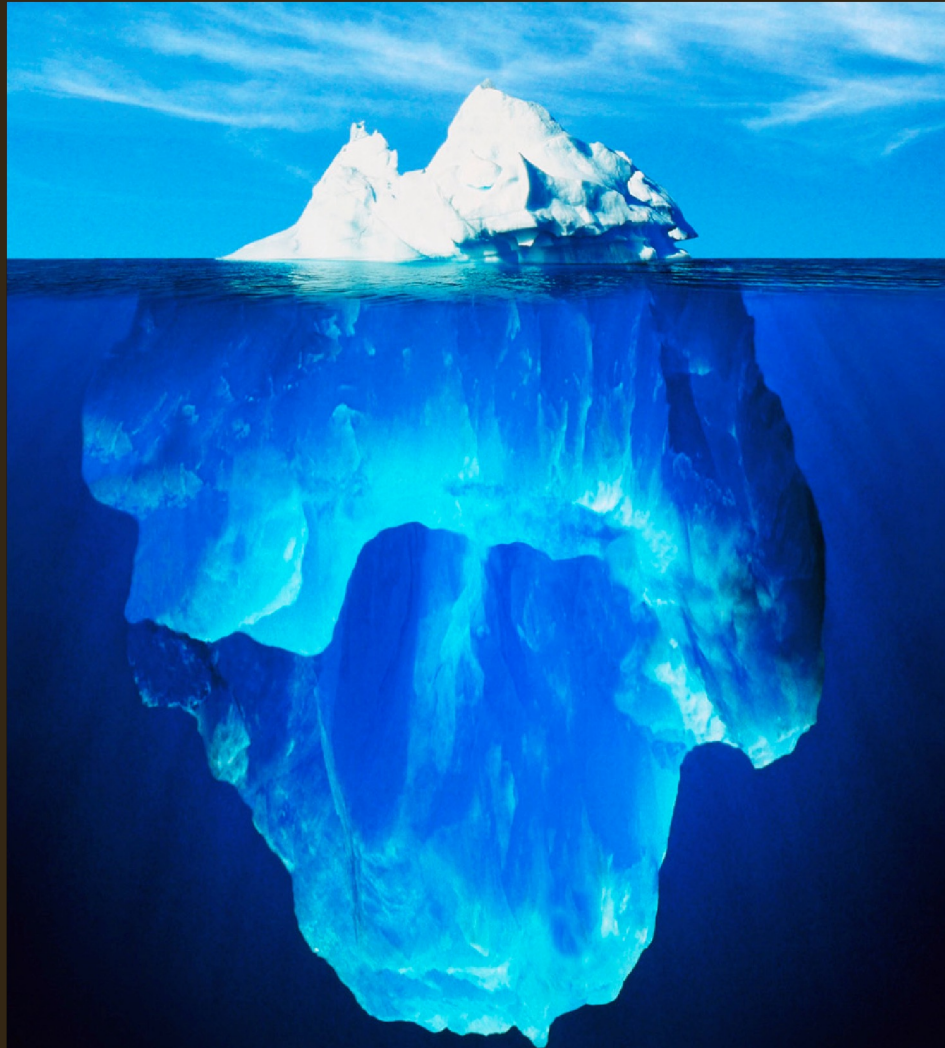
What is at play here?

Turn & Talk

The unconscious mind...

The unconscious parts of the mind are most of the mind – where most of the decisions and many of the impressive acts of thinking take place.

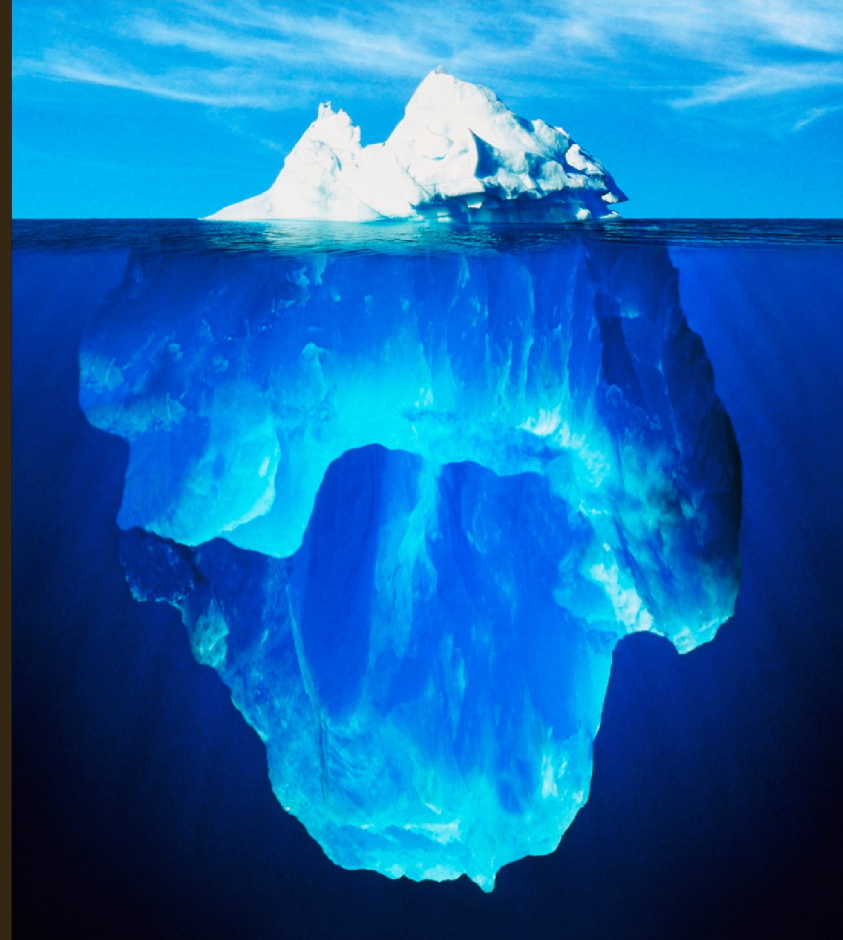
David Brooks, *The Social Animal*



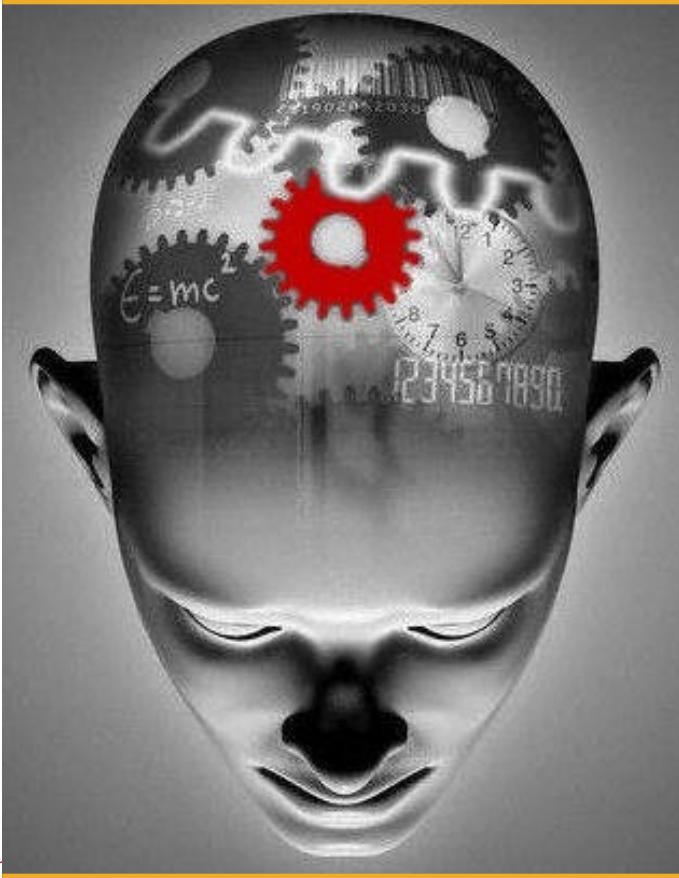
The unconscious mind...

Only 40% of the mind is conscious.

The unconscious mind processes 11 million pieces of information a second.



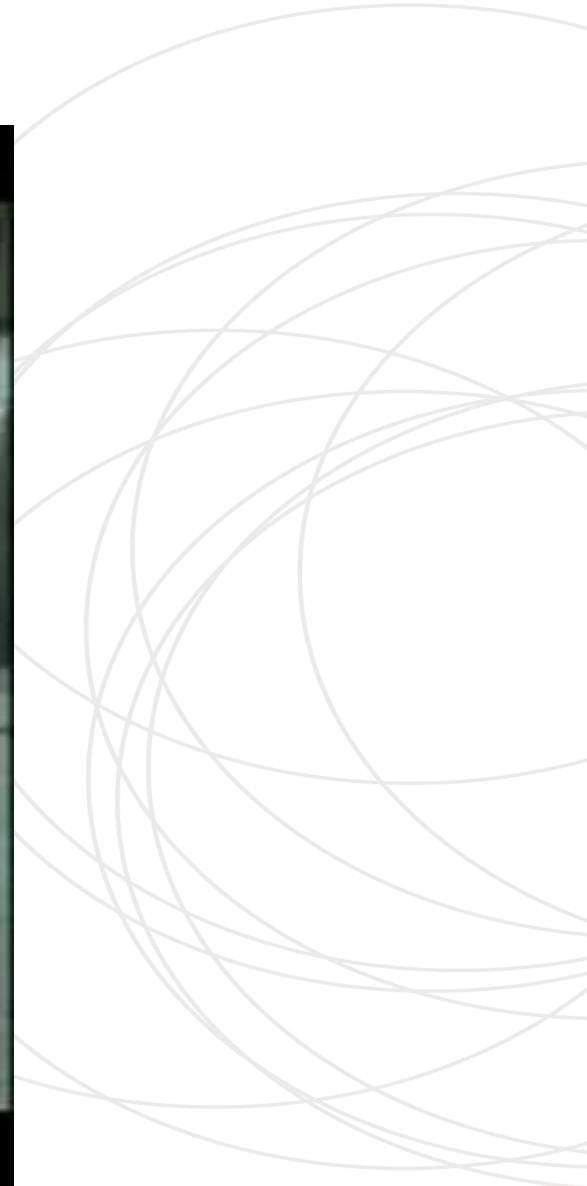
3 Processes




Priming

Associations

Assumptions





Share an example of how you have been primed. What has been the impact of that priming on your focus? Your actions?



Turn & Talk

Our Brain in Action

Please state the color of the text

Red

Blue

Green

Black

Green

Red

Black

Blue

Black

Blue

Green

Red

Green

Green

Black

Blue

Blue

Red

Purple

Red

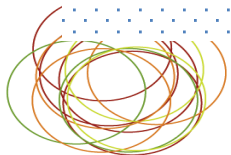


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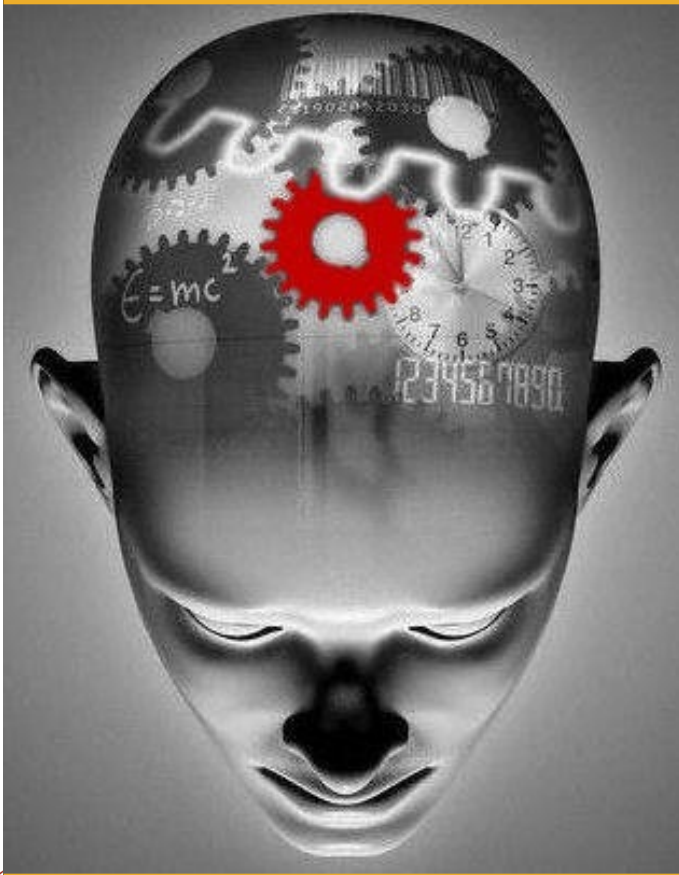
Where Change Starts With One And Ends With All

Implicit Bias

- Bias kicks in before you are even aware it exists (lives in our unconscious mind).
- It occurs through the building of synapses image by image, message by message over time.



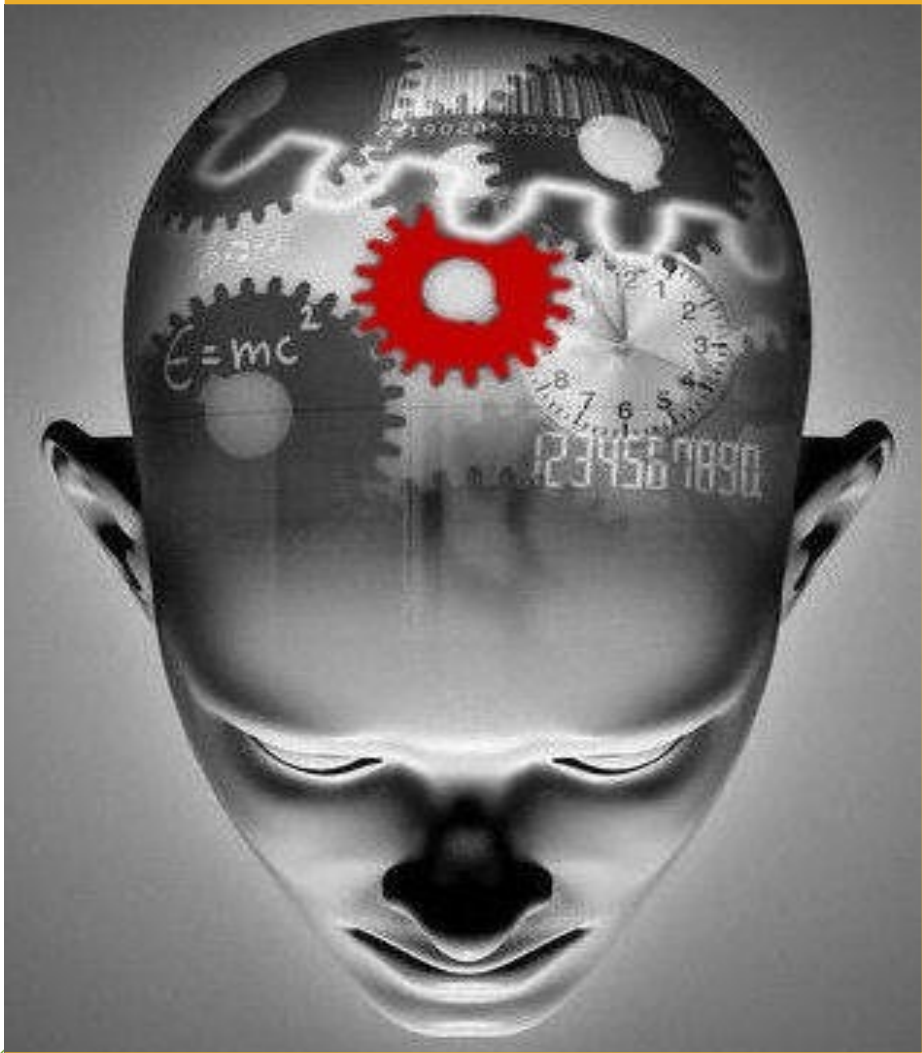
Assumptions



The mind is sorting
and coding...

The body is
responding.





We can't avoid mentally absorbing categories defined by the society in which we live. They permeate the news, T.V., films, programming, and all aspects of culture. Because our brains naturally categorize, we are vulnerable to acting on the attitudes those categories represent.



Plasticity

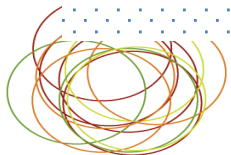
Something that can be shaped and can hold that shape is “plastic.”

Our brains are not fixed in place but can reconfigure.

Cells that fire together wire together.

Strategy #1

- Recognize what is going on, calm your “lizard brain” and prime it with a good intention.



Strategy #2

*Create New Narratives
(counter stereotypic imaging)*



Strategy #3

Know your own cultural frames of reference and identify triggers.



Strategy #4

Identify the disparities and change the structure to have a positive impact.

Strategy #5

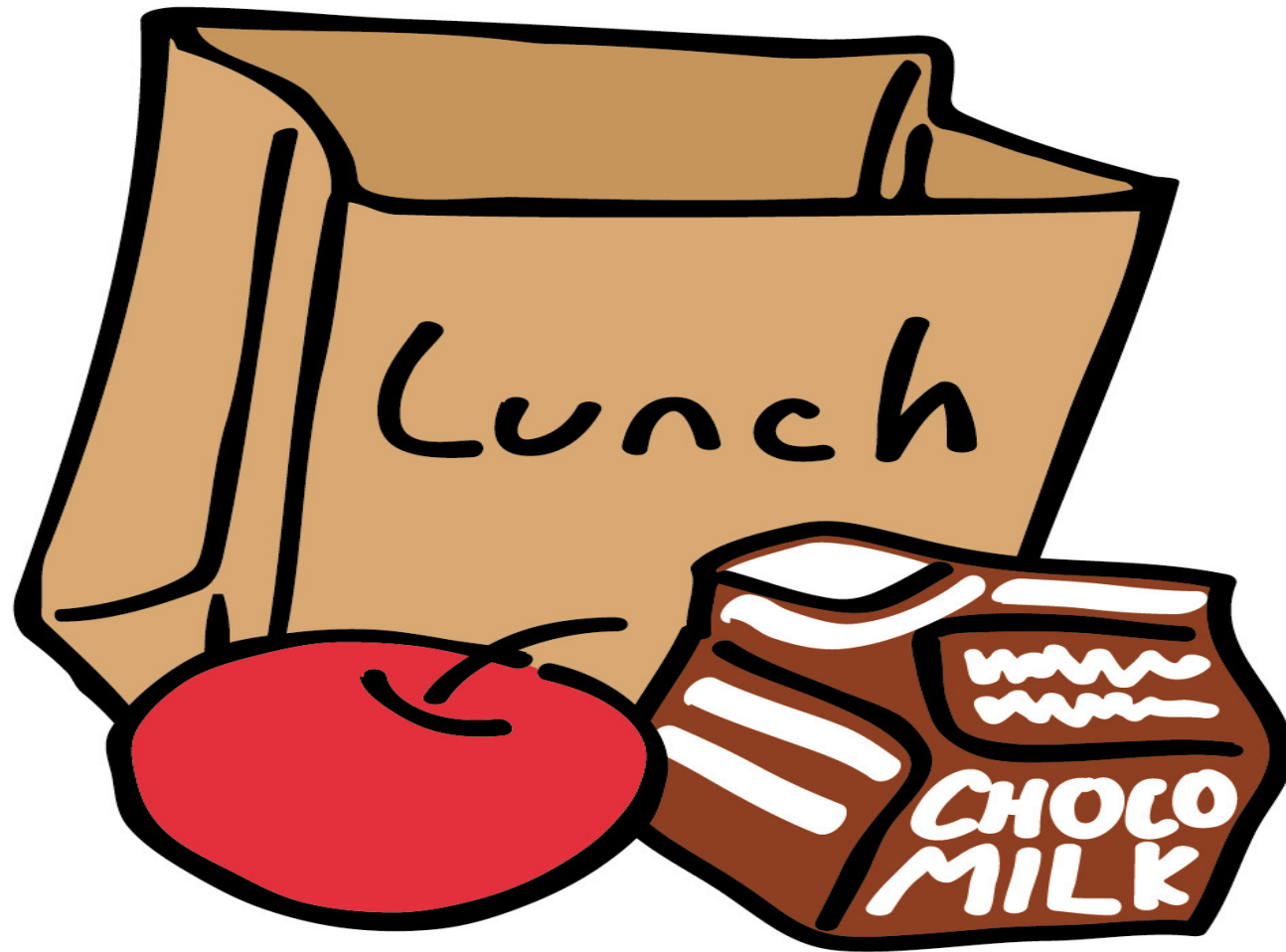
*Create Human Connections
(increasing opportunities for
contact, individuation)*

SOULPANCAKE

TAKE A
SEAT

&

MAKE A
FRIEND



One of the most **sincere**
forms of **respect** is
actually listening to
what **another** has to say.

Bryant H. McGill

What brings you joy about being a School Board member?

What are the challenges about being a School Board member?

What does support look like for you as a School Board member?





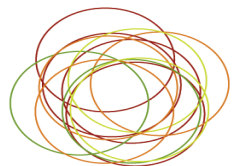
Qual's
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5 Leadership Skills



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Name the differences: What are various identities present?

Claim your differences: What are identities of those in a leadership role?

Lead the dynamics of differences: What are the necessary leadership skills to lead in conflicts that are encountered because of differences?

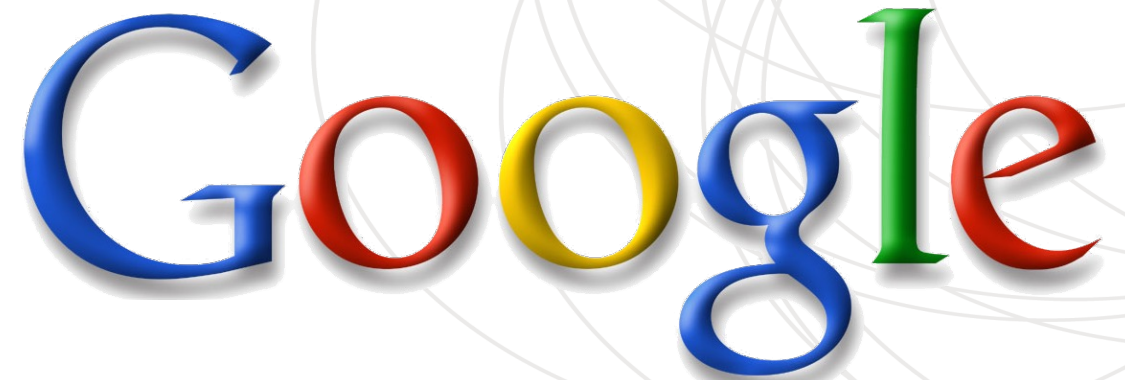
Adopt policies or practices that make a difference: What is intentionally in place to embrace diversity and what is missing?

Reform system to view diversity as strength: What is the impact upon the rest of the system for proactive efforts to strengthen and value differences?

An Example

**Silicon Valley's Diversity Problem –
New York Times, 10-4-14**

**“After years of playing down the
problem technology companies like
Google, Facebook and Apple now say
they’re serious about improving the
gender and ethnic diversity of their
work forces.”**



Their Answers

- **Name** differences: “Among technical employees, few are women, even fewer are Latino or African-American.”
- **Claim** your differences: “Most of their employees are white and Asian men.”
- **Lead** the dynamics of change: “...training managers to be more aware of hidden biases, so they don’t give undeservedly lower performance evaluations to women.”
- **Adopt** policies and practices: “...recruitment efforts should include a broader array of colleges...rather than ‘elite’ universities.”
- **View** diversity as strength: “Studies show that companies with gender and ethnic diversity tend to be more creative and more profitable.”



5 Leadership Skills: Culturally Proficient Leaders

Name the differences: What are the various identities that are present?

Claim your differences: What are the identities of those most likely to serve in a leadership role?

Lead the dynamics of differences: What are the necessary leadership skills to lead in conflicts that are encountered because of differences?

Adopt policies or practices that make a difference: What is intentionally in place to embrace diversity and what is missing?

Reform system to view diversity as strength: What is the impact upon the rest of the system for proactive efforts to strengthen and value differences?

Adopted from The Culturally Proficient Schools, Corwin Press 2013, Lindsey, Roberts and Campbell Jones.





As School Board members:

How might any or all of these apply to your work? And how?



AGENDA OVERVIEW

Leadership for Equity



ne of the most **sincere**
forms of *respect* is
truly listening
that **another** has to say

Bryant H. M

A
listening
Pair



Revisit our Cultural Charts

Share our Stories



Educational Equity Consultants

Where Change Starts With One And Ends With All

Cultural Sharing Charts

Please make a chart sharing the following information. Be as creative as you like. When finished, please post it on the wall.

Name

of siblings and your birth order

First paying job

Worst job

In three words: What does equity mean to you?





Given your role in the district. Consider ways in which you can support this 2nd order change for those who may be in the Neutral Zone.



Ropes



Respect

Open, oops, ouch

Participate, pass

Escuchar, engage

Said here, stays here

Calling People In/Calling People Out

Dr. Deborah Holmes
Educational Equity Consultants
November 3, 2020



Educational **Equity** Consultants
Where Change Starts With One And Ends With All

“Community first then work.”
-- James Comer

Voices in the Room



Why Today's Conversation?

The Ladue School District is committed to creating and maintaining a welcoming, equitable and inclusive environment that is reflective of and celebrates our diverse student population. We uphold high academic standards for all students through culturally responsive classroom instruction, professional development, and sustainable relationships with community stakeholders.



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Our Context

- COVID fears, restrictions, challenges
- School challenges
- Systemic racism and attention to injustices
- The political climate and unknowns going forward
- Biases, stereotypes, language, behaviors and microaggressions which hurt
- Actions that contradict the mission



Our Context

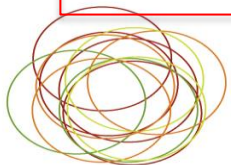
- COVID fears, restrictions, challenges
- School challenges
- Systemic racism and attention to injustices
- The political climate and unknowns going forward
- Biases, stereotypes, language, behaviors and microaggressions which hurt (kids says things, adults say things)
- Actions that contradict the mission



Microaggressions

- Brief and commonplace daily verbal, behavioral, or environmental indignities
- Intentional and/or unintentional
- Messages communicate hostile, derogatory, or prejudicial slights and insults toward any group, particularly culturally marginalized groups.

Microaggressions can feel like repeated paper cuts to the recipient. They may not “register” with the one imparting them.



Expectations Today for Calling In/Calling Out

- Strengthen our critical consciousness about comments and behaviors that contradict the District mission.
- Consider the challenges for calling in/calling out others
- Review strategies for calling in/calling out
- Practice



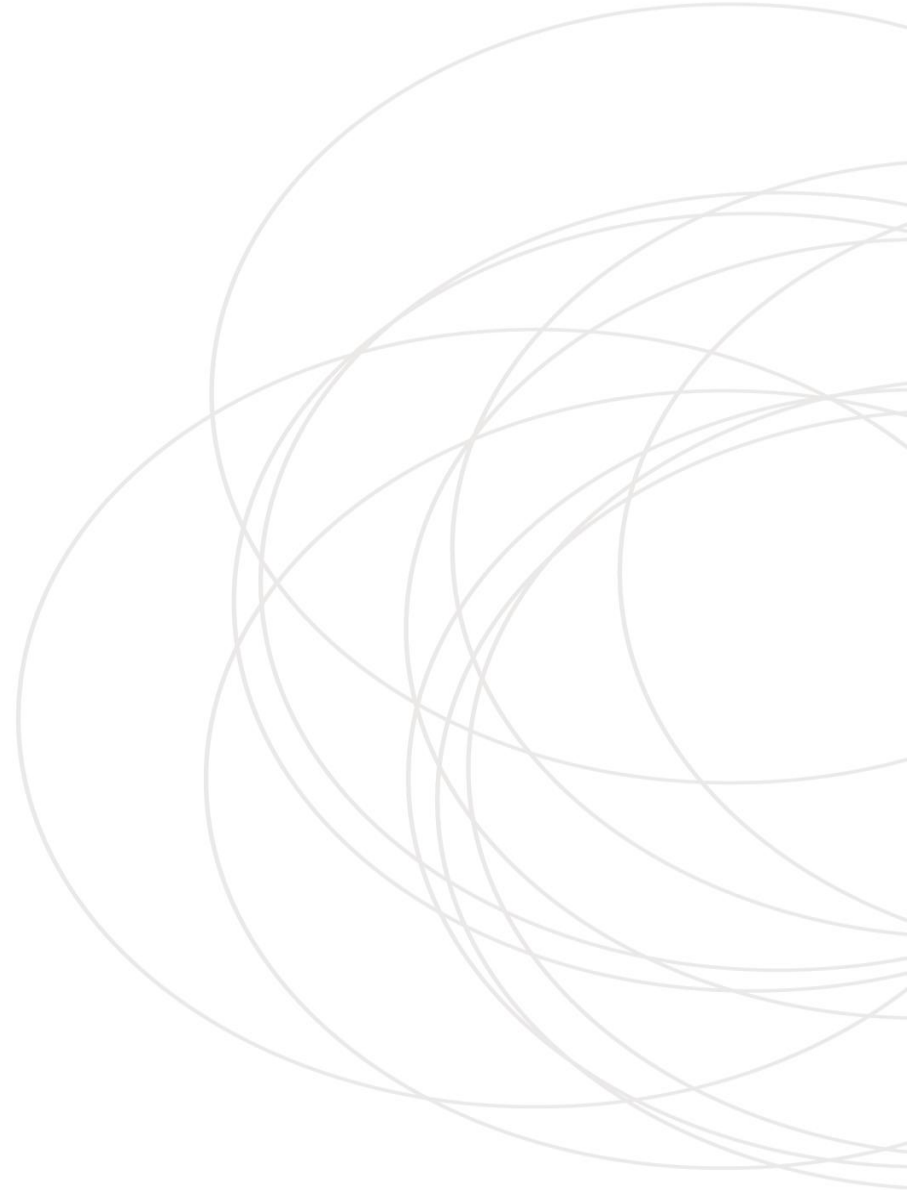
Definition: Calling *Out*

- Issuing a direct challenge to something said or done.
 - When done in public, “calling out” may carry the intent of exposing the person’s wrongdoing to others.
 - We often *call out* people for isms, stereotypes, name calling, etc by saying something like: “What you just said/did is hurtful.”
- Does not generally feature patient, empathetic dialogue,

The impersonal and anonymous nature of social media can turn *call-outs* into malicious attacks, sometimes based on false information.



“Call Out” Poll

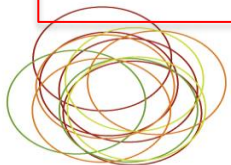


Definition: Calling *In*

- Means speaking up without tearing down, publicly or privately. Its key features:
 - Done with love.
 - Instead of shaming, we patiently ask questions to explore what was going on and why the speaker chose their harmful language.
- Is a technique that allows all parties to move forward.
- Can be an agreement between people who work together to consciously help each other expand their perspectives.

Calling In:

- Does not minimize harm and trauma already inflicted, but it can get to the root of why the injury occurred, and it can stop it from happening again.
- Is not for everyone or every circumstance.
- Is not a useful response to those who intentionally violate standards of civil conversation.



“Call In” Poll



**Think back to when,
“I should have said something...”**

FREQUENT REASONS FOR A MISSED OPPORTUNITY:

- Not fast enough
- Didn't feel safe enough
- Didn't' feel like you were the right person to speak up



Why Plan Ahead?

Without a plan, we may decide we have no responsibility:

- Anonymous Assumption: “After all, I am not known by anyone here.”
- Gender Assumption: “I am sure that ____ can take care of him/herself.”
- Disengagement: “This is not my issue, not my class, nothing I care about...”



Why Plan Ahead?

When Witnessing Something, Bystander Effect Research* Finds There Is A/An:

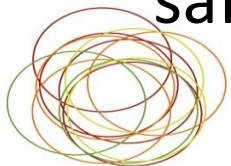
- 85% chance we will intervene when we are alone
- 62% chance we will intervene when with one other person
- 31% chance we will intervene when with four other persons



Our Challenge: Silence

Silence:

- Can sanction a behavior/comment and validate the harm
- May shift our “status” to part of the problem not part of the solution
- May result in the person targeted feeling:
 - I deserve abuse.
 - I’m not normal.
 - I should expect this.
- May result in centering on *our* comfort and safety over the comfort and safety of those impacted by the comment or behavior.



Practice Norms

- We acknowledge one another as equals.
- We try to stay curious about each other.
- We recognize that we need each other's help to become better listeners.
- We slow down so we have time to think and reflect.
- We remember that conversation is the natural way humans think together.
- We expect it to be messy at times.

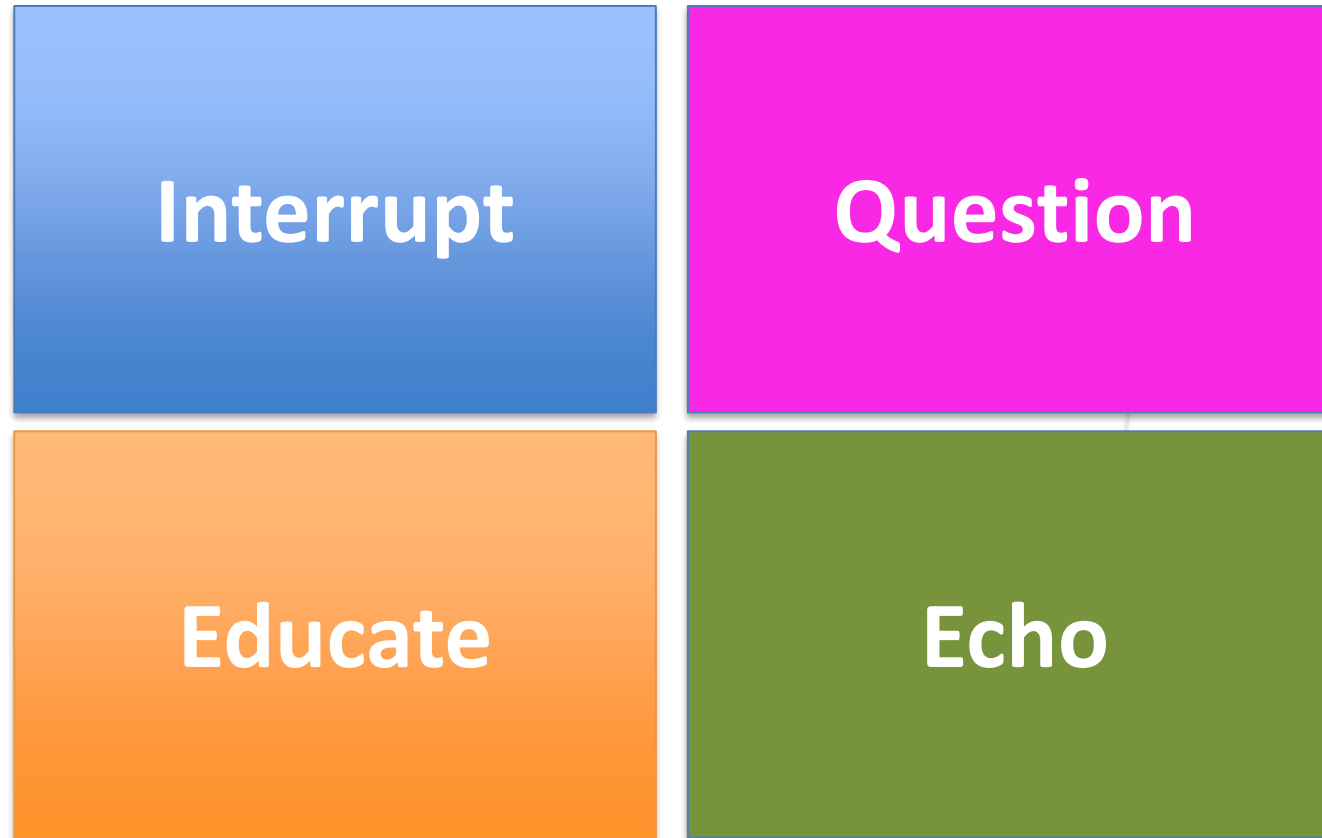
Margaret Wheatley

Tools

1. Oops!
2. Ouch!
3. "Said here, stays here!"



4 Strategies



Interrupt

Question

Educate

Echo



4 Strategies +

And

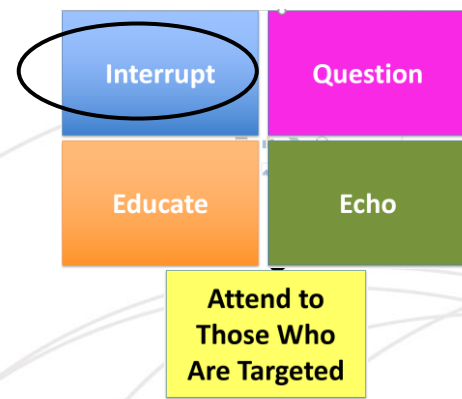
Attend to Those Who Are Targeted

When something hurtful/unkind has been directed to another, attending to the incident can include:

- Giving the “first attention” to the person targeted
- Saying comforting words to the person targeted and asking how s/he would like to be supported



Interrupt

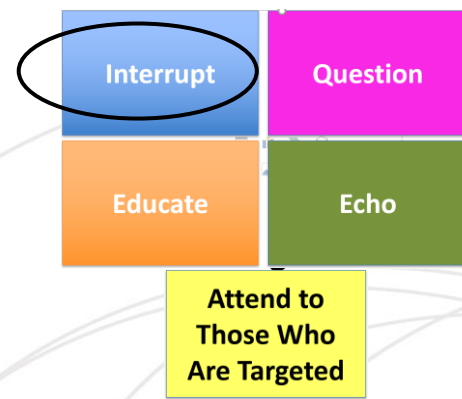


CALLING *OUT* STRATEGIES

- Interrupt a biased remark EVERY TIME
- Prepare some phrases to lovingly interrupt:
 - “I don’t like words like that.”
 - “That phrase is hurtful.”
 - “I don’t like ethnic jokes.”
 - “That’s a bold statement.”
 - “Using that word doesn’t help others feel safe or accepted here.”



Interrupt



CALL IN STRATEGIES

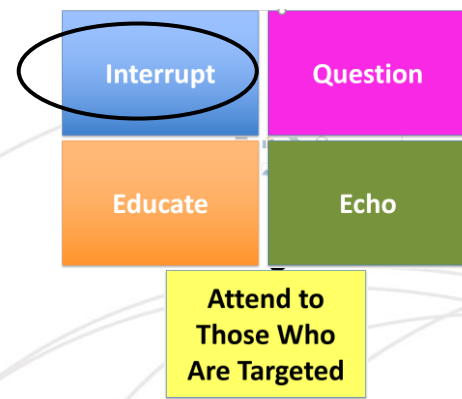
- Interrupt a biased remark EVERY TIME
- Prepare some phrases to lovingly interrupt:
 - “Something you just said is troubling to me. May I stop you right there?”
 - “I’m having a reaction to that comment. Let’s go back for a minute.”
 - “In this class, we hold each other accountable. So I would like to talk about why that joke isn’t funny.”
 - “What I heard you say was _____. Is that correct?” (Sometimes just hearing the words repeated back helps someone understand the impact.)



Interrupt

BENEFITS OF INTERRUPTING (EVERY TIME):

- Sends a message that name calling, stereotypes, hurtful actions/references is not ok.
- Anyone within earshot hears the message.



Practice and Reflect: **Interrupt- to call in** Name Calling

- Racist
- Clown
- Idiot
- Bigot
- White supremacist
- Fag
- Liar
- N-word
- B-word
- Lazy
- Terrorist
- Pig
- Cop hater
- Cheater



Question



STRATEGIES

- Ask about the person's intent and/or inviting more explanation. In asking, you are registering how the comment landed on you.
- Prepare some simple questions in response to a remark:
 - “Why do you say that?”
 - “What do you mean?” or “What point are you trying to make?”
 - “Tell me more.” or “Tell me what you mean by that.”
 - “Do you think you would say that if someone from that group was with us in the room?”
 - “Did you mean to say something hurtful when you said that?”



Question



BENEFITS OF QUESTIONS:

- We can be curious about the speaker's thinking/feeling.
- Questions can:
 - lead the speaker to encounter blind spots or bits of ignorance
 - tease out the reasons behind the comment
 - help to better understand the thinking
 - give more time to frame and tailor a response



Strategy Integration: Question and Interrupt

A Scenario

Student: “Hey stupid!”

Teacher: “Why did you call her a stupid?” (question)

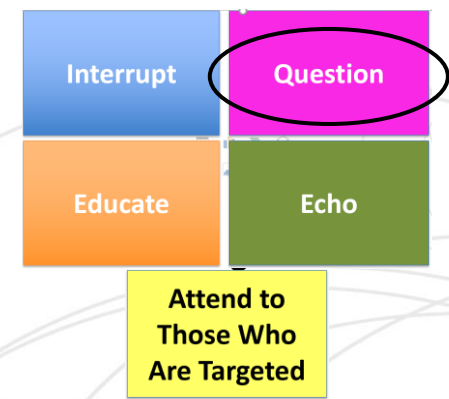
Student: “C’mon, I was just being funny.”

Teacher: “You know, I don’t find that funny.” (interrupt)

Teacher (to target): “I know that did not feel good and I am sorry.”
(attend)



Caution About Questions



The goal is to understand the roots of the speaker's prejudices, then help add context and information to dispel them. We all have prejudices and blind spots.

Questions do not work if:

- The speaker is peppered aggressively:
 - “What exactly do you mean by that?”
- The questions close off communication rather than open it



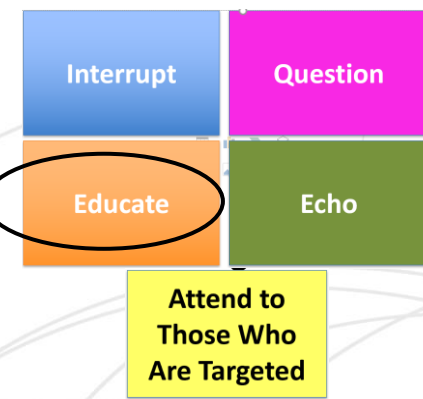
Practice and Reflect: **Question**

Stereotypes

- Liberals
- Conservatives
- Right wing
- Christian/Muslim/Jewish
- Absent parents
- Suburban housewives
- Urban poor
- Socialists
- Immigrants
- Pro-lifers
- Spanish-speaking
- Demonstrators



Educate

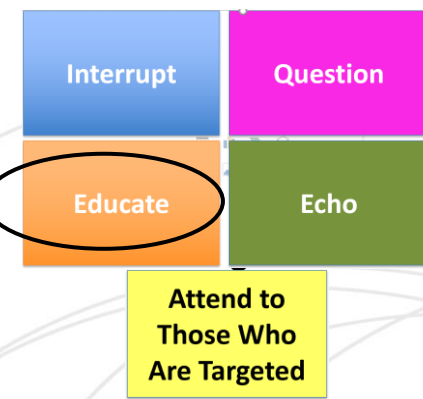


STRATEGIES (with questions)

- Use a question and prepare to explain why a term or phrase is offensive:
 - “Do you know the history of that word?”
- Use a question and encourage the person to choose a different expression.
 - “Can you say that a different way without name calling?”
- Kindly offer to share some information:
 - “Do you mind if I share why that phrase is insulting/not the best?”



Educate

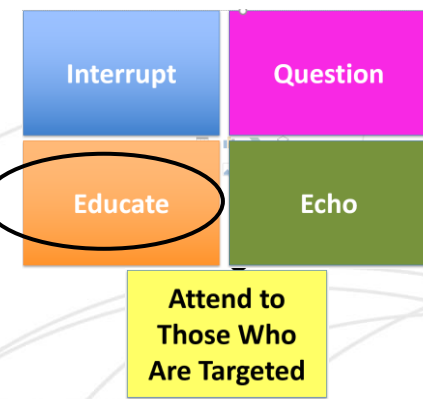


STRATEGIES (with statements)

- If a stereotype is expressed, state that you have seen/heard examples to the contrary and ask if the speaker realizes this is a stereotype?
- If the response is, “I didn’t mean...”
 - Let the person know you appreciate their intent and let them know the intent does not necessarily lessen the feelings over what was said.
 - Share that you hope your “ouch” can be viewed as a gift for further reflection before the same comment might be repeated.
- Kindly offer to share some information:
 - “There’s history behind the expression you just used you might not know about.”



Educate



BENEFITS:

- We can give the speaker the benefit of the doubt and invite the person to learn something new.
- Remembering that we do not always question everything they hear, we are reminded that hate isn't behind all hateful speech. Sometimes ignorance is at work, or lack of exposure.



Echo



STRATEGIES

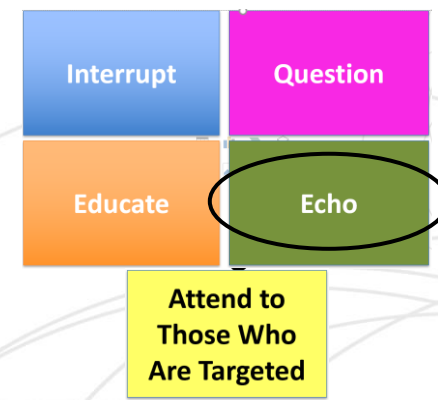
- When someone else speaks up, thank that person and repeat the anti-bias message.
 - “Thanks for speaking up. I agree that word is offensive, and we should not use it.”



Echo

BENEFITS OF ECHO:

- One person's voice is a powerful start. Many voices together create change.



Strategy Integration: **Educate** and **Echo**

A Scenario

Student1 to student2: “You got a C in math class! You are Asian. You should have gotten an A!”

Student3 to student1: “Dang, that’s cold.”

Teacher to student3: “Thank you for responding to this stereotype and being an ally to student2.” **(Echo)**

Teacher to student1: “It is a hurtful stereotype when we assign an expectation about being a certain kind of student based on our race or ethnicity.” **(Educate)**



Strategy Options

A Scenario

Student: When I lived in New York, I had a scholarship to a private school.”

Teacher1 to student: “Oh, so you played sports?”

Teacher2 to teacher1:

Interrupt “Please...check yourself and the stereotypes.”

Question “Are you aware your question used a hurtful stereotype?”

Educate “I know many students who receive academic scholarship. To assume athletics is an example of a microaggression.”

Strategy Options

A Scenario

Student: When I lived in New York, I had a scholarship to a private school.”

Teacher1 to student: “Oh, so you played sports?”

Teacher2 to teacher1:

Interrupt “Please...check yourself and the stereotypes.”

Question “Are you aware your question used a hurtful stereotype?”

Educate “I know many students who receive academic scholarship. To assume athletics is an example of a microaggression.”

Teacher2 to student: **Attend** “You are a scholar. Tell me about your school.”

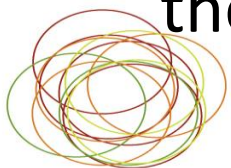
A Word About Humor

- Humor is risky.
- Sometimes it can defuse a tense situation. Other times, it can send a mixed message.
 - Was something about the bigoted comment funny?
 - Are you laughing at (and potentially shaming) the speaker, and will that backfire?



Assess the Risks of Speaking Up

- You may feel the sting of rejection. You may fear retaliation and hostilities.
- Consider your safety in any moment when you may choose to speak up.
 - Is now the best time?
 - Could I handle this in a different way, later, that would be safer?
 - Is there someone I trust—a colleague, a peer, a mentor—to whom I can speak about this, to help me prepare for the next time it happens?
- Consider the consequences of speaking up—and weigh them against the consequences of not speaking up.



Practice and Reflection: **Educate** and **Echo**

Teasing
References
Microaggressions



Educational Equity Consultants
Where Change Starts With One And Ends With All

Teasing

- “Hey gimp!”
- “Can you hear me now?” to one with hearing aids
- “You are so gay.”
- “I bet your parents are socialists.”
- “Did your parents vote for Ka-ka-ka-milli-nilly?”



References

- Chinese flu
- Fake media
- Black Lives Matter
- Defund the Police
- Family values
- Obamacare
- Religion
- Colorblind
- Uneducated
- Jewed down



Microaggressions

- Expressing doubt that a female would like firefighting.
- Speaking slowly to a person of Hispanic heritage, expecting English not to be understood
- Consistently mispronouncing a person's name
- Confusing a person of a certain ethnicity with another person of the same ethnicity
- Taking more questions from boys than girls
- Not making eye contact with someone who is different



Practice and Reflection: **Educate** and **Echo**

Teasing
References
Microaggressions



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Where Change Starts With One And Ends With All

Strategy Poll



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The Places

Colleagues can promise each other they'll all speak up, together, the next time something is heard/seen:

- Hallways
- Cafeteria
- Lounge



Testimonials

From “Teaching Tolerance”

- “Teachers who provide language and context, when speaking up, tell us that it often spreads outward from the classroom, into the halls and cafeteria, where they overhear students using language developed in the classroom to speak up against intolerant remarks.”



Adult Dynamics

Peer-to-Peer: can be powerful and can be problematic.

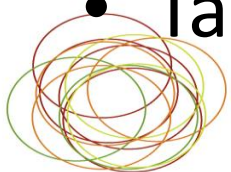
CONSIDERATIONS:

- How close are you to this peer?
- What is the nature of past interactions?
- How does this person best receive communication?
- Speak privately or in a group?
- Has this comment been ignored in the past and is now going to be addressed?



How To Receive in Interruption

- Acknowledge the impact
- Refrain from defensiveness
- Listen
- Apologize and make amends
- Do your own research (do not ask a marginalized person to explain)
- Understand that a good/bad binary does not exist
- Take action to change



PREPARATION: The Why

- The goal may not be to change someone's mind, but to provide an opportunity for someone to think and reflect on words/actions.
- Remember:
 - Others are watching: young people/public/friends/family
 - Speaking up is about fairness and quality of life, not personal praise or recognition.

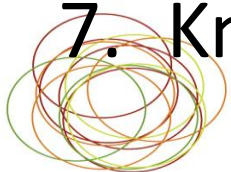


PREPARATION: Self Talk

1. Say to self: I am a person who will speak up.
2. Develop ready responses that will work in a variety of moments.
3. Practice

In The Moment

4. Consider tone and temperament
5. Be calm and thoughtful, not reacting with shock
6. Remember there is no need to shame or humiliate
7. Know that you are doing the right thing



PREPARATION: Centering Strategies

1. To focus on what matters, ask: “If this happened to me or another person I care about, would I find it acceptable?”
2. Remember: injustice can not be justified, nor is it helpful to respond with unjust actions/comments.
3. Cultivate a trustworthy, multifaceted inner circle (for practice and for venting).
4. Pace yourself. Breathe.



Why Schools Are Made For *Calling In*

When we teach *call-in* skills, we create what we need for ourselves and our students:

Brave spaces in which everyone learns.

- We all make mistakes.
- We come from diverse cultures and languages and may use words differently.
- We may not know the right words to say.



Ask Students

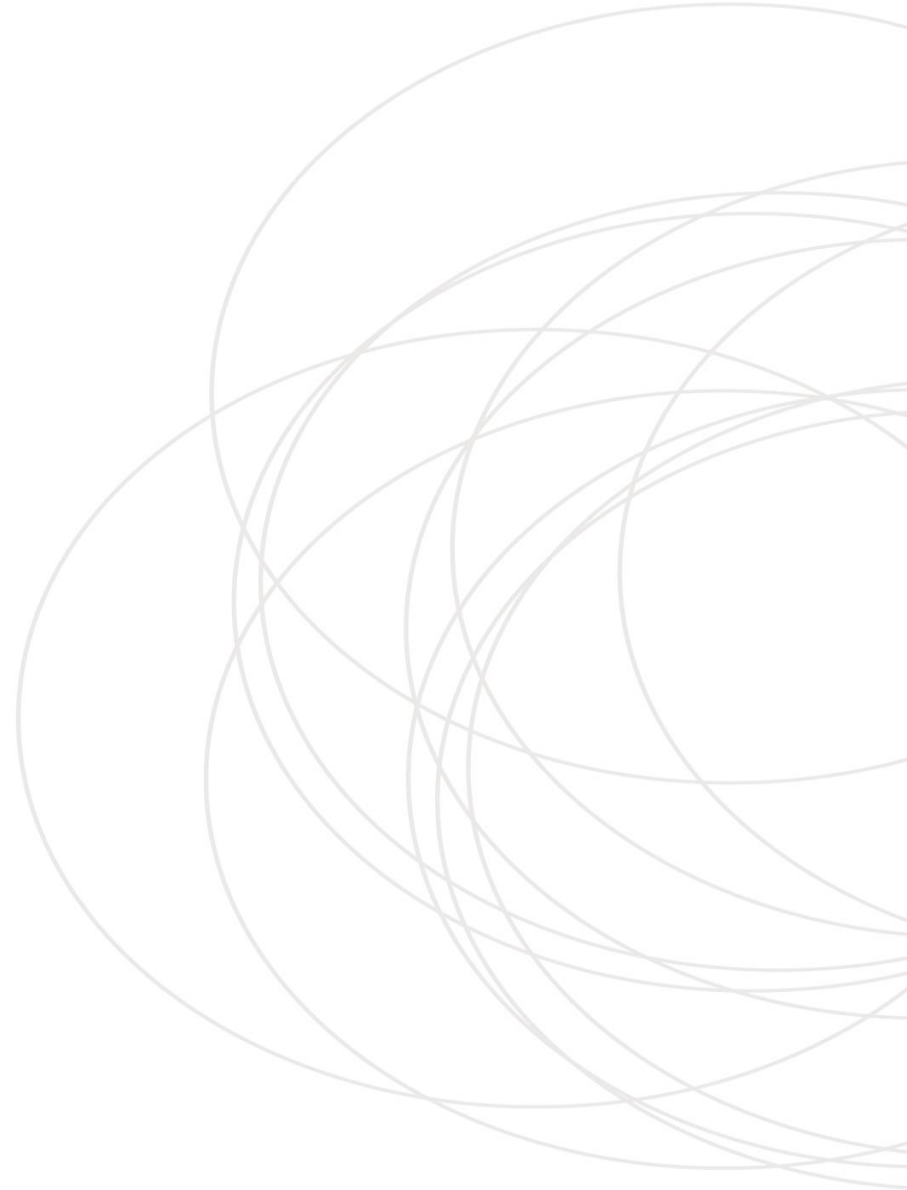
- What does *call-out* culture look like to them?
- To compare the impact of *call-outs* and *call-ins*.
- To contemplate why so many people choose to participate in *call-out* culture.
- To bring in news articles or share a story about something they believe is unfair. The differences of opinion will provide opportunities for students to practice their *call-in* techniques with questions such as:
 - “I don’t think I understand what you’re saying, so can we talk some more?”
 - “Can we stop and explore what is happening now?”

Resources

- <https://www.tolerance.org/magazine/spring-2019/speaking-up-without-tearing-down>
- https://www.tolerance.org/sites/default/files/2019-04/TT-Speak-Up-Guide_0.pdf
- **CALLING IN THE CALLING OUT CULTURE: DETOXING OUR MOVEMENT** *by Loretta Ross (Routledge in 2019)*



Expectation Poll



“Never forget that justice is what love looks like in public.”

Dr. Cornell West



Google Docs

PRACTICE:

<https://docs.google.com/document/d/1BntUH9W-oQIFGNsvp74ofB2f2vEdRxDZwB7YSXzGhqY/edit?usp=sharing>

NOTES:

<https://docs.google.com/document/d/19JXuN4m9ALs2j0nlhH3wWuk5imquOscClx4GQm8ZVCQ/edit?usp=sharing>





DRAFT

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SCAN ME

RELYING ON THE GUIDING PRINCIPLES OF CULTURAL PROFICIENCY

CHANGING CONVERSATIONS FOR OUR STUDENTS BEGINS WITH US

October 20, 2021

A 21-Hour Professional Learning Series

Co-Facilitated by

Marshaun Warren, Ph.D. / Jaime E. Welborn, Ph.D.

Website



SCAN ME

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LET'S CONNECT



Preparing Our Materials

 The World Cafe - Guiding Principles of Cultural Proficiency 

 Hiring Process: Steps to Consider in Building Cultural Competence 

 Hiring Practices on the Cultural Proficiency Continuum 

 Guiding Principles Tool 2 Handout 

Preparing Our Minds



**Be 100%
Present and
Aware of Your
Mindset**



**Learn about
Self and Others**



**Listen and
Participate to
Seek and
Understand**



**Use “Ouch”
and “Oops”**



**Tell Your Own
Story, Use “I”
“me” “my”**



Enjoy the Day

The Cultural Proficiency Framework

	Cultural Proficiency Framework	Overcoming the Barriers to Cultural Proficiency	Guiding Principles of Cultural Proficiency	Cultural Proficiency Continuum	Essential Elements of Cultural Proficiency
100	The number of tools in the Cultural Proficiency Framework	100	100	100	100
200	200	200	200	200	200
300	300	300	300	300	300
400	400	400	400	400	400
500	500	500	500	500	500

BUILDING CAPACITY
THROUGH LANGUAGE

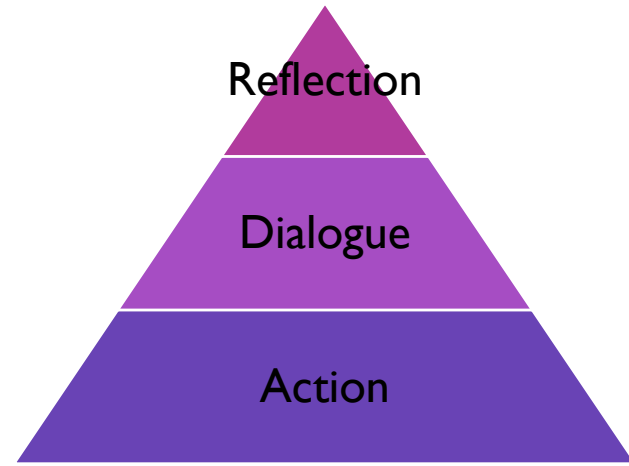
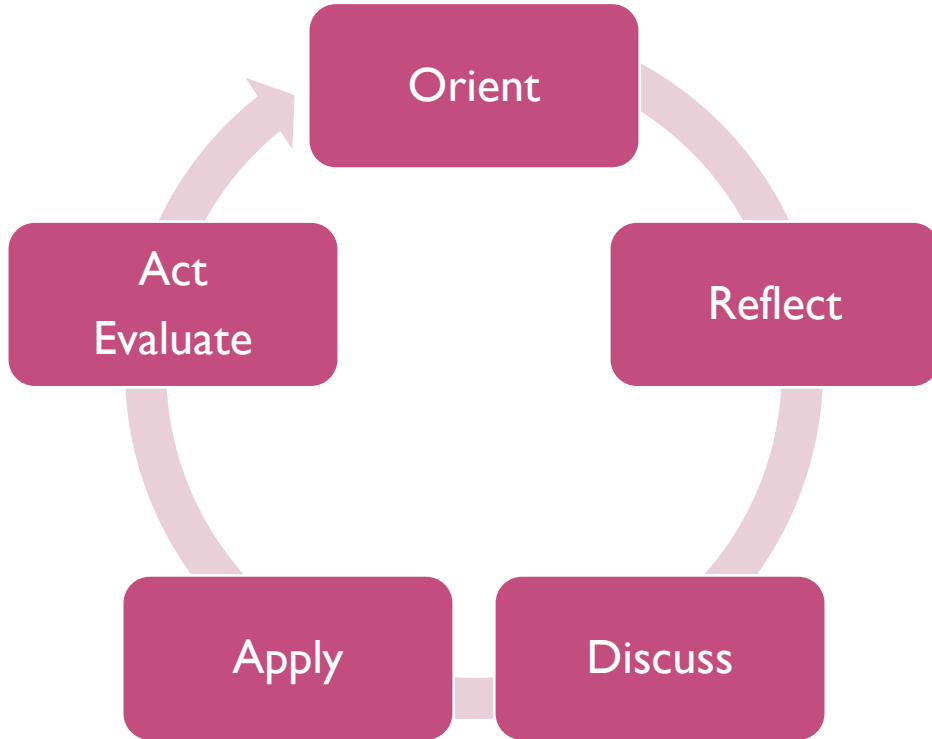
PROFESSIONAL LEARNING OUTCOMES

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DISTRICT MAY BE REPRODUCED, IN ANY FORM,
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Participants will:

- Learn with and from other school leaders who are culturally different from yourself;
- Experience Cultural Proficiency as personal and professional work;
- Use the Framework of Cultural Proficiency in addressing equity, access, and inclusion issues in your schools, including developing a strategic plan for implementing the Cultural Proficiency Framework and embedding it in all aspects of the district/school; and
- Use the Tools of Cultural Proficiency to make intentional choices about the focus of your efforts as an educator to serve ALL students.

LEARNING CYCLE



Reflection
Dialogue
Action
RDA Process

LEARNING SESSIONS

Day 1 – Introduction to Cultural Proficiency	Day 2 – Relying on Guiding Principles of Cultural Proficiency	Day 3 – Overcoming the Barriers to Cultural Proficiency	Day 4 – Examining our Practices and Behaviors and Using Essential Elements	Day 5 – Transformational Action Planning
<p>Block 1: Cultural Proficiency and YOU</p> <p>Block 2: Learning the Tools of Cultural Proficiency</p> <p>Block 3: Applying the Tools of Cultural Proficiency</p> <p>Block 4: Leading with Action - Strategic Planning</p>	<p>Block 1: Cultural Proficiency and YOU</p> <p>Block 2: Learning Tools 2 & 3 of Cultural Proficiency</p> <p>Block 3: Applying Tools 2 & 3 of Cultural Proficiency</p> <p>Block 4: Leading with Action - Strategic Planning</p>	<p>Block 1: Cultural Proficiency and YOU</p> <p>Block 2: Learning Tools 1 & 3 of Cultural Proficiency</p> <p>Block 3: Applying Tools 1 & 3 of Cultural Proficiency</p> <p>Block 4: Leading with Action - Strategic Planning</p>	<p>Block 1: Cultural Proficiency and YOU</p> <p>Block 2: Learning Tool 3 & 4 of Cultural Proficiency</p> <p>Block 3: Applying Tool 3 & 4 of Cultural Proficiency</p> <p>Block 4: Leading with Action - Strategic Planning</p>	<p>Block 1: Cultural Proficiency and YOU</p> <p>Block 2: Learning Tool 4 of Cultural Proficiency</p> <p>Block 3: Applying Tool 4 of Cultural Proficiency</p> <p>Block 4: Leading with Action - Strategic Planning</p>

Today's Agenda

INTRODUCTION TO CULTURAL PROFICIENCY

Block 1: Cultural Proficiency and YOU

- Review of Cultural Proficiency: Building YOUR Capacity with the Language

Block 2: Learning and Applying the Tools of Cultural Proficiency

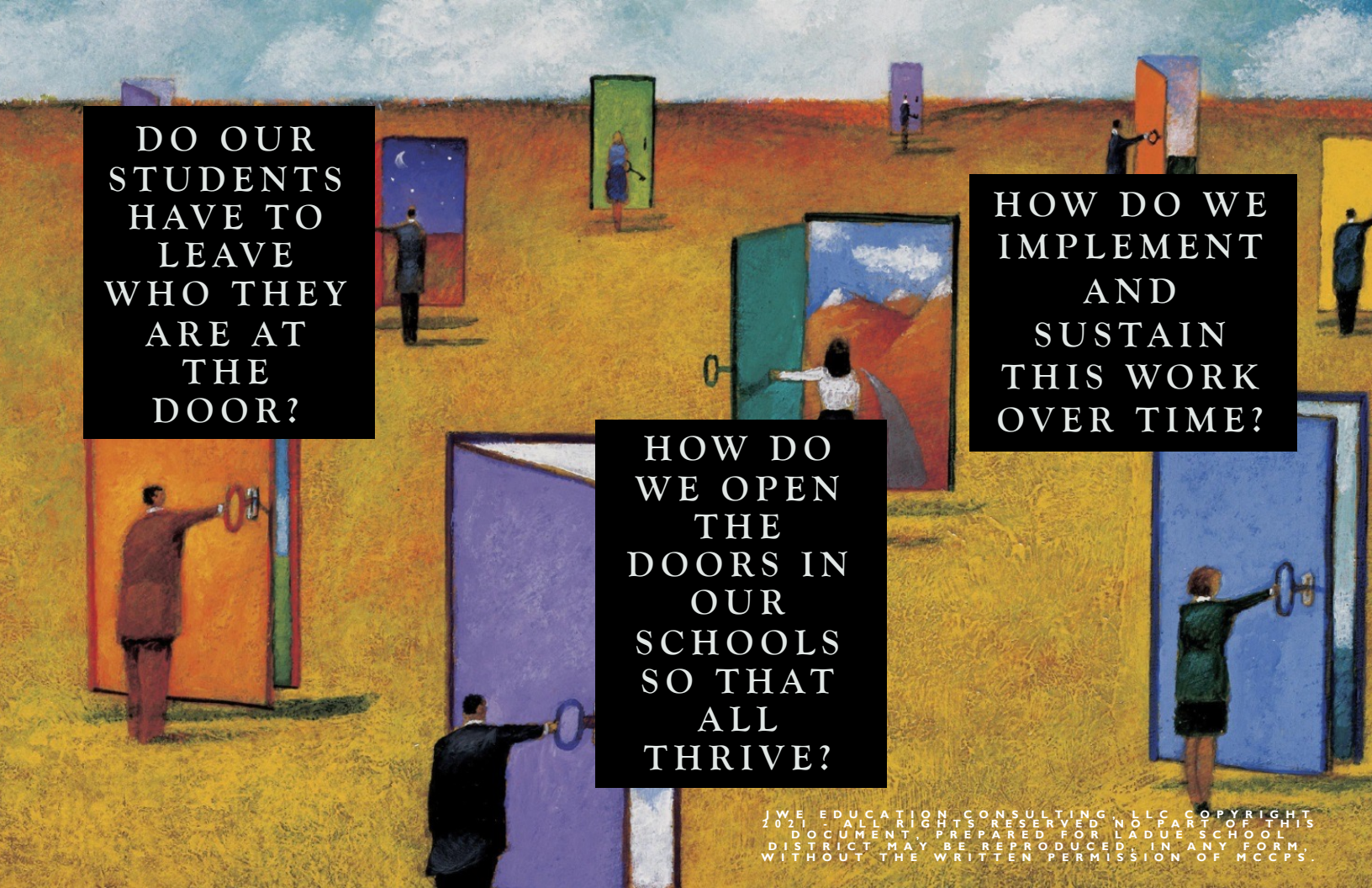
- Relying on the Guiding Principles of Cultural Proficiency

Block 3: Applying the Tools of Cultural Proficiency

- Cultural Proficiency Continuum
- Hiring Practices

Block 4: Leading with Action - Strategic Planning

- How might you use the Continuum with your future hiring practices?

A surrealist painting of a yellow landscape with various colored doors and people interacting with them. The scene is set against a blue sky with white clouds. Several doors of different colors (purple, green, orange, blue, red) are embedded in the yellow ground. People are seen opening or standing near these doors, which lead to different scenes: a night sky with a crescent moon, a woman in a blue dress, a man in a suit, a woman in a white dress, a man in a brown suit, a man in a dark suit, and a woman in a green dress. The overall mood is one of exploration and discovery.

**DO OUR
STUDENTS
HAVE TO
LEAVE
WHO THEY
ARE AT
THE
DOOR?**

**HOW DO WE
IMPLEMENT
AND
SUSTAIN
THIS WORK
OVER TIME?**

**HOW DO
WE OPEN
THE
DOORS IN
OUR
SCHOOLS
SO THAT
ALL
THRIVE?**

CULTURAL PROFICIENCY IS A...

- Mindset
- Worldview
- Perspective
- Mental Model
- Journey
- Lens to View & Experience the World

REFLECTION - DIALOGUE - ACTION

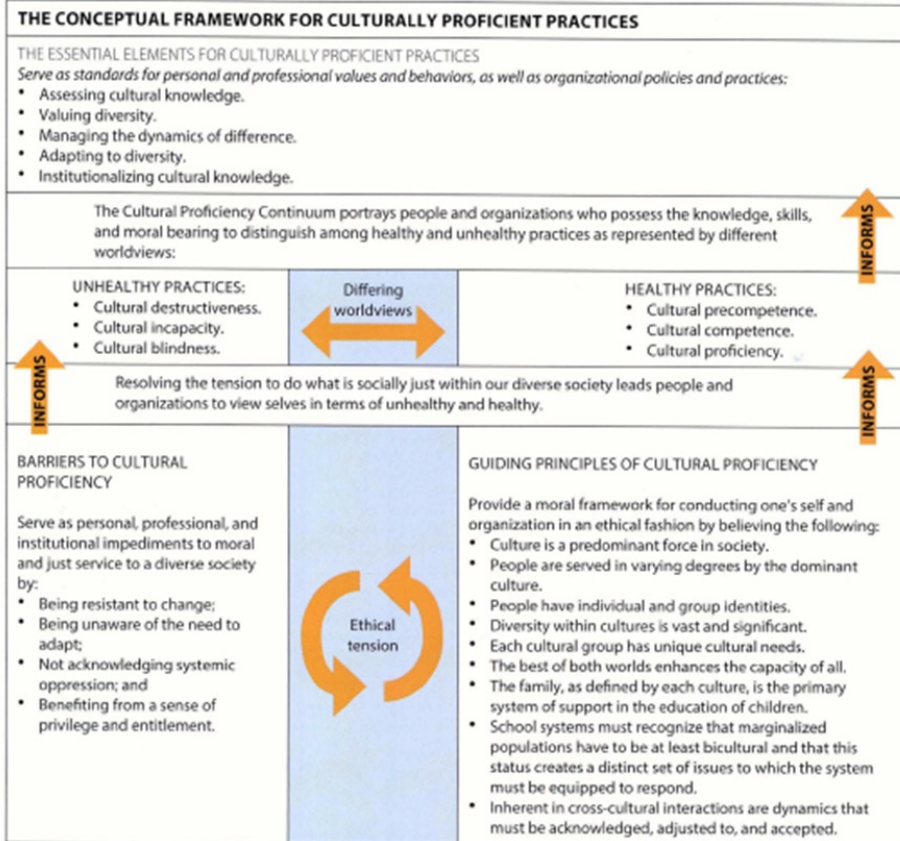
RDA Process



WHAT IS CULTURAL PROFICIENCY?

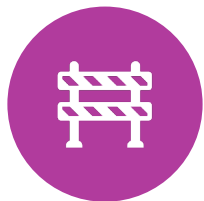
Proficiency is highest level of Competence

“The personal values and behaviors of individuals and the organization’s policies and practices that provide opportunities for interactions among students, educators, and community members” (Lindsey, Terrell, Robins, & Lindsey, 2010, p. 12).



SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.

THE TOOLS OF CULTURAL PROFICIENCY



BARRIERS



**GUIDING
PRINCIPLES**

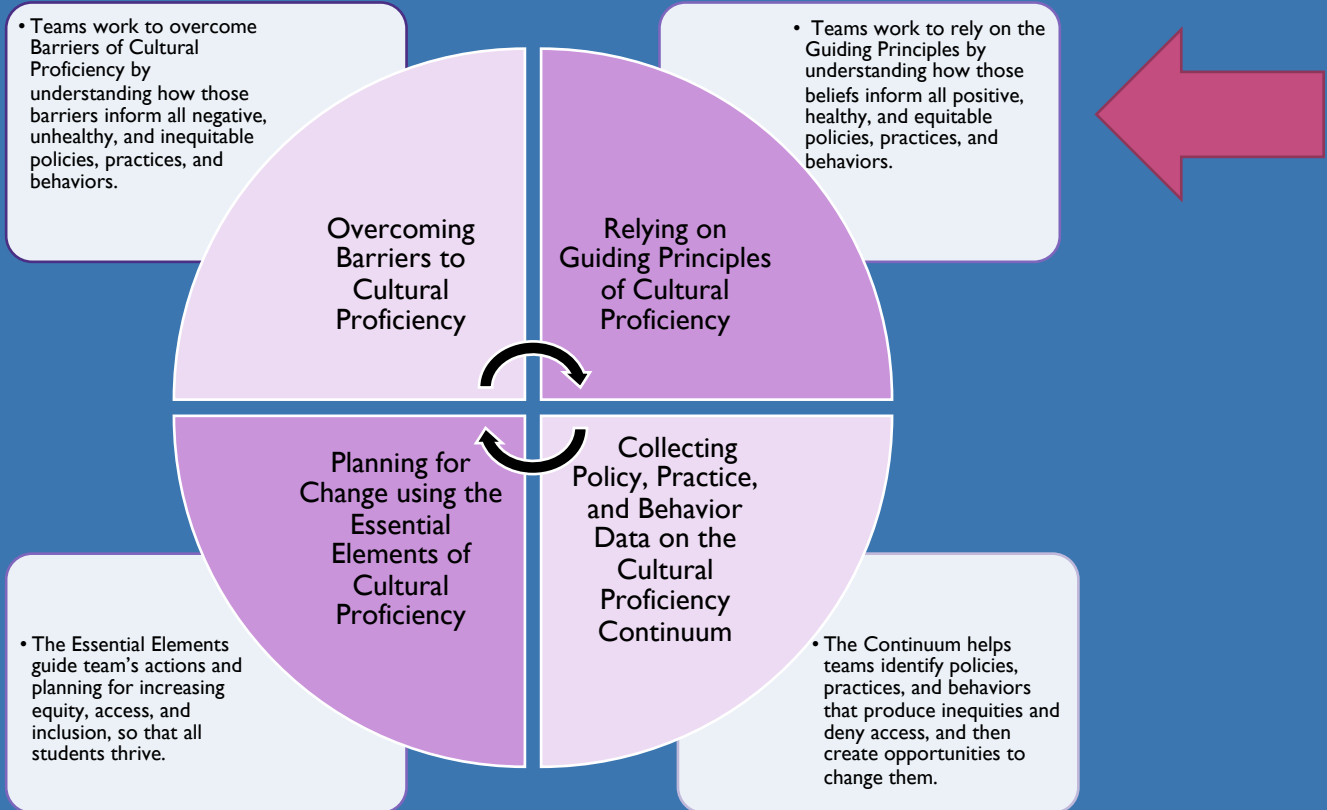


CONTINUUM

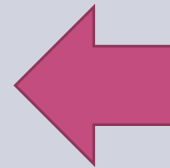


**ESSENTIAL
ELEMENTS**

How to Apply The Tools of Cultural Proficiency



TOOL 2: GUIDING PRINCIPLES OF CULTURAL PROFICIENCY

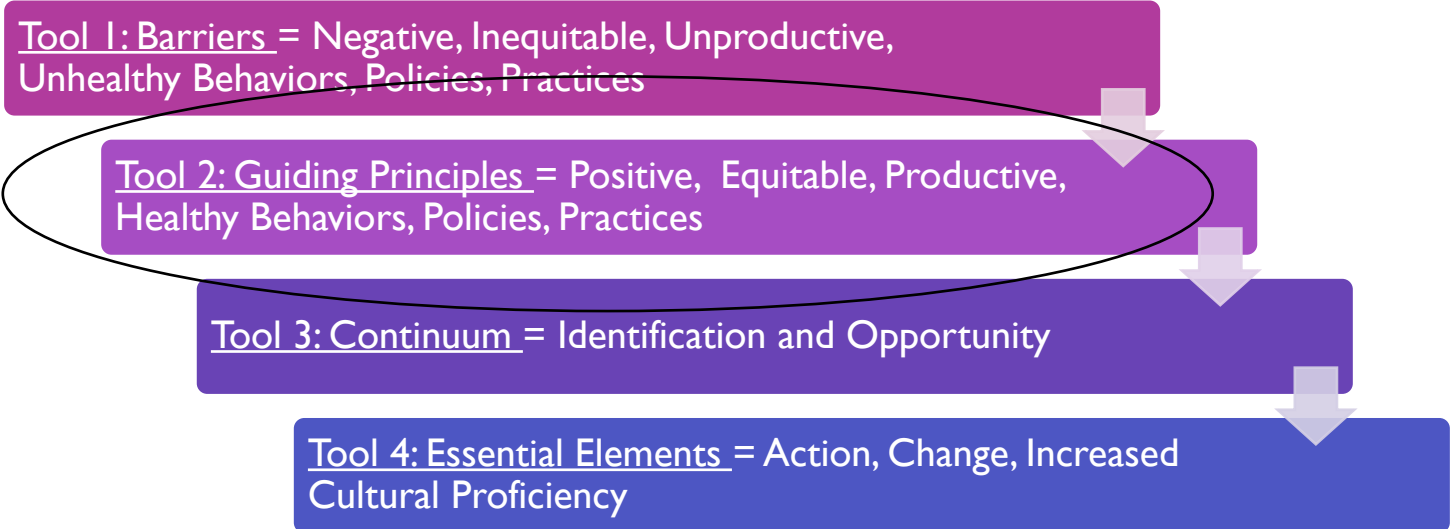


THE CONCEPTUAL FRAMEWORK FOR CULTURALLY PROFICIENT PRACTICES		
<p>THE ESSENTIAL ELEMENTS FOR CULTURALLY PROFICIENT PRACTICES</p> <p>Serve as standards for personal and professional values and behaviors, as well as organizational policies and practices:</p> <ul style="list-style-type: none"> • Assessing cultural knowledge. • Valuing diversity. • Managing the dynamics of difference. • Adapting to diversity. • Institutionalizing cultural knowledge. 		
<p>The Cultural Proficiency Continuum portrays people and organizations who possess the knowledge, skills, and moral bearing to distinguish among healthy and unhealthy practices as represented by different worldviews:</p>		
<p>UNHEALTHY PRACTICES:</p> <ul style="list-style-type: none"> • Cultural destructiveness. • Cultural incapacity. • Cultural blindness. 	<p>Differing worldviews</p>	<p>HEALTHY PRACTICES:</p> <ul style="list-style-type: none"> • Cultural precompetence. • Cultural competence. • Cultural proficiency.
<p>INFORMS</p>	<p>Resolving the tension to do what is socially just within our diverse society leads people and organizations to view selves in terms of unhealthy and healthy.</p>	<p>INFORMS</p>
<p>BARRIERS TO CULTURAL PROFICIENCY</p> <p>Serve as personal, professional, and institutional impediments to moral and just service to a diverse society by:</p> <ul style="list-style-type: none"> • Being resistant to change; • Being unaware of the need to adapt; • Not acknowledging systemic oppression; and • Benefiting from a sense of privilege and entitlement. 	<p>Ethical tension</p>	<p>GUIDING PRINCIPLES OF CULTURAL PROFICIENCY</p> <p>Provide a moral framework for conducting one's self and organization in an ethical fashion by believing the following:</p> <ul style="list-style-type: none"> • Culture is a predominant force in society. • People are served in varying degrees by the dominant culture. • People have individual and group identities. • Diversity within cultures is vast and significant. • Each cultural group has unique cultural needs. • The best of both worlds enhances the capacity of all. • The family, as defined by each culture, is the primary system of support in the education of children. • School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond. • Inherent in cross-cultural interactions are dynamics that must be acknowledged, adjusted to, and accepted.

SOURCE: Lindsey, Nuri Robins, & Terrell, 2009.

APPLICATION OF THE TOOLS OF CULTURAL PROFICIENCY

Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices



```
graph TD; T1[Tool 1: Barriers = Negative, Inequitable, Unproductive, Unhealthy Behaviors, Policies, Practices] --> T2[Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices]; T2 --> T3[Tool 3: Continuum = Identification and Opportunity]; T3 --> T4[Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency];
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Tool 2: Guiding Principles = Positive, Equitable, Productive, Healthy Behaviors, Policies, Practices

Tool 3: Continuum = Identification and Opportunity

Tool 4: Essential Elements = Action, Change, Increased Cultural Proficiency

TOOL 2: THE GUIDING PRINCIPLES

“Is what we say about educators congruent with what we do?”

Culture is a predominant force in society.

People are served in varying degrees by the dominant culture.

People have individual and group identities.

Diversity within cultures is vast and significant.

Each cultural group has unique cultural needs.

The Family, as defined by each culture, is the primary system of support in the education of children.

People who are not part of the dominant culture have to be at least bicultural.

School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond through culturally proficient educational practices.

Inherent in cross-cultural interactions are social and communication dynamics that must be acknowledged, adjusted to, and accepted.

THE WORLD CAFÉ TASK

1. Assign roles.
2. The facilitator will use the following questions to facilitate the conversation?
 1. What does this Guiding Principle mean to us as educators?
 2. How does this Guiding Principle relate to what we are trying to do in opening doors for ALL of our students and staff?
3. Read and discuss each Guiding Principle found on the slide for your group. The timekeeper shall allot 4 total minutes (2 min. for *Question a* and 2 min. for *Question b*) per Guiding Principle.
4. The notetaker will summarize and record answers to these questions for each Guiding Principle on the slide. Please adjust font as needed.
5. The presenter will prepare your group's thoughts to share with the larger group.

THE WORLD CAFÉ

THREE SLIDES PER GROUP

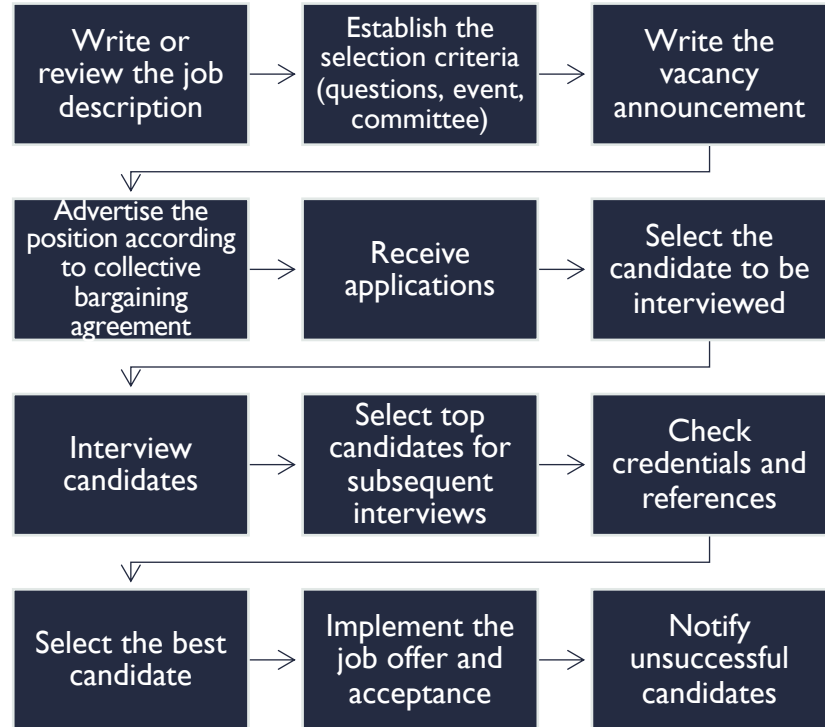
Guiding Principle	What does this Guiding Principle mean to us as educators?	How does this Guiding Principle relate to what we are trying to do in opening doors for ALL of our students and staff?
<i>Culture is a predominant force in society.</i>		
<i>People are served in varying degrees by the dominant culture.</i>		
<i>People have individual and group identities.</i>		

HIRING PRACTICES AND BEHAVIORS

WHAT DO CULTURALLY COMPETENT HIRING PRACTICES LOOK LIKE?



STEPS IN THE HIRING PROCESS OTHER?



CONNECTING
OUR WORK

BIAS THAT
INFORMS
CULTURALLY
UNHEALTHY,
UNPRODUCTIVE
, AND
INEQUITABLE
PRACTICES AND
BEHAVIORS

<p>Halo/Horn Effect</p> <p>When we allow one trait, positive or negative, about a person affect how we judge them in other unrelated areas.</p>	<p>Affinity Bias</p> <p>A preference for candidates with whom we feel a connection with and rate them more favorably. This is related to Similarity Bias, preferring a candidate who is like us rather than someone who is different.</p>	<p>Conformity Bias/Groupthink</p> <p>When we choose to behave like others in a group or conform to each other's ideas, even if it conflicts with our personal beliefs or may result in an irrational decision.</p>
<p>Status Quo Bias</p> <p>When you'd prefer things stayed the same. E.x. you hire a replacement much like the person who just left because you liked and worked well with them.</p>	<p>Confirmation Bias</p> <p>When we look for information that confirms an existing belief/ prior opinion we already have and filter out all evidence to the contrary. With Confirmation Bias, you will use selective thinking to ignore data that contradicts your bias and focus on the one piece of information that supports your belief.</p>	<p>Blind Spot Bias</p> <p>We think we're immune to our own biases and therefore don't look out for them in the hiring process.</p>
<p>Nonverbal/ Beauty Bias</p> <p>When we evaluate someone based on body language (e.x. handshake, posture, eye contact, etc.) or their appearance. This also directly relates to video interviewing (background environment, appearance, body language).</p>	<p>Contrast Bias</p> <p>When we evaluate a candidate as being better or worse based on how we feel about another candidate.</p>	<p>Anchoring Bias</p> <p>When making a decision, you rely heavily on the initial information received. E.x. After a bad interview, you view the next candidate more favorably. We can become rigidly attached to one piece of information and it influences our entire evaluation of a candidate.</p>

TOOL 3: CULTURAL PROFICIENCY CONTINUUM

THE CONCEPTUAL FRAMEWORK FOR CULTURALLY PROFICIENT PRACTICES

THE ESSENTIAL ELEMENTS FOR CULTURALLY PROFICIENT PRACTICES

Serve as standards for personal and professional values and behaviors, as well as organizational policies and practices:

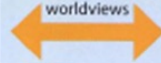
- Assessing cultural knowledge.
- Valuing diversity.
- Managing the dynamics of difference.
- Adapting to diversity.
- Institutionalizing cultural knowledge.

The Cultural Proficiency Continuum portrays people and organizations who possess the knowledge, skills, and moral bearing to distinguish among healthy and unhealthy practices as represented by different worldviews:

UNHEALTHY PRACTICES:

- Cultural destructiveness.
- Cultural incapacity.
- Cultural blindness.

Differing
worldviews



HEALTHY PRACTICES:

- Cultural precompetence.
- Cultural competence.
- Cultural proficiency.

↑
INFORMS

↑
INFORMS

↑
INFORMS

Resolving the tension to do what is socially just within our diverse society leads people and organizations to view selves in terms of unhealthy and healthy.

BARRIERS TO CULTURAL PROFICIENCY

Serve as personal, professional, and institutional impediments to moral and just service to a diverse society by:

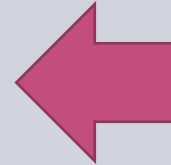
- Being resistant to change;
- Being unaware of the need to adapt;
- Not acknowledging systemic oppression; and
- Benefiting from a sense of privilege and entitlement.



GUIDING PRINCIPLES OF CULTURAL PROFICIENCY

Provide a moral framework for conducting one's self and organization in an ethical fashion by believing the following:

- Culture is a predominant force in society.
- People are served in varying degrees by the dominant culture.
- People have individual and group identities.
- Diversity within cultures is vast and significant.
- Each cultural group has unique cultural needs.
- The best of both worlds enhances the capacity of all.
- The family, as defined by each culture, is the primary system of support in the education of children.
- School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond.
- Inherent in cross-cultural interactions are dynamics that must be acknowledged, adjusted to, and accepted.



LADUE'S EXAMPLES (LEFT SIDE OF CONTINUUM)

Horn/Halo Effect:

- Focus on use of incorrect grammar/speaking, applications for misspellings which typically is candidates of color

Affinity Bias:

- Candidates who look like us
- Comfortability

Conformity Bias/Groupthink:

- Looking for someone who will support an initiative we want
- Working from home by choice and question dedication about being in person

Status Quo Bias:

- "Oh I think this person will fit in really well" versus What do we really need?
- Solution focus: Review job description
- Replace male with male
- It's important we fill this person's shoes (someone who has been here for 38 years), Comparing with traditions but should evolve and think about the future

Confirmation Bias:

- "I don't know if this person is a good fit", "Can they make the adjustment" (different school districts)
- Hired someone similar and scared to hire someone like them
- Students first or adults first ("Ladue material")

Blind Spot Bias:

Nonverbal/ Beauty Bias:

- Conform to a white persons (dress professionally), black woman with natural hair
 - What does professional mean?
 - Candidate nerves
- Bias against tattoos/piercings/hair colors
- First impression- Hiring a PE Teacher, I picture this person to look like, etc.

Contrast Bias:

- Human nature to compare strong candidates versus other candidates coming after
 - Clean fresh slate

Anchoring Bias:

- Hear from people (referrals) and bring into the decision-making process

LADUE'S EXAMPLES (RIGHT SIDE OF CONTINUUM)

- Discounting someone when we don't know them
 - TAs- See their work and know they do a good job and discount others we don't know
- Solution- Ability based hiring committee/ Bias checker role but doesn't participate in the decision making
- Concern- Timeframe, not always able to go back to candidate pool
- Solution- Areas of strength and growth (top 2 candidates but no final decision, no rankings), Wait to give opinion until end of the process
- Advance career turnoffs
- Where they came from (graduated from, currently teaching at)
- We are the ones as leaders that lead a group through a hiring process, unintentional bias checklist, responsibility to hold our interview team accountable, District and school needs, comfortable in saying thank you for your input- here is our decision based on what we feel is best and meet our goals/needs, candidates that represent the students we have
- We are not perfect-- Our emotions carry us through the process, reflection and pause-- lean into it, don't get your feelings hurt, respectful manner in approach, encouraged and empowered to speak up
 - We all have one, don't get offended just sit with it
- Video Interviews- Screening tool but have to very aware of of bias' that can arise during interviews



Add to our practices and behaviors addressing the steps of the hiring practices.
(7 Groups)

HIRING PRACTICES

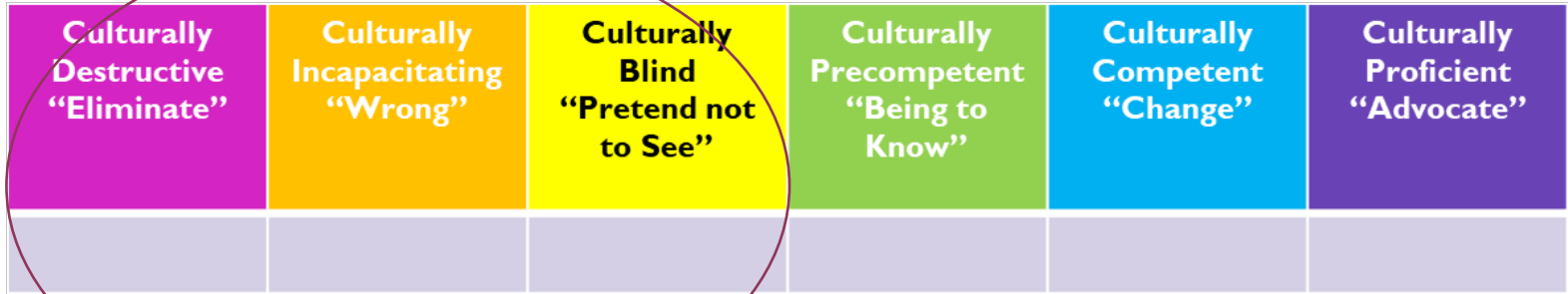
Unhealthy, Unproductive, Inequitable	Healthy, Productive, Equitable

TOOL 3: CULTURAL PROFICIENCY CONTINUUM

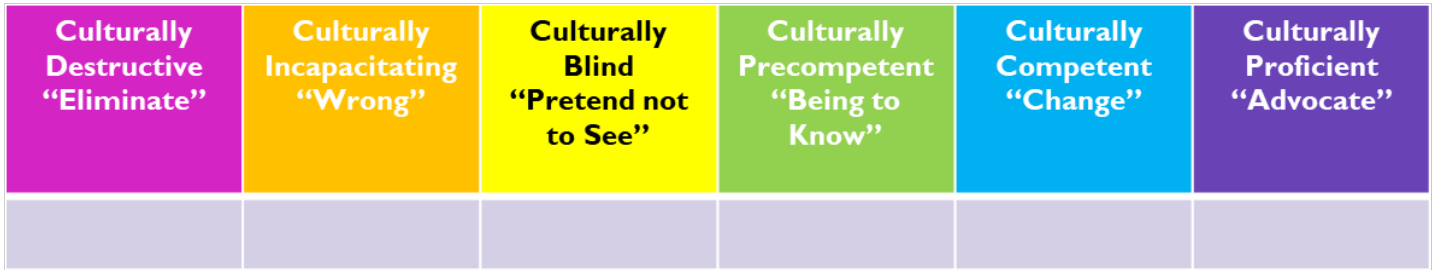
Reactive Change Mandated for Tolerance			Proactive Change Chosen for Transformation		
Destructiveness	Incapacity	Blindness	Precompetence	Competence	Proficiency
Eliminate differences. The elimination of other people's cultures	Demean differences. Belief in the superiority of one's culture and behavior that disempowers another's culture	Dismiss differences. Acting as if the cultural differences you see do not matter or not recognizing that there are differences among and between cultures	Respond inadequately to the dynamics of difference. Awareness of the limitations of one's skills or an organization's practices when interacting with other cultural groups	Engage with differences. Assessing one's own culture and the culture of the organization, valuing diversity, managing the dynamics of difference, adapting to diversity, and institutionalizing cultural knowledge.	Esteem and learn from differences as a lifelong practice. Knowing how to learn about and from individual and organizational culture; interacting effectively in a variety of cultural environments; advocating for others.

Adapted from Nuri-Robins, K.J., Lindsey, D.B., Lindsey, R.B., & Terrell, R.D. (2012). *Culturally proficient instruction: A guide for people who teach*. Thousand Oaks, CA: Corwin.

HIRING PRACTICES ALONG THE CULTURAL PROFICIENCY CONTINUUM



HIRING PRACTICES ALONG THE CULTURAL PROFICIENCY CONTINUUM



GROUP TASK:

- 1) Choose ONE hiring practice or associated behavior from the left side of the Continuum.
- 2) Decide as a group if the practice is destructive, incapacitating, or blind.
- 3) Use sticky notes to create a Continuum for that practice.
- 4) Be prepared to share.



HIRING PRACTICES ALONG THE CULTURAL PROFICIENCY CONTINUUM EXAMPLE (CHOOSING THE BEST CANDIDATE)

Culturally Destructive “Eliminate”	Culturally Incapacitating “Wrong”	Culturally Blind “Pretend not to See”	Culturally Precompetent “Beginning to Know”	Culturally Competent “Change”	Culturally Proficient “Advocate”
<p>“We don’t have the resources to support a recent immigrant who speaks broken English.”</p>	<p>“This candidate comes from a high poverty district, they won’t excel here as a teacher.”</p>	<p>“We have three candidates with the same skill set; their cultural backgrounds don’t matter.”</p>	<p>“We should at least consider one BIPOC candidate.”</p>	<p>“We’ve recruited a diverse pool of candidates to intentionally diversify our teaching staff.”</p>	<p>“Based on our survey data and student demographics, we will be reflective in our decisions to recruit/hire a new staff member that meets the needs outlined in the data.”</p>

HIRING PRACTICES ALONG THE CULTURAL PROFICIENCY CONTINUUM EXAMPLE (CHOOSING AN INTERVIEW COMMITTEE)

Culturally Destructive “Eliminate”	Culturally Incapacitating “Wrong”	Culturally Blind “Pretend not to See”	Culturally Precompetent “Beginning to Know”	Culturally Competent “Change”	Culturally Proficient “Advocate”
<p><u>Actively prevent</u> involvement of different cultural groups in making decisions on an interview committee.</p>	<p><u>Ignore interests</u> from diverse cultural groups participation in making decisions on an interview committee.</p>	<p><u>Do not acknowledge the need to involve a</u> culturally diverse group for the interview committee or inclusion of diversity from only one cultural identity (i.e. gender, age, community).</p>	<p><u>Recognize the need to involve or begin to involve a</u> culturally diverse group for the interview committee.</p>	<p><u>Involve representative populations of</u> teachers, staff, parents, and students as partners in making decisions about who to hire for the position.</p>	<p>Representative populations of administration, teachers, staff, and parents <u>advocate</u> for developing an interview committee selection process that provides meaningful contributions to decisions around the hiring process.</p>

REFLECTION, DIALOGUE, ACTION



**WHAT RESONATES WITH
YOU FROM OUR
DISCUSSION TODAY?**



**HOW MIGHT YOU USE
THE CONTINUUM WITH
YOUR FUTURE HIRING
PRACTICES?**



**WHAT QUESTIONS
MIGHT YOU HAVE?**

THE JOURNEY



**Cultural Proficiency is not a place in
which we will arrive, but it is the
journey of educating our youth so
‘That ALL students thrive.’**

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DOCUMENT, PREPARED FOR LADUE SCHOOL
DISTRICT MAY BE REPRODUCED, IN ANY FORM,
WITHOUT THE WRITTEN PERMISSION OF MCCPS.

Jaime E. Welborn, Ph.D.
President/Certified Training Associate
JWE Education Consulting, LLC
DBA – Midwest Collaborative for Cultural Proficiency in Schools
241 Dogwood Meadow Court
Saint Peters, MO 63376



Cultural Proficiency
Letter of Intent to Provide Professional Services

Submitted to:
Dr. Amy Zielinski, Assistant Superintendent
Ladue School District
March 8, 2021

Dear Dr. Zielinski:

Thank you for contacting JWE Education Consulting, LLC, hereunder, MCCPS, regarding the facilitation of Cultural Proficiency work during the 2021-2022 school year. We are happy to provide our expertise in Cultural Proficiency Leadership by facilitating discussions intended to lead individuals and your district toward Cultural Proficiency.

As we discussed, we propose MCCPS will provide twenty-one (21) hours of professional learning to your selected administration beginning August 4, 2021. The proposed details of the twenty-one (21) hours are included on Appendix A. The fee for overhead, planning, preparation, and contact time with the attendees of the sessions is \$7,400.00, minus \$1050.00 for BMESTL credit, totaling \$6,350.00.

Each session will allow participants to:

- View *Cultural Proficiency* as a shared journey for educating Ladue's students;
- Experience *Cultural Proficiency* as personal and professional work;
- Use the *Framework of Cultural Proficiency* as a guide in addressing equity and access gap issues; and
- Use the *Tools of Cultural Proficiency* to build professional capital for changing conversations.

Thank you,

Jaime E. Welborn, Ph.D.

Jaime E. Welborn, Ph.D.
 President/Certified Training Associate
JWE Education Consulting, LLC
DBA - Midwest Collaborative for Cultural Proficiency in Schools
 241 Dogwood Meadow Court
 Saint Peters, MO 63376



Cultural Proficiency
 INVOICE (PROPOSAL)

Thank you for contacting JWE Education Consulting, LLC, hereunder, MCCPS, regarding the facilitation of Cultural Proficiency work during the 2021-2022 school year. We are happy to provide our expertise in Cultural Proficiency Leadership by facilitating discussions intended to lead individuals and your district toward Cultural Proficiency.

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Expenses		
Contact Time <ul style="list-style-type: none"> • Professional Services • Planning and Preparation Time • Curriculum & Resources • Overhead 	21 Hours	\$7,400.00
Travel		
Mileage	-	\$0
Car Rental	-	\$0
Hotel	-	\$0
Airfare	-	\$0
Discount (BMESTL)	-	\$1050.00
Total		\$6,350.00

Please remit payment to JWE Education Consulting, LLC, 241 Dogwood Meadow Court, Saint Peters, MO 63376.

APPENDIX A

MEMORANDUM OF UNDERSTANDING (MOU)*

*This Memorandum of Understanding is entered into by JWE Education Consulting, LLC and Ladue School District on this ___ day of _____, 2021.

DESCRIPTION OF CURRICULUM

JWE Education Consulting, LLC will provide a curriculum, resources, and 21-hours of facilitated professional development to Ladue School District's administrators. This Memorandum of Understanding limits curriculum distribution to ___ educators. The curriculum and resources include:

- Participant access to intellectual property created by JWE Education Consulting, LLC for the outlined services;
 - Slides Decks
 - Electronic Documents/Resources
- Cultural Proficiency Learning Kit (Beads, Flipbook, and Core Values Cards); and
- Book – *Leading through the Lens of Cultural Proficiency* (Expected Release Date July 2021)

Intellectual Property

JWE Education Consulting, LLC hereby grants Ladue School District Administrators a license to use certain intellectual property owned by MCCPS related to the identified curriculum and professional services, as shall be identified by JWE Education Consulting, LLC, for Ladue School District's use in facilitating sessions, as further set forth in this Agreement (the intellectual property to be licensed by LLC to Ladue School District, the "Licensed Content"). The parties hereby acknowledge and agree that LLC will continue to own all rights, title, and interest, including all rights of copyright, trademark, and trade secrets, in any, and all original written materials or other fixed and tangible forms of expression, in any and all media, currently owned by LLC, with respect to the professional development, curriculum, and professional services created for Ladue School District.

DESCRIPTION OF PROFESSIONAL SERVICES

JWE Education Consulting, LLC will provide professional services by facilitating the 21-hours of professional development sessions for administration.

The professional services and deliverables include:

- Training to use the curriculum (outlined above), using learning strategies to apply the Tools of Cultural Proficiency;
- Intermittent leadership planning/support between sessions (+\$200/hr);
- Support for data collection of Ladue School District policies, practices, procedures, and behaviors along the Cultural Proficiency Continuum for transformational change;

Commented [JW1]: How many?

Commented [JW2]: This works well with the partnership model I talked about during our Zoom meeting. This can be decided at a later time.

- Support in the development of a 3-5 year strategic plan for transformational change in Ladue School District.

Materials

JWE Education Consulting, LLC will provide materials, technology applications, and electronic copies of documents necessary for engaging in the culturally proficient learning strategies. This does not include paper copies. If hardcopies of the learning guide or other handouts are preferred, the school district is asked to cover this cost.

*PROPOSED TERMS OF PROFESSIONAL SERVICES

Session #1 (August 4, 2021 / 7 hours)

What is Cultural Proficiency? Why Cultural Proficiency?
Core Values, Culture, Identity
Barriers to Cultural Proficiency
Guiding Principles of Cultural Proficiency

*Sessions #2 – 4 (13 hours - dates, session duration and frequency TBD)

Continuum of Cultural Proficiency; Identification of Focus Areas (#2 – 5 hours)
Essential Elements of Cultural Proficiency; Action Planning Goals (#3 – 5 hours)
Transformational Action Planning (#4 – 3 hours)

*Details to be decided and agreed upon by both parties.

COST OF CURRICULUM AND PROFESSIONAL SERVICES

\$6,350.00 Total

TERMS OF PAYMENT

LLC will send one invoice for half of the fees (\$3,175.00) following the learning session on August 4, 2021, and the other half at the conclusion of the twenty-one (21) hours, totaling of \$6,350.00.

LOCATION

All sessions will be conducted on-site in the school district or virtually in accordance with health guidelines of the CDC and the state and county health departments. JWE Education Consulting, LLC consultants will follow the suggested location of the school district at the time of services unless health restrictions prevent them from doing so. The outlined professional services in this agreement will be delivered virtually.

INSURANCE

JWE Education Consulting, LLC agrees to maintain, or cause to be maintained, at all times during the term hereof general liability insurance for occurrences during the term hereof with annual limits of not less than \$1,000,000 per occurrence and \$3,000,000 in the aggregate. Nothing herein shall be construed as a waiver of Sovereign Immunity or Governmental Immunity by whatever name as set forth in Mo. Rev. Stat. § 537.600 et seq.

info@midwestccps.org

(636)259-0993

©JWE Education Consulting, LLC

INDEMNIFICATION

JWE Education Consulting, LLC agrees to indemnify, hold harmless and defend the District, its governing board, officers, employees and agents from and against every claim or demand which may be made by any person, firm, or corporation, or any other entity (the "Indemnified Parties") arising from or caused by the negligent or willful misconduct of JWE Education Consulting, LLC or any of its officers, employees, subcontractors, agents, or representatives in the performance of this MOU. Nothing in this agreement shall be deemed to constitute a waiver of the sovereign immunity of the State of Missouri. Notwithstanding anything contained herein to the contrary, JWE Education Consulting, LLC, its officers, subcontractors, agents or representatives shall not be liable to the Indemnified Parties for any negligent or willful misconduct of an Indemnified Party.

IN WITNESS WHEREOF, the parties have signed this MOU below as of the ___ day of ____, 2021.

Ladue School District

JWE Education Consulting, LLC

By: _____

By: _____

Name: _____

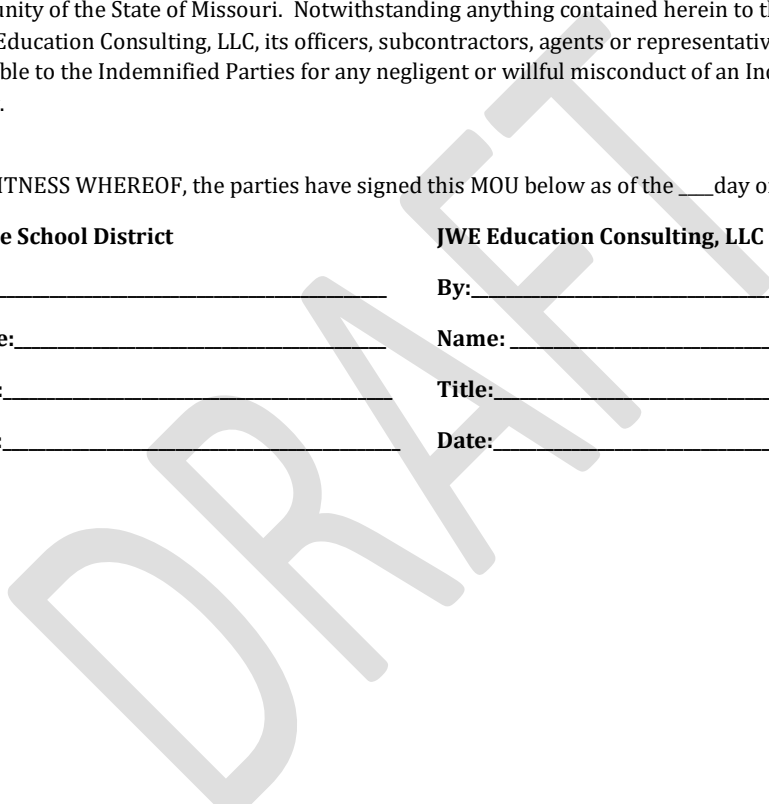
Name: _____

Title: _____

Title: _____

Date: _____

Date: _____



Black History Education

LaGarrett J. King, PhD

@DrLaGarrettKing

Isabelle Wade Lyda and Paul C. Lyda Associate Professor

Founding Director, CARTER Center for K-12 Black History Education

University of Missouri

King's Educational Consulting Services LLC

Teaching Black History LLC

Agenda

- ◆ Assumptions, ground rules, and understandings
 - Safe space vs. racialized spaces
- ◆ Defining Black history?
- ◆ Black History Framework
- ◆ What does this look like in Laude?

This is not a safe space!!!!



Racialized Space



Racialized Space



History is psychologically violent



One Sided violence

“When you realize it’s not personal, there is no longer a compulsion to react as if it were.”

Eckhart Tolle

melanierudnick.com



“Instruction with respect to the life and history of the Negro requires probably more preparation than any other phase of social sciences for the simple reason that no other problems have been so grossly misinterpreted and so generally misunderstood. To undertake to give instruction in this field in which one is not prepared, then, would be a most expensive error for which future generations must pay in suffering from other misunderstandings like the many which handicap us today.”

Defining Black History?

Discussion Questions

- ◆ What is the purpose of history?
- ◆ How do you define Black history?
 - What is its purpose?
 - Why teach Black histories?
 - Who benefits from Black histories?
 - Is there such a thing as a Black history pedagogy or an instructional approach?
- ◆ Who should teach the subject?
- ◆ What should the subject entail? (Who and what should be taught)
- ◆ What is wrong with how Black histories are constructed currently in schools? (macro)
 - How has Ladue Public Schools improved (or not) on those deficiencies? (micro)

History

- ◆ History
 - Is the struggle and record of humans in the process of *humanizing* the world; shaping it in their own image and interests.
- ◆ History = Identity
 - Mirror to people's humanity
 - Not only what they have done
 - ◆ Who they are
 - ◆ What they can do
 - ◆ What they can become

History is Identity
History is Humanity

Black History

- ◆ Black History
 - Struggle and record of people of African descent in the process of *humanizing* the world
 - Focus on perspectives
 - Shape the world from “*Black*” perspectives. Some may even state an African perspective where they “*Africanize*” the world.
 - ◆ Blackness as global. African Diaspora knowledge
 - Shape history in their own image and interests.

What type of Black history?



What type of Black history

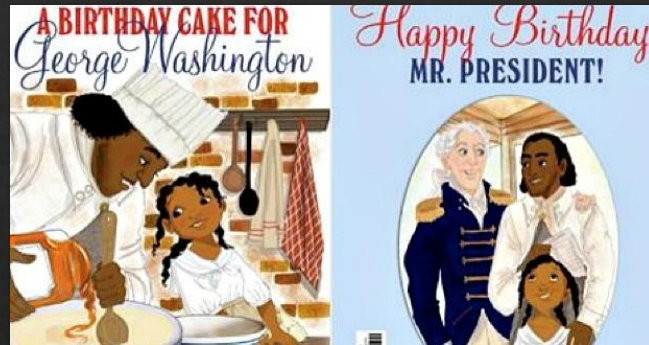


Problems with Black history education

- ◆ Content
 - Black history is seen through European contact
 - Black history is who breaks into White society
 - Black history is taught through firsts.
 - Black history is based on the triad of experiences
 - ◆ Slavery, Civil War/Reconstruction, and Civil Rights Movement
 - ◆ Barack Obama (4th experience)
 - Black history is tied to suffering (suffering paradigm)
 - Black history is geared towards Black male, heterosexual, middle class, and Christian perspectives
 - Black history is focused on messiahs and heroes/heroines
 - ◆ Perfect with no complexity
 - Black history is constructed not to hurt White children and White people's feelings.
 - ◆ Psychologically violent towards Black students and non-Whites
 - Lack of context and contemporary connections

◆ We teach *about* Black history but not
through Black History

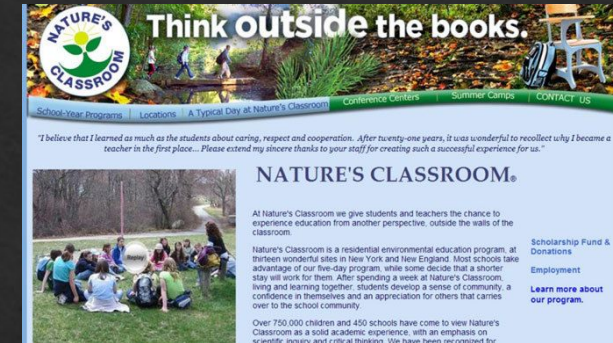
Typical Black History pedagogies



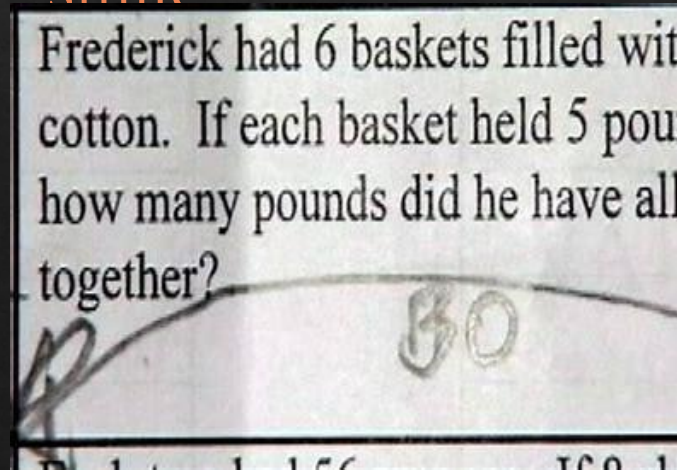
Slavery with a smile



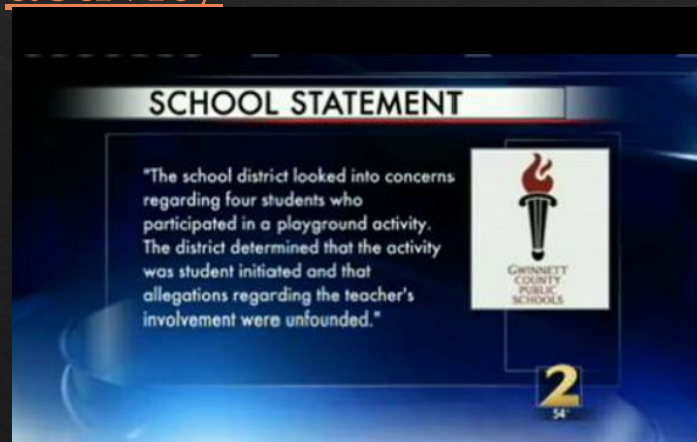
Slave auction activity



Underground railroad



Slavery Math Problems



Slavery Recess Game



Slavery Journal

Problems with Black history education

- Ed policy decisions refuse to accept diverse perspective, equity, and the multiple histories that make up history.
- Black history is seen as cosmetic
 - ◆ Qualitative vs. Quantitative
- We tend to see History as just that History
 - ◆ History v. histories
 - *y* denotes singular story. Defaults to Eurocentricity
 - *ies* denotes multiple stories. Supposed to expand the narrative
- Additive, seeks to transmit not to transform

Ed policy: American History is Black History

- ◆ Historical uniformity
- ◆ All histories are the same.
- ◆ Black history is as separate is racist
- ◆ Black history is simply White history in Black face
- ◆ Historical integration
- ◆ You can not tell the story of America without the story of Black America.
- ◆ Are we serious about changing our historical trajectory?



Historical uniformity





Historical integration: Brown v. Board of

on



What is historically important to White people, is not necessarily historically important to Black people.

Historical Contentiousness

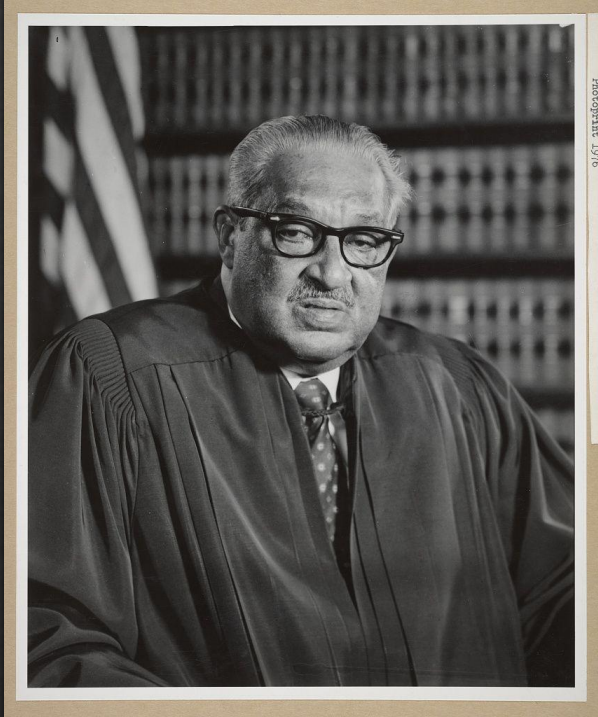
- ◆ Black history is NOT “American” history
 - Entry points
 - Timelines
 - Perspectives and voices
 - Thoughts (sometimes counter to the American idea)
 - ◆ Pessimistic to “American” ideas/dream

Historical Contentiousness

- ◆ “The focus of this celebration invites a complacent belief that the vision of those who debated and compromised in Philadelphia yielded the “more perfect Union” it is said we now enjoy. I cannot accept this invitation, for I do not believe that the meaning of the Constitution was forever “fixed” at the Philadelphia Convention. Nor do I find the wisdom, foresight, and sense of justice exhibited by the framers particularly profound. To the contrary, the government they devised was defective from the start, requiring several amendments, a civil war, and momentous social transformation to attain the system of constitutional government, and its respect for the individual freedoms and human rights, that we hold as fundamental today. When contemporary Americans cite “The Constitution,” they invoke a concept that is vastly different from what the framers barely began to construct two centuries ago”
- ◆ Let us never forget that the signers of the Declaration of Independence acted with “a firm reliance on the protection of divine providence.” One hundred years ago, on the occasion of the centennial of the Constitution, another President, Grover Cleveland, accepted the privilege that I have been given here today: to honor the Constitution. And his words are as true now as they were then. He said: “When we look down upon 100 years and see the origin of our Constitution, when we contemplate all its trials and triumphs, when we realize how completely the principles upon which it is based have met every national need and national peril, how devoutly should we say with Franklin “God governs in the affairs of men.””

Historical Contentiousness

Thurgood Marshall



Ronald Reagan



Black Historical Consciousness:
A Black History Framework

Black historical consciousness

- ◆ Consciousness is to
 - The state of being awake and aware of one's surroundings.
 - The awareness or perception of something by a person.
 - The fact of awareness by the mind of itself and the world
- ◆ Historical consciousness
 - How humans, both individually and collectively, orient themselves in time and interpret the past, understand the present and the future.
 - It is structured based on values, judgement, perspectives, and ties they make to the past and present.

Black historical consciousness

- ◆ Effort to understand, develop, and teach Black histories in a manner that recognizes Black people's humanity and emphasizes pedagogical practices that seek to reimagine the legitimacy, selection, and interpretation of historical sources.
- ◆ Dismantle White epistemic historical knowledge
 - The rationalization of Black historical experiences and ways of knowing/doing through traditional Western European perspectives.
 - Unnatural
 - Historical experiences are different
- ◆ Black history deserves its own frameworks, entry points, and voices

What is Black Historical Consciousness

Are we developing Black history/ies through a historical lens of the oppressor or do our histories represent and center Black perspectives and voices?

How do we move from historical uniformity and integration to historical contentiousness?
- a history that respects unique Black perspectives as legitimate history.

Black Historical Consciousness Principles

- ◆ Principle 1: Systemic Power, Oppression, and Racism
- ◆ Principle 2: Agency, Resistance, and Perseverance
- ◆ Principle 3: African Diasporic connections
- ◆ Principle 4: Black Joy and Love
- ◆ Principle 5: Black Contemporary and Intersectional Historical analysis

Black Historical Consciousness

Principle 1

- ◆ Systemic Power, Oppression, and Racism
 - Victimized, not victimization by non-Black people globally
 - Values of justice, freedom, equality equity has been ignored
 - Role of race and racism, White supremacy, and anti-Blackness
 - Social construction of race
 - Set the foundations and ethos of U.S. history

Black Historical Consciousness

Principle 1

- ◆ Ignore principle 1
 - Miss the importance of institutions and structures
 - Value judgements
 - Natural deficient as compared to non-Black people

African American voting rights and suppression

- ◆ How racial groups voted in past elections
- ◆ Lee Atwater remarks (The Southern Strategy)
- ◆ Voter ID requirements disproportionately affect non-white and poor voters
- ◆ Hands (Jesse Helms)
- ◆ Strict felony laws
- ◆ Voting rights pictures

Black Historical Consciousness

Principle 2

- ◆ Agency, Resistance, and Perseverance
 - Differentiate between victimization and victimhood
 - Not helpless, defeated, or begged for charity
 - Capacity to act independent, make their own decisions based on their interest, fought back through oppressive structures
 - Spirit of freedom

Black Historical Consciousness

Principle 2

- ◆ Ignore Principle 2
 - Black suffering narrative
 - ◆ Defined through pain
 - ◆ Normalized and desensitized
 - ◆ Implies that Black people were passive
 - Sympathetic lens
 - ◆ Exposed how their humanity shaped and constructed world ideologies and practice
 - Paternalistic lens
 - ◆ To fix or correct Blackness
 - ◆ Seeking solutions instead of being looked at as problems
 - ◆ White people are naturally dominant of Black people's bodies

The Great Migration

- ◆ [Great Migration pictures](#)
- ◆ [Map 1900-1929](#)
- ◆ [The Great migration in motion \(Schomburg Center\)](#)
- ◆ [Chicago and the Great Migration](#)
- ◆ [Seven Letters from the Great Migration](#)

Black Historical Consciousness

Principle 3

- ◆ Connecting the histories of Africa and the Diaspora
 - Blackness is global
 - Starting with Ancient African civilizations
 - Does not begin with enslavement
 - Not simply a dark continent
 - Experiences, commonalities, and differences between Black people globally
 - Interrogating the history of Blackness and how the meaning shifts based on geography

Black Historical Consciousness

Principle 3

- ◆ Ignore Principle 3
 - Africa and the Diaspora do not have a history
 - Africa and the Diaspora has a history is deficit
 - Blackness is only relegated to the U.S. contexts

Haitian Revolution

- ◆ Constitution of 1801 (*Toussaint Louverture's Constitution*)
- ◆ A History of Constitutions (translate)
- ◆ Act of Independence
- ◆ Memoir of General Toussaint L'Ouverture.
Written by Himself.
- ◆ Haitian Revolution leaders and important war persons

Black Historical Consciousness

Principle 4

- ◆ Black Joy and Love
 - Unabashed enjoyment of Black culture without apology, hesitancy or shame.
 - Black humanity
 - Counter acts of White oppression and anti-Blackness
 - Narratives that ignore hardship and culture that helps sustain Black people's spirit.
 - Grief does not have dominance over one's attitude, dispositions, and determination
 - Collectivism
 - Not romantic love (although it could be) but a love for Black people to ensure Black people are free.
 - Successive generations are afforded more opportunities than they
 - Desire to accomplish Black freedom holistically, even if they can not enjoy it
 - Not defined through societal norms but what makes Black folk joyous
 - Can not define Black humanity without Black joy and love

Black Historical Consciousness

Principle 4

- ◆ Ignore principle 4
 - Dehumanize Black people and history
 - Believing that Black people accepted certain conditions based on certain behaviors believed to be non-oppressive
 - Believing Black people are not strategic, just emotional

Afropunk

- ◇ [Afropunk, the movie](#)
- ◇ [Afropunk, a new counterculture](#)
- ◇ [James Spooner, creator of Afropunk the movie \(Interview\)](#)
- ◇ [Economics of Afropunk music festival](#)
- ◇ [Afro punk selling out?](#)

Black Historical Consciousness

Principle 5

- ◆ Contemporary and Intersectional Historical analysis
- ◆ Historicizing the problem or solutions
- ◆ Attempts to connect past to present
- ◆ Trace contemporary problems and history
- ◆ History is not about the present; ideas build on one another
- ◆ Equitable approach to Black history
- ◆ Holistic Black history: Not all pristine, multiple identities
- ◆ Guilty or sexism, anti-Blackness, capitalism, Black ethnic subjugation, etc.

Black Historical Consciousness

Principle 5

- ◆ Ignore Principle 5
 - Do the same thing we complain about
 - The opposite of White oppression
 - Not understanding contemporary problems
 - ◆ Black Lives Matter
 - Believing that Black history is too simplistic where Black people are either oppressed and inhuman or too celebrated and superhuman

Recolonizing Africa

- ◇ [Timeline of Liberia](#)
- ◇ [Brief history of Sierra Leone](#)
- ◇ [1825 Liberia Constitution](#)
- ◇ [Frederick Douglass on Colonization](#)
- ◇ [Meeting of Free People of Color of Richmond, Virginia](#)
- ◇ [Forten letter to Cuffe](#)
- ◇ [Certificate of Freedom, Samuel Birch](#)
- ◇ [The African Repository and Colonial Journal](#)
- ◇ [Augustus Washington portfolios](#)

Conversation, Questions, and Thoughts

Discussion

- ◆ Take a few minutes and look at the Ladue social studies curriculum.
- ◆ Answer the following:
 - What are the strengths of the curriculum concerning Black History?
 - What aspects of the curriculum needs improving or questioning concerning Black History?
 - Is the curriculum situated with Black perspectives or black historical consciousness? Why or why not?
 - ◆ Illustrate this by completing the BHCP chart. Next slide.

Black Historical Consciousness Principles

Themes	Possible topic	Possible Compelling Questions	Supporting questions
Power and oppression	The nadir of race relations (lynching, race riots, and the defamation of African American culture and humanity)	Was America ever great for Black Americans?	How did the “nadir of race relations” rival the horrors of enslavement?

Discuss

LaGarrett J. King
Kinglj@missouri.edu
@DrLaGarrettKing

<https://education.missouri.edu/learning-teaching-curriculum/carter-center/>



MCCPS is an Affiliate of the
Center for Culturally
Proficient Educational
Practice (CCPEP)

PROFESSIONAL LEARNING
FACILITATORS

Marshaun Warren, Ph.D.

Senior Certified Training Associate,
CCPEP



Jaime E. Welborn, Ph.D.

Senior Certified Training Associate,
CCPEP



Visit the
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Website



Midwest Collaborative for Cultural Proficiency in Schools

presents

STL Cohort 1: Access, Equity, and Inclusion for All Students

Facilitated by Dr. Marshaun Warren and Dr. Jaime E. Welborn

Please join us for a 3-Phase, 10-Day Professional Learning Experience & Certification Training

Individuals and School Teams Welcome

Virtual Workshop

From St. Louis, Missouri

Includes Learning Resources and Implementation Support

PHASE I – September 15 – 17, 2021 3-Day (9:00 a.m. – 3:00p.m. CST)

Understand the Tools of Cultural Proficiency as a response to educational and equity gaps. Resource: *Cultural Proficiency: A Manual for School Leaders*

Fee \$695.00 [REGISTER HERE](#)

PHASE II – Spring 2022 3-Day (9:00 a.m. – 3:00p.m. CST)

Collect site-based data and analyze how Cultural Proficiency can inform practice. Use the Essential Elements of Cultural Proficiency to turn values into action. Resource: *Culturally Proficient Coaching*

Fee \$695.00 [REGISTER HERE](#)

PHASE III – Fall 2022 4-Day (9:00 a.m. – 3:00p.m. CST)

Use the trainer-to-trainer model to prepare participants as Certified Training Associates to build capacity using the Tools of Cultural Proficiency in their school and district contexts. Resource: *Leading through the Lens of Cultural Proficiency*

Fee \$795.00 [REGISTER HERE](#)

EXPECTED LEARNING OUTCOMES

Participants will:

- View *Cultural Proficiency* as a shared, prioritized journey to educating the youth in their school;
- Experience *Cultural Proficiency* as personal and professional work;
- Use the *Framework of Cultural Proficiency* in addressing equity, access, and inclusion issues in the school; and
- Use the *Tools of Cultural Proficiency* to build capacity to change conversations, practices, and policies to serve ALL students.

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Ladue School District

Strategic Plan

Organizational Core Values

In what ways do we do what we say we do?



Fostering the highest possible level of academic achievement and personal responsibility for each student.

How do we define this core value?	What are some examples of how this core value is overtly demonstrated in our district/school?	Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?	How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?
<p>Every student will achieve at grade level or above</p> <p>High expectations for all students</p> <p>Grades</p>	<p>Standardized test scores</p> <p>Anecdotal data from teachers</p> <p>Student accountability</p> <p>Natural consequence (not applying best work for students and staff)</p>	<p>No it's not covert..."we put it out there. We don't invite others to help articulate what academic achievement is and what personal responsibility is and looks like."</p>	<p>Equitable grading practices</p> <p>More accurate stories about our students</p> <p>Should be measuring growth</p>



Recognizing and respecting all cultures.

How do we define this core value?	What are some examples of how this core value is overtly demonstrated in our district/school?	Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?	How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?
<p>Recognizing- learning about the different cultures (all 7 indicators), asking questions and being vulnerable to share and never assume.</p> <p>Respecting- Assigning equal value to the values of various cultures, understanding and valuing them</p>	<p>Recognizing religious observances of various cultures</p> <p>Celebrations of different cultures</p> <p>Singing songs from various cultures.</p> <p>Making sure cultural dress is accepted into the "system".</p>	<p>Sometimes a policy may not align with the values of some cultures ie dresscode</p> <p>Days off, vacations and breaks align with Christian religions</p> <p>Imposing our own cultural norms on students of other cultures ie looking adult in the eyes</p>	<p>Revisit policies</p> <p>Continue PD in cultural bias</p> <p>Invite families of various cultures to share with staff and students</p> <p>Audit curricula and other areas for inclusion</p> <p>Be curious and ask questions to learn</p> <p>Be committed to continuous learning and expand your circle x</p>



Challenging all students to excel in ways that nurture their individual talents and skills.

<p>How do we define this core value?</p>	<p>What are some examples of how this core value is overtly demonstrated in our district/school?</p>	<p>Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?</p>	<p>How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?</p>
<p>Students identify and fully understand their talents and gifts. As a district we provide support and opportunities to nurture and develop those gifts so students feel empowered and confident.</p>	<p>Opportunities for students to follow “paths” that highlight their talents and interest.</p> <p>After school classes, clubs, and enrichment.</p>	<p>Yes Yes Yes Yes</p>	<p>After school buses so elementary students can attend enrichment classes.</p> <p>Parent education so parents know all student options after graduation.</p> <p>Student interest-inventory to help make goals for school & beyond.</p> <p>Peer-to-peer mentorship within buildings, across buildings; mentorship for all students at the high school.</p>



Inspiring each student to become a responsible and contributing member of a global society.

<p>How do we define this core value?</p>	<p>What are some examples of how this core value is overtly demonstrated in our district/school?</p>	<p>Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?</p>	<p>How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?</p>
<p>Contributing to something greater than yourself in a positive way and connecting in more ways than we've ever connected before.</p>	<p>Service learning projects</p> <p>Leadership opportunities in our schools</p> <p>Many options for helping students find their passion</p>	<p>We are still socially norming students</p> <p>Complicity and complacency</p>	<p>Increasing voice & choice for ALL students</p> <p>Increase spotlight on service learning while continuing to celebrate academic achievements.</p> <p>Emphasize and value ALL post secondary career paths</p>



Planning for and managing financial resources to allow for the high quality staff, instructional resources, and facilities required to promote learning.

How do we define this core value?	What are some examples of how this core value is overtly demonstrated in our district/school?	Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?	How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?
<p>Defining the wants, needs, and collecting input from all stakeholders.</p> <p>Evaluating what we have in place and where we need to go.</p> <p>Alignment with the District's core values, mission and vision</p>	<p>Facilities - safe (physically and socially/emotionally) and welcoming environment.</p> <p>Preserving history while developing a future-ready culture.</p> <p>Staff - Competitive pay, early hiring, board supported goals around staffing, needs-based</p>	<p>Resource allocation is typically formula based not necessarily needs based..</p> <p>DESE account coding, per building expenditures.</p> <p>PTO fundraising can create inequity amongst buildings.</p>	<p>No unilateral decision-making, involve all stakeholders.</p> <p>Budgeting is aligned with board goals and the mission/vision.</p> <p>Allocating resources for a purpose.</p>



Developing a highly trained, innovative staff that can meet changing student needs.

How do we define this core value?	What are some examples of how this core value is overtly demonstrated in our district/school?	Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?	How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?
<p>Educators who are continuously wanting to grow and learn. Staying abreast of current educational research People who are willing to try something new Modeling Provide the structure, resources, and time to do the work Attract and retain highly qualified staff who are willing to be lifelong learners Bring in people who are different and can challenge us. Not who are just like us</p>	<p>Quality professional development Job embedded/let the teachers be the experts Evaluation instrument-providing good feedback Providing resources and materials (articles, book, conversations, opportunities) LEF grants Climate/culture survey Continuous Improvement</p>	<p>Evaluation-Not being in the classroom and demonstrating instructional leadership Does the evaluation tool help teachers grow and learn Do we put the right people in leadership roles or do we continue to have the “Negative Nellies” in leadership roles Do we streamline our PD so we can get good at one part? Does that PD exist overtime?</p>	<p>Making sure that equity, access, inclusion is always embedded in our work (professional development/PLCs) Have some measurement tools in place to see improvements being made. Involve stakeholders-making sure it’s not just our typical leaders, but making sure other voices are heard Utilizing our own staff as experts. Tapping into our own internal resources. Incorporate an accountability</p>



Engaging parents and community in the success of our students.

<p>How do we define this core value?</p>	<p>What are some examples of how this core value is overtly demonstrated in our district/school?</p>	<p>Is this a covert value? If so, what are the unarticulated contradictions or addendums to this value?</p>	<p>How might we use this information as we plan for increasing equity, access, and inclusion for ALL students?</p>
<p>Invite, engage them, in places where they feel welcome and comfortable. Engage all elements in the community so it's a representative group. Invite them to join us in a healthy partnership.</p>	<p>PTO, meetings, coffees, parent teacher nights, community nights, conferences, athletic events, LEF events, CURE, board advisory committees, community education events,</p>	<ul style="list-style-type: none"> -Some voices drown out other voices. -Advocate for success of ALL students. -Balance need to advocate for individual students or project with the needs of the entire school/district. 	<ul style="list-style-type: none"> -Consider timing of involvement opportunities (during school day) -Use methods we used during virtual to increase involvement for more people -Consider cost factor (e.g., LEF event). Pay to participate. Consider location of event. -Personal contact

The Drawbridge

-As he left for a visit to his outlying districts, the jealous Baron warned his pretty wife: "Do not leave the castle while I am gone, or I will punish you severely when I return!"

But as the hours passed, the young Baroness grew lonely, and despite her husband's warning, decided to visit her lover who lived in the country side nearby.

The castle was located on an island in a wide, fast flowing river, with a drawbridge linking the island to the land at the narrowest point in the river.

"Surely my husband will not return before dawn," she thought, and ordered her servants to lower the drawbridge and leave it down until she returned. After spending several pleasant hours with her lover, the Baroness returned to the drawbridge--only to find it blocked by a gateman wildly waving a long and cruel knife.

"Do not attempt to cross the bridge, Baroness, or I will kill you," he raved.

Fearing for her life, the Baroness returned to her lover and asked him to help.

"Our relationship is only a romantic one," he said, "I will not help."

The Baroness then sought out a boatman on the river, explained her plight to him, and asked him to take her across the river in his boat.

"I will do it, but only if you can pay my fee of five Marks."

"But I have no money with me!" the Baroness protested.

"That is too bad. No money, no ride," the boatman said flatly.

Her fear growing, the Baroness ran crying to the home of a friend, and after explaining the situation, begged for enough money to pay the boatman his fee.

"If you had not disobeyed your husband, this would not have happened," the friend said. "I will give you no money."

With dawn approaching and her last resource exhausted, the Baroness returned to the bridge in desperation, attempted to cross to the castle, and was slain by the gateman.

The Drawbridge

Fill in this chart as to your decisions as to who is *MOST* responsible for the death of the Baroness. Use the number 1 for the most responsible and proceed through the rest of the characters of the story. You may not repeat a number.

The Baron	
The Baroness	
The Gateman	
The Lover	
The Boatman	
The Friend	

The Drawbridge

Examining the story through the architecture of oppression:

The Baron - dominant group

The Baroness -targeted group

The Gateman - structures that hold in place the dominant power - military, police,
government agencies

The Lover -seductions that cause people to behave differently.

The friend - family/peer groups/ associates

The Boatman - economy