



Diversity, Equity & Inclusion Ad Hoc Committee

June 14, 2022

4PM

**Kittery Town Hall
Conference Room A**

1. Introductions
2. Reflections on the Rock Rest Markers Event
3. Discuss Shared Definitions
4. Discuss Committee Norms
5. Discuss Possible Committee Objectives
6. Next Steps

Materials:

- Example Norms
- Example Shared Definitions

The public may attend the meeting in person or view the meeting via Zoom webinar by registering in advance. Register for the Zoom meeting at:

https://us02web.zoom.us/webinar/register/WN_rPSmA97UQsyWNcHpolbbBg



Definitions

This is a short list of definitions that can help educators talk about and understand the resources in this guide. There are many definitions available, and we encourage educators to work together to find definitions that best support their Diversity, Equity, Inclusion, Justice, and belonging efforts. AND bringing people into a professional learning community.

Anti-Racism

"The work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach, and set up in opposition to individual racist behaviors and impacts." (Race Forward, 2015, p. 25)

"Antiracism is a powerful collection of antiracist policies that lead to racial equity and are substantiated by antiracist ideas." (Kendi, 2019, p. 20).

Anti-Racist

"One who is supporting an antiracist policy through their actions or expressing an antiracist idea." (Kendi, 2019, p. 13)

Asset-Based Approach to Teaching

"In the simplest terms, an asset-based approach focuses on strengths. It views diversity in thought, culture, and traits as positive assets. Teachers and students alike are valued for what they bring to the classroom rather than being characterized by what they may need to work on or lack." (Steinhardt NYU, 2020, para. 2).

Bias

"Conscious or unconscious prejudice against an individual or a group, based on their identity." (Learning for Justice, 2020, p. 5).

Class

"Classism is the systematic oppression of subordinated class groups, held in place by attitudes that rank people according to economic status, family lineage, job status, level of education, and other divisions. One's race can be a major determinant of one's social or economic class. The variables of race and class, though closely connected, each need distinct attention." (NEA, 2022)

"Colorblind"

"A term used to describe the act or practice of disregarding or ignoring racial characteristics, or being uninfluenced by racial prejudice. The concept of colorblindness is often promoted by those who dismiss the importance of race in order to proclaim the end of racism. It presents challenges when discussing diversity, which requires being racially aware, and equity that is focused on fairness for people of all races." (NEA, 2022)



Colorism

"Discrimination based on skin color, which often privileges lighter-skinned people within a racial group, positioning people with darker complexions at the bottom of the racial hierarchy. It is an example of how white supremacy can operate amongst the members of a single racial or ethnic group. This form of prejudice often results in reduced opportunities for those who are discriminated against, and numerous studies have revealed differences in life outcomes by complexion." (NEA, 2022)

Dialogue

Dialogue includes, "active listening, respectful sharing and conflict resolution." (Learning for Justice, n.d., p. 10). "Dialogue can rebuild trust and deepen understanding while holding space for our differences." (Essential Partners, 2019, para. 3)

Discrimination

"Treatment of an individual or group based on their actual or perceived membership in a social category, usually used to describe unjust or prejudicial treatment on the grounds of race, age, sex, gender, ability, socioeconomic class, immigration status, national origin, or religion." Race Forward, 2015, p. 27)

Diversity

"There are many kinds of diversity, based on race, gender, sexual orientation, class, age, country of origin, education, religion, geography, physical, or cognitive abilities. Valuing diversity means recognizing differences between people, acknowledging that these differences are a valued asset, and striving for diverse representation as a critical step towards equity. See "Equity." (NEA, 2022).

Educational Equity

"Each child receives what they need to develop to their full academic and social potential by:

- Ensuring equally high outcomes for all participants in our educational system; removing the predictability of success or failures that currently correlates with any social or cultural factor;
- Interrupting inequitable practices, examining biases, and creating inclusive multicultural school environments for adults and children; and
- Discovering and cultivating the unique gifts, talents, and interests that every human possesses." (National Equity Project, n.d.a)

"Educational equity is a journey and not a destination. It is important for every school and community to be on that journey. There is no community in the United States whose people are not touched by the historical inequities that have been intentionally built into our systems; therefore, if we want our schools to deliver an empowering education to all students, all

schools must know how to grapple with the inequities that exist.” (Great Schools Partnership, 2020, p.1)



Equity

“Equity means fairness and justice and focuses on outcomes that are most appropriate for a given group, recognizing different challenges, needs, and histories. It is distinct from diversity, which can simply mean variety (the presence of individuals with various identities). It is also not equality, or “same treatment,” which doesn’t take differing needs or disparate outcomes into account. Systemic equity involves a robust system and dynamic process consciously designed to create, support and sustain social justice.” (NEA, 2022).

Ethnicity

“A socially constructed grouping of people based on culture, tribe, language, national heritage, and/or religion. It is often used interchangeably with race and/or national origin, but should be instead considered as an overlapping, rather than identical, category.” (NEA, 2022).

Identity

“The set of visible and invisible characteristics we use to categorize and define ourselves and those around us (e.g., gender, race, age, religion, ethnicity, socioeconomic status, language, marital/family status, ability, sexual orientation, etc.). Identity shapes our experience by influencing the ways we see ourselves and the ways others see us.” (Learning for Justice, 2020, p. 5)

Identity group

“A group of people who share one or more identity characteristics (e.g., women, Latinx people, teenagers, etc.). Members of an identity group can share a wide range of experiences, positive and negative.” (Learning for Justice, 2020, p. 5)

Inclusion

“Being included within a group or structure. More than simply diversity and quantitative representation, inclusion involves authentic and empowered participation, with a true sense of belonging and full access to opportunities.” (NEA, 2022)

Intersectionality

“A term coined by Kimberlé Crenshaw to describe how each person belongs to multiple, overlapping identity groups.” It is the way people’s identities overlap and can result in multiplied oppressions. (Learning for Justice, 2020, p. 5)



Justice

"The full and equal participation of all groups in a society that is shaped to meet their needs, distribute resources equitably, and where all members feel psychologically and physically safe and secure." (Aguilar, 2020, p. 470)

Liberation

"The efforts to effect lasting change and freedom from systems of oppression with the ultimate goal of self-determination the right to opportunity, thought, expression, and action." (Aguilar, 2020, p. 470)

People of color

"Often the preferred collective term for referring to non-white racial groups, rather than "minorities." Racial justice advocates have been using the term "people of color" (not to be confused with the pejorative "colored people") since the late 1970s as an inclusive and unifying frame across different racial groups that are not white, to address racial inequities. While "people of color" can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, eg: "non-white"), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate." (NEA, 2022).

Power

"The ability to influence others and impose one's beliefs. All power is relational." (Aguilar, 2020, p. 471)

Prejudice

"Judging or forming an idea about someone or a group of people before you actually know them. Prejudice is often directed toward people in a certain identity group." (Aguilar, 2020, p. 471)

Privilege

"A set of advantages systemically conferred on a particular person or group of people. White people are racially privileged, even when they are economically underprivileged. Privilege and oppression go hand-in-hand: They are two sides of the same power relationship, and both sides of the equation must be understood and addressed. People can be disadvantaged by one identity and privileged by another." (NEA, 2022)

Race

"A socially constructed phenomenon, based on the erroneous assumption that physical differences such as skin color, hair color and texture, and facial (or other physical) features are related to intellectual, moral, and cultural superiority. Although race is a socially constructed concept, it has significant impact on the lives of people of color." (Aguilar, 2020, p. 471)



Racial & ethnic categories

"System of organizing people into groups based on their identified race and ethnicity, with categories that may change over time. Data is derived from self-identification questions; however, people often do not get to select the categories from which they must choose, making most methods of categorizing and counting highly political and often problematic." (NEA, 2022)

Racism

"A system of oppression that emerges from beliefs that one race is superior to another based on biological characteristics. Racism is fueled by the ideology of white supremacy, which designates white people as superior to people of color. In racist systems, white and light-skinned people are granted unearned privileges or advantages by society just because of their race. Social attitudes, actions, and structures that oppress, exclude, limit, and discriminate against individuals and groups." (Aguilar, 2020, pp. 471-472)

Racial Justice

"The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond "anti-racism." It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures." (Race Forward, 2015, pp. 31-32)

"Reverse racism" (no such thing)

"A concept based on a misunderstanding of what racism is, often used to accuse and attack efforts made to rectify systemic injustices. Every individual can be prejudiced and biased at one time or another about various people and behaviors, but racism is based on power and systematic oppression. Individual prejudice and systemic racism cannot be equated. Even though some people of color hold powerful positions, white people overwhelmingly hold the most systemic power. The concept of "reverse racism" ignores structural racism, which permeates all dimensions of our society, routinely advantaging white people and disadvantaging people of color. It is deeply entrenched and in no danger of being dismantled or "reversed" any time soon." (NEA, 2022).

Stereotype

"Characteristics ascribed to a person or groups of people based on generalization and oversimplification that may result in stigmatization and discrimination. Even so-called positive stereotypes (e.g., Asians as "model minorities") can be harmful due to their limiting nature." (NEA, 2022).



Resources

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- Collins, P. H. (2009). Another kind of public education: Race, schools, the media, and democratic possibilities. Beacon Press.
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<https://www.nationalequityproject.org/education-equity-definition>
- National Equity Project (NEP). (n.d.b) Leading for equity framework.
<https://www.nationalequityproject.org/framework/leading-for-equity-framework>
- National Equity Project (NEP). (n.d.c) What is liberatory design?
<https://www.nationalequityproject.org/frameworks/liberatory-design>.
- NYU Steinhardt School of Culture, Education, and Human Development (2020, September 16). Thought leadership: An asset-based approach to education: What it is and why it matters. <https://teachereducation.steinhardt.nyu.edu/an-asset-based-approach-to-education-what-it-is-and-why-it-matters/>
- Race Forward the Center for Racial Justice Innovation (June 2015). Race reporting guide.
<https://www.raceforward.org/reporting-guide>.
- The Building Equitable Learning Environments Network (n.d.) The BELE framework.
https://belenetwork.org/library_resources/the-bele-framework/.

DEI SUGGESTED COMMITTEE NORMS

From: Celestyne Bragg 5/20/2022

Our interaction with one another should show our ability to practice what our goals are as a DEI Committee on behalf of the Town of Kittery.

Be respectful of one another and each other's opinions.

No talking over one another – ensuring all exchanges/thoughts/comments are valued.

Have a detailed DEI Meeting Agenda, ensuring enough time to address all items each meeting.

Stay on topic.

Ensure time is given to process issues and respond accordingly by members.

Be proactive as a team and include the less leading members in conversations. Always be aware of all members and ensure ALL feel welcome to share/speak, as with a group this large, there are always those who dominant and those who are more hesitant.

Prior to the closing of the meeting make sure the wrap-up captures the key takeaways & action items. This way everyone is in the loop and on the same page (consider that the remote participants may not have been able to hear everything clearly)

Within an agreed amount of time following the meeting, Chair/Co-Chair should make certain an email is sent out with the Minutes of the previous meeting, prior to the next meeting.

Inclusion, Diversity and Equity Committee Establishing Our Ground Rules for Meetings

1. Respect

We have differences in opinions and different experiences. Respect each other's thinking and value everyone's contributions.

2. Listen

Stay mentally and physically present. Be open to what is said. Be non-judgmental. Value the learning. Listen to get smarter.

3. Speak Honestly

We speak from our own experiences. Use "I" statements and avoid generalizations.

4. Offer Solutions

We can respect others' point of view without agreeing. If you disagree with a proposal or state a problem, offer a solution.

5. Share Your Thoughts

We want everyone to have a say. Be patient and don't interrupt. Participate in the RoundTable.

6. Contribute to Committee Goals

Participate 100% by sharing ideas, asking questions and contributing to discussions.

7. Stay on Point — and On Time

Respect our group's time and keep comments brief and to the point.

8. Close Decisions and Identify Action Items

Make sure decisions are supported by the group — or they won't be acted on.

9. Be Intentional with Discussions

Bring up issues and action items that align with committee goals.

10. Suggest Agenda Items

We want everyone to contribute to committee meetings. Please include a brief explanation of your suggested agenda items when submitting it.





Group Agreements Guide

NH Listens

Why Group Agreements?

The purpose of this process is to collaboratively construct communication agreements. Creating group agreements is a process of collectively defining how all members of the group want the conversation to feel, look, and sound like. It is also a way to hold each other accountable for staying engaged with the dialogue, even as things get uncomfortable or challenging. Group agreements are meant to establish a sense of belonging and safety for all members in the group to be able to share openly and honestly, and have those ideas and opinions be valued in the space.

Group agreements are likely to be different for different types of groups. Are there extra considerations (age, cognitive ability, accessibility, rules, marginalized or privileged identities) to take into account for your specific group? Consider noting who is not in the group, but who may be impacted by the work somehow to explore the spectrum of group agreements needed for the space. Group agreements are also likely to change based on the goal or type of the conversation. Work on defining this, first: is it a dialogue, a learning exchange, a workgroup, etc.?

Group agreements are a useful tool for getting your event off to the right start and keeping it on track. They help a group to come to an agreement on how it will work together respectfully and effectively. This in turn enables people to interact more co-operatively and maintain respect for each other. (Adapted from: <https://www.seedsforchange.org.uk/groupagree>)

Making these decisions as a group is far more empowering than having a facilitator set out 'rules' for everyone to follow. Also, people are much more likely to respect and implement an agreement that they have had an input into. It will make your job as a facilitator much easier. When problems or conflicts arise you will be able to refer back to this agreement (e.g. We all agreed at the beginning that it's best if only one person speaks at a time...). (Adapted from: <https://www.seedsforchange.org.uk/groupagree>)

The Process:

There are lots of ways to create group agreements. When deciding which to use you might consider some of the following: whether the group will be working together in the longer term, how controversial the topic of the meeting or workshop is, how much time you have and what level of trust the group have in you as a facilitator.

Adapted from: <https://www.seedsforchange.org.uk/groupagree>



It is important that group agreements are created and adapted by the group itself.

Adapt them over time, not all in one sitting, so the agreements have a chance to be tested and refined.

Keep in mind some agreements sound good but are impossible. For example, “don’t judge others.” We naturally make judgements. Instead, encourage the group to be specific about what is desired. For example, “be curious and seek to understand.”

Say what is meant by confidentiality – never assume that everyone agrees on the clear definition of an agreement.

Actively use strategies for reminders, reflection, renewal, and checking in on how we are doing holding ourselves to our group agreements.

Establish the core values of the group, and then create group agreements centered on how we, as a group, can uphold those values.

After creating each group agreement, have a conversation about what it looks like in practice. Talk it out so everyone in the group develops a comprehension of the expectations.

1. Introduce the community engagement committee members with the audience and progress to date. Why are we coming together and what are the goals for today?
2. State importance of **group norming** for these communities and our own community.
 - a. Level the playing field
 - i. Language is difficult (acronyms, cultural customs, recognizing cognitive limitations without judgement)
 - ii. Names and group customs are unfamiliar
 - iii. Adjust as dynamics grow and change
3. Point out the directions. Restate the origin of the direction (mission/vision) enforcing how important it is to know your direction. It is easy to end up in a completely different place if direction is not frequently aligned. Group agreements help us check ourselves and members.
4. Direct people to identify where they feel the most success or most frustrated. Ask people to introduce themselves and briefly share why they chose the area.



5. Collectively, the smaller groups brainstorm group-agreements they want to use when engaged in this work.
 - a. For example, when we collaborate, we will...
 - b. when we development new ideas, we will...
 - c. when we explore the potential for something, we will...
 - d. when we engage with the community, we will ...
6. Go around the room to collect and share all the group agreements.
7. Explain the next steps for growing the group agreements. The group may look at the list they generated and choose to sort it by category, dot vote to prioritize, or allow the list to develop organically by using them before placing value.
8. Thank participants.

Foundations for Different Types of Group Agreements:

Developing agreements:

- Be respectful of group consensus
- Create environment that makes all feel safe, being mindful of potential issues

Life-long learner agreements:

- Practice what you preach & model continuous professional learning for students
- Fluidity – be open to change
- Recognize accomplishments and good behavior

Community engagement agreements:

- Make connections
- Improve communication (model communication) Check-in with self to refocus

Topics with potential agreements:

- Start with an open mind, be flexible
- Seek community input (empathy for user)
- Back up claims and requests with “data” or evidence



Respect agreements:

- Be present.... At games, meetings, and in town.
- Know yourself and students.
- Accept (everyone) all.
- Make regular phone calls.

Examples:

The Basics:

- Share “air time”
- If you disagree, consider asking a question rather than arguing to prove your point
- It’s OK to disagree, but don’t personalize it. Stick to the issue, not the person who is disagreeing with you
- Speak up if the process doesn’t seem fair
- Speak for yourself, not for others and not for an entire group (use “I” statements)
- Personal stories stay in the group unless we all agree we can share them outside of the group
- We all share responsibility for making the group productive
- Be respectful and use respectful language
- Respect the facilitator’s role
- Listen first...

Learning Community (All):

- Be fully present - this is head, heart, and hands work
- Be self-responsible and self-challenging
- Lean into discomfort
- Take risks, be raggedy, make some mistakes –then let go
- If you disagree, consider asking a question



- Share air time
- Take note of your learnings and reflections
- Treat the openness and honesty as a gift
- Honor confidentiality: Stories stay here, learning leaves here
- It's okay to put issues of race and class on the table
- Notice differences in power and position
- We all share responsibility for making the group productive
- Not shaming and not blaming
- Be respectful and use respectful language
- Speak for yourself and not the group
- When talking about others...not using names

Learning Community with Descriptions:

- Be Curious and Open to Learning:
 - Listen to and be open to hearing all points of view. Maintain an attitude of exploration and learning. Conversation is as much about listening as it is about talking.
- Look for Common Ground and Appreciate Differences:
 - It's okay to disagree, but don't make it personal. We look for what we agree on and simply appreciate that we will disagree on some beliefs and opinions.
- It's ok to put issues like race and class on the table:
 - It takes all of us to pay attention to fairness and bias so everyone in our school community can thrive –students, families, and educators.
- Be Authentic and Welcome that from Others:
 - Speak authentically from your personal and heartfelt experience. Be considerate to others who are doing the same. It's okay to be raggedy and share an incomplete thought.
- Be Purposeful and to the Point:



- Notice if what you are conveying is or is not “on purpose” to the question at hand. Notice if you are making the same point more than once. Create space for everyone to talk.

Classroom guides for discussion and debates:

- Engage in civil dialogue by allowing a free exchange of ideas even though you will not always agree with what is being said.
- Let people finish their thoughts. Summarizing what the person said after they speak is a great way to make the other person feel heard and valued.
- Acknowledging that you understand why other people might think differently that your opinion increases the likelihood that the other person will feel valued. It also increases the likelihood that the person will listen to you in a respectful manner.
- Seek out the insight of a person that might be struggling to share their thoughts.
- Ask probing questions to another person in an effort to understand their viewpoint rather than always sharing your opinion.
- Watch your “air time.” If you are speaking a lot, that probably means that others are not. Seek a balance in the ideas that are being shared among the participants.
- Avoid simplistic over-generalizations of whole groups of people.
- Avoid personal attacks, sarcasm, and degrading terms.
- Avoid raising your voice.
- Avoid “passive aggressive” behavior such as rolling one’s eyes or other non-verbal gestures that indicate disapproval.
- Avoid minimizing unfortunate events that have caused harm to people (slavery, genocide, assault, etc.).
- Strive to speak using terms that humanize and respect groups of people, including your own identification.
- No one should be asked or expected to speak on behalf of a whole group of people.
- Avoid role-playing acts of oppression or hate.

School Groups:

- Be respectful of group consensus
- Create environment that makes all feel safe, being mindful of potential issues



- Practice what you preach & model continuous professional learning for students
- Fluidity – be open to change
- Recognize accomplishments and good behavior
- Make connections
- Improve communication (model communication) Check-in with self to refocus
- Start with an open mind, be flexible
- Seek community input (empathy for user)
- Back up claims and requests with “data” or evidence
- Be present.... At games, meetings, and in town.
- Know yourself and students.
- Accept (everyone) all.
- Make regular phone calls.

For More Mindful, Emotions-Based Groups, *adapted from Trish DeRocher, Transformative Consciousness*:

Community Guidelines & Considerations:

- Community is a verb, not a noun. At this starting point the only thing we have in common is that we have all agreed to be here together for this series. Anything more than this we must consciously and intentionally build together.
- We have the opportunity to create a unique community based upon how we show up and what we bring. Consider how you would like this community to feel, and consider how you can show up each week to contribute to this.
- Vulnerability is at the core of building trust, relationships, and intentional community. If you would like others to be vulnerable in this learning space, please consider how you can add to this through your own modeling of vulnerability. Remember that this is a collaborative venture and does not solely fall on the shoulders of any one person.



- Please mindful of your language and how it might impact others, whether they are in the space or not. Most things can be said—however difficult—when spoken intentionally with love.
- Being mindful of the possible impact of our language is different from needing to have the “right” language. Please take heart-based, calculated risks in sharing and making yourself vulnerable to articulating ideas that you are still working through.
- Vegas Rule Augmented: Names and specifics stay in this space. Lessons may be taken and shared.
- Generosity of spirit. Before rushing to judgment or critique, assume that whatever is being spoken is not coming from a place of ill-intent or with intention to harm. Sometimes we don’t have access to the language that we are looking for to express an idea or an emotion.
- We all have different paths and starting points. It is not constructive to compare ourselves to others. If you notice yourself moving to a place of inner judgment, guide yourself back into your heart.
- This is an educational learning space. This is not about being “right” or “wrong.” This series is not about learning to be “right” and “good” when engaging in social justice work. Those types of positions of moral superiority and the need to be “right” are rooted in Ego, and we are seeking to enact a heart-based mode of engagement toward ourselves and others.
- We are not here to “solve” social inequity. We are simply here to be together, in our bodies, and with whatever arises. Our time together will be spent familiarizing ourselves with skills, tools, and practices to create a microcosmic heart-based community so that we can have some practice becoming more comfortable with being uncomfortable and to take these skills out into our communities and circles.
- We will all make mistakes. Consider how you would like others to take accountability for their missteps when holding yourself accountable for your own.
- We are not responsible for what we do not know from our upbringing. As adults, we do become responsible for learning what we do not know, and for locating resources to allow us to learn. Willful ignorance is an avoidance of social responsibility.
- Please share with us any knowledge, experience, and expertise that you feel important to add to our group sessions. Please also know that there is no expectation for you to do so.



- When sharing something related to a community or group identity, please use “I” language so that your contributions reflect your unique viewpoint without assuming to speak for a group as a whole.

Self-Care Guidelines & Considerations:

- Everyone has a different point of entry. There is no need to compare yourself to anyone else.
- Everyone has a unique life path. It is not productive to assume experiences or identities.
- Remain aware of the quality of your breath and what you notice in your body as we are moving through workshop sessions. Be good to yourself. Be kind to yourself. Do what you need to do for yourself, including taking a short break to reconnect with your breath and body, in order to allow yourself to stay present for the duration of the series. This practice of embodied awareness works against white supremacist logics that undervalue the importance of tending to our inner knowing and bodily needs.
- Be kind to yourself. Meet yourself where you are at. We cannot rush our healing, and it is not productive to shame ourselves. Remind yourself that you are doing the best you can, and that is good enough. These are lifelong tools and take time to incorporate.
- Challenge yourself to grow past your learning edge, especially when you dip into victimhood. Remember that you chose this challenge!
- If you find yourself becoming triggered, before projecting on to the speaker, consider sitting with the feelings coming up in your body and ask yourself what they are trying to show or teach you. Sit with them and learn from them. If after sitting with them you feel like you would still like to share what came up for you, please message me in the chat directly so that I can create the space for it to be addressed.
- As much as possible, please try to remain in your awareness body rather than coming from a place of ego which is expressed as judgement, critique, and frustration. Do your best to guide yourself back into your heart and show up to the discussion from a place of innocent perception, compassion, and kindness, trusting that we are all here together to learn more than we now know.

SHARED LANGUAGE DEFINITIONS

This is a glossary translated from the National Education Association Center for Social Justice PowerPoint presentation - [https://www.nea.org/assets/docs/180312-Culturally Responsive Teaching.pptx](https://www.nea.org/assets/docs/180312-Culturally_Responsive_Teaching.pptx). Learn more at - <https://neaedjustice.org/>.

EQUITY

- Fairness and justice, focusing on the most appropriate outcomes for a given group. *Not equality, or “same treatment,”* which doesn’t take differing needs or disparate outcomes into account.
- Recognizing different challenges, needs, and histories. *Distinct from diversity*, which can simply mean variety (the presence of individuals with various identities).
- Systemic equity is a robust system, a dynamic process designed to create, support, and sustain social justice

INCLUSION

- Involves *authentic and empowered participation* that includes a *true sense* of belonging and full access to opportunities within a group, structure, system
- More than simply diversity and quantitative representation (not just we included “this many” of this group)

DIVERSITY

- The sum of the many ways that people are alike and different, both individually and as groups
- Implies variety within a group. **No one person is diverse. Groups are diverse (or not)**

SOCIAL JUSTICE

- **A vision of society in which:**
 - Distribution of resources is equitable
 - All members are physically and psychologically safe and secure
 - Individuals are self-determining and interdependent (i.e., mutually dependent)
- **The principles are:**
 - Celebrate/Acknowledge diversity
 - Understand mechanisms that perpetuate *social oppression* (*see below*)
 - Address oppression and discrimination head on
 - Take positive actions to eliminate discrimination and social oppression.

SOCIAL OPPRESSION (ABSENCE OF SOCIAL JUSTICE)

- A social system that maintains advantage & disadvantage based on social group memberships.
- One group systematically enjoys **privilege**, the other(s) systematically experience **disadvantage**

The “ISMs”	Faces of Oppression
Ableism	Exploitation
Classism	Marginalization
Racism	Powerlessness
Sexism	Cultural Imperialism
Ethnocentrism	Violence
Ageism	Exploitation
Colonialism	Marginalization
Heterosexism	Powerlessness

POWERLESSNESS

- A people’s lack of access to participation in making decisions affecting the conditions of their lives and actions (Iris Marion Young, *Justice and the Politics of Difference*, 1990)
- For example: access to advanced placement (AP) programs; prompted teacher led reforms/ teacher led schools; students who have no control over being chosen to enroll in IB or AP programs.

MARGINALIZATION

- The exclusion of a whole category of people from useful participation in social life and disrespectful and demeaning treatment of a whole category of people by societal institutions and services (Iris Marion Young, *Justice and the Politics of Difference*, 1990)
- For example: English language learners (ELL), alternative schools; students in the justice system, who are homeless, with few socioeconomic advantages, receiving special education services, etc.

CULTURE

- A combination of thoughts, feelings, attitudes, beliefs, values, and behavior patterns that are shared by racial, ethnic, religious, or social groups or “How we do things around here” (NEA Definition)
- A way of life of a group of people—the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, that are passed along from one generation to the next (*dRworks* Definition)

CULTURAL COMPETENCE

- The ability to successfully teach students who come from cultures other than one’s own [or sometimes from one’s own] (*Cultural Competence: A Primer for Educators*, Diller and Moule, 2005)
- The practice of recognizing differences among students and families, and responding positively to those differences (*Cultural Proficiency: A Manual for School Leaders*, Lindsey et al., 2003)

RACE

- The condition of belonging to a racial division or group; the qualities or characteristics associate with these groups (*Oxford Dictionary*)
- Race and racial categories do not have a *scientific basis* - a biological classification based on physical and genetic variation.
- Racial categorization and the consequences of this system are real. Race has become embedded in our identities, institutions and culture. It is used for discrimination and racial profiling (Race Forward, 2018)

ETHNICITY

- A socially constructed grouping of people based on culture, tribe, language, national heritage, religion
- It is often used interchangeably with race and/or national origin. It *should* be considered as an overlapping, rather than identical, category.

MINORITY OR MINORITIES

- A term that has historically referred to racial groups considered to be non-white, indicating that they were numerically smaller than the dominant white majority.
- **Defining people of color as “minorities” is not recommended** because of changing demographics and the ways in which it reinforces ideas of inferiority and marginalization of a group of people.
- **Defining people by how they self-identify is often preferable and more respectful.**
- The term “minority” may be needed in specific cases (such as “minority contracting” and “minority-owned businesses”) to reflect data that is collected using those categories.

PEOPLE OF COLOR

- Often the preferred collective term for racial groups not considered white, rather than “minorities.”
- Since the late 1970s, racial justice advocates have used the term “people of color” (not the pejorative “colored people”) as an inclusive, unifying frame across non-white racial groups, to address inequities.
- “People of color” can be a politically useful term, but it is also important to identify people through their own racial/ethnic group whenever possible. Everyone has distinct identities with important meanings.

INTERSECTIONALITY

- Acknowledging the multiple power dynamics and “isms” operating simultaneously within social hierarchies – products of our social, cultural, political, economic, and legal environment
- Forms of privilege and oppression (i.e., based on race, gender, class, sexuality, age, ability, religion, citizenship or immigration status, etc.) help people in power maintain and expand their power.
- Complex/compounding dynamics of oppression that must be understood in order to transform it
- Avoid falsely equating different dynamics (e.g. racism and sexism) or comparing systems to each other.
- Give each dynamic distinct, specific and sufficient attention. Every person is privileged in some areas and disadvantaged in other areas.

PRIVILEGE

- A set of advantages systemically conferred on a particular person or group of people
- White people are racially privileged, even when they are economically underprivileged.
- Privilege and oppression are part of the same power relationship. Both must be understood and addressed.
- People can be disadvantaged by one identity and privileged by another.

BIAS

- An **inclination or prejudice** for or against one person or group, especially in a way considered to be unfair
- Implicit biases are pervasive. People are often unaware of their implicit bias. Implicit biases predict behavior. People differ in levels of implicit bias

RACISM

- Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior (Oxford Dictionary)
- A historically/culturally rooted *system of race-based power hierarchies* infused in our institutions, policies.
- Racism isn't limited to individual acts of prejudice, either deliberate or accidental. It is built into systems and institutions that shape our lives (Race Forward 2018).

RACIST

- Describes a person, behavior, or incident that perpetuates racism
- Media disproportionately shares stories of race/racism focusing on personal prejudice ("who's a racist?"). This pattern reinforces racism as a primarily phenomenon of overt, intentional acts carried out by individuals who need correcting/shaming. It sparks debates of limited value about individual character.
- It is important for media and racial justice advocates to use a systemic lens on race-related stories and topics to examine systems, institutional practices, policies, and outcomes.

REVERSE RACISM

- A misunderstanding of what racism is, often used to attack efforts made to rectify systemic injustices
- Individual prejudice and systemic racism cannot be equated. Racism is based on power and systemic oppression. Some people of color hold powerful positions, but white people hold the most systemic power.
- It ignores deeply entrenched structural racism, which permeates all dimensions of our society, routinely advantaging white people and disadvantaging people of color.

EXPRESSIONS OF RACISM (2 AREAS)

- Individual racism includes internalized and interpersonal racism (see definitions below)
- Systemic racism includes institutional and structural racism (see definitions below).

INTERNALIZED RACISM

- These are private beliefs about race that reside *inside our minds, inside individuals* (Race Forward, 2018)
- Examples: prejudice, xenophobia, internalized oppression and privilege, and biases (conscious and unconscious) about race influenced by the dominant culture.

INTERPERSONAL RACISM

- Racism that occurs *between individuals*. Once we bring our private beliefs about race into our interactions with others, we are now in the interpersonal realm (Race Forward, 2018).
- Examples: public expressions of prejudice, hate, bias and bigotry between individuals

INSTITUTIONAL RACISM

- Race-based discriminatory treatment, unfair policies and practices, and inequitable opportunities and impacts (Race Forward, 2018)
- This system may be intentionally/unintentionally racist through unexamined “norms” and “policies.”
- Individuals are advantaged or disadvantaged based on race or ethnicity through the norms, policies and practices structured into political, societal and economic institutions. It has a net effect of imposing oppressive conditions and denying rights, opportunity, and equality (NEA’s working definition)
- Examples: A school system concentrates people of color in overcrowded, under-funded schools with the least experienced teacher

STRUCTURAL RACISM

- It is racial bias across institutions and society that is the cumulative and compounded effects of an array of factors that systematically privilege white people and disadvantage people of color (Race Forward, 2018).
- Examples: The “racial wealth divide” results from generations of discrimination and racial inequality.

STRATEGIES TO ADDRESS RACISM (RACE FORWARD, 2018)			
INTERNALIZED	INTERPERSONAL	INSTITUTIONAL	STRUCTURAL
<ul style="list-style-type: none"> • Support groups, racial healing • Mentoring, counseling, and education 	<ul style="list-style-type: none"> • Diversity trainings • Cross-cultural dialogues, dinners • Changing policy and practices 	<ul style="list-style-type: none"> • Changing policy and practices • Creating new institutions 	<ul style="list-style-type: none"> • Highlighting history, root causes • Challenging racist myths, ideologies • Challenging multiple institutions or addressing their interactions

RACIAL JUSTICE

- **The systematic fair treatment of people of all races resulting in equitable opportunities and outcomes for everyone** (Race Forward, 2018).
- Racial justice is the systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all (Race Forward, 2018)
- Racial justice — or racial equity — goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures (NEA Human and Civil Rights, 2018).

ADDITIONAL GLOSSARIES AND EXPLANATIONS

- #RaceAnd[VIDEOS] - Intersections of Identity: <https://www.raceforward.org/videos/RaceAnd>
- What is systemic racism?: <https://www.raceforward.org/videos/systemic-racism>
- Dismantling Racism Works web workbook: <http://www.dismantlingracism.org/>
- Glossary of Racial Justice Terms: <https://werepair.org/wp-content/uploads/2017/05/Glossary-of-Racial-Justice-Terms.pdf>
- Our Shared Language: Social Justice Glossary: https://www.ywboston.org/wp-content/uploads/2016/02/MISS_VIT_BLD-SUPP-FOR-MISS_TRN-AND-DEVEL_SJ-GLOSSARY_MARCH_2016.pdf
- Racial Justice in Education Resource Guide: <https://neadjustice.org/wp-content/uploads/2018/11/Racial-Justice-in-Education.pdf>