

Education Task Force
Thursday, June 24, 2021
K-12 Examples

Boise School District Building Equity Lead Job Description

Position Purpose Statement: The Building Equity Lead will support the building Equity Team and promote a culture of equity and inclusion for all students, families, employees and community. The Building Equity Lead will collaborate with the district EDI committee around equity issues and potential equity issues.

Stipend Position: The position will require work to be done outside of the contract day.

Mandatory Essential Functions:

- Member of building leadership team
- Participate in 8 hours of training in August
- Attend quarterly district equity committee meetings to support district equity goals
- Support school equity team to implement district equity goals
- Help recruit and train students, parents, staff and community members for school equity team
- Develop equity team agreements that provide guidelines for respect, safety, participation, and communication
- Foster a safe and inclusive school climate
- Support conversations around equity and inclusion in all aspects of the school community and facilities

show you this document, and you will see an
overview of each week in English, with hyperlinked
assignments and readings.

Finally, we are beginning a new novel: *Stamped, Racism, Antiracism, and You*. This book may be a challenge for some, as it pertains to the history of race in America. I venture forth with this newly approved novel knowing full well the differences in perspective, the diverse backgrounds and the unique experiences of each of your students. My aim is to present this topic in as balanced, rational and empathetic ways as possible. It is not a teacher's job to convince, but rather to present, and to empower students to direct their own thinking.

If you would like more information, please reach out. Also, looking at those "Week at a Glance" documents will give you a good idea of our class content.

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2 Messages



107

Second Semester E...



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Finally, we are beginning a new novel: *Stamped, Racism, Antiracism, and You*. This book may be a challenge for some, as it pertains to the history of race in America. I venture forth with this newly approved novel knowing full well the differences in perspective, the diverse backgrounds and the unique experiences of each of your students. My aim is to present this topic in as balanced, rational and empathetic ways as possible. It is not a teacher's job to convince, but rather to present, and to empower students to direct their own thinking.

If you would like more information, please reach out. Also, looking at those "Week at a Glance" documents will give you a good idea of our class content.

We carry on! Thank you all for your support.

Kam Walters

See More





Parent reviews for Stamped: Racism, Antiracism, and You

Boise School District Curriculum
Hillside Junior High – January 2021



Common Sense says



age 12+



Based on our [expert review](#)

Author Jason Reynolds based on Ibram X. Kendi's
Stamped From the Beginning: The definitive history of
racist ideas in America

Parents say

age 12+



Based on [5 reviews](#)

Kids say

age 12+



Based on [2 reviews](#)

Add your rating

PARENTS SAY (5)

KIDS SAY (2)

Adult

Written by [ERW](#)

August 10, 2020

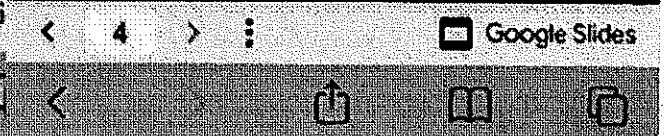
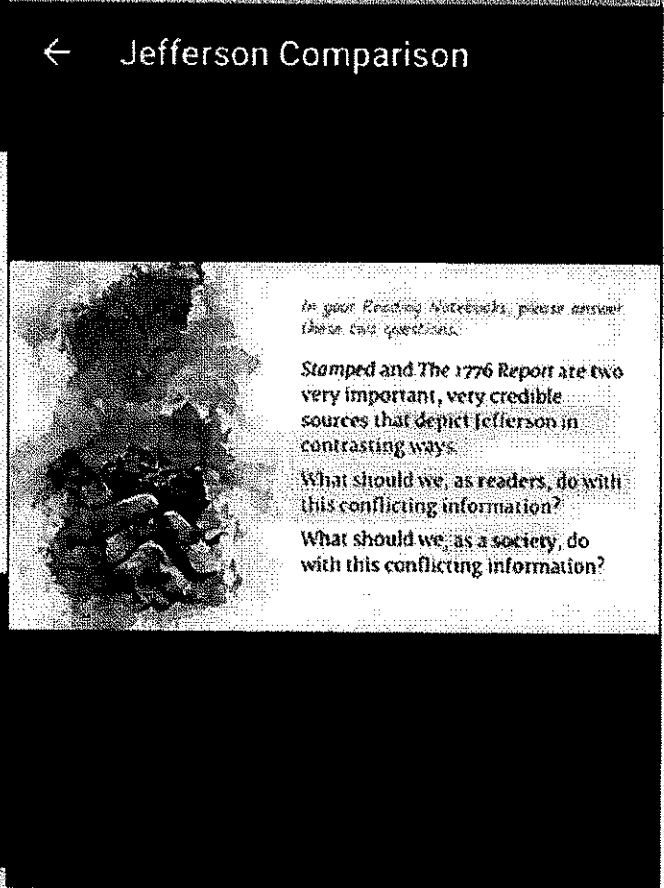
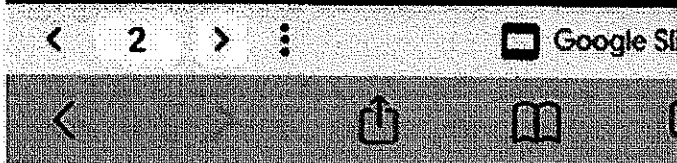
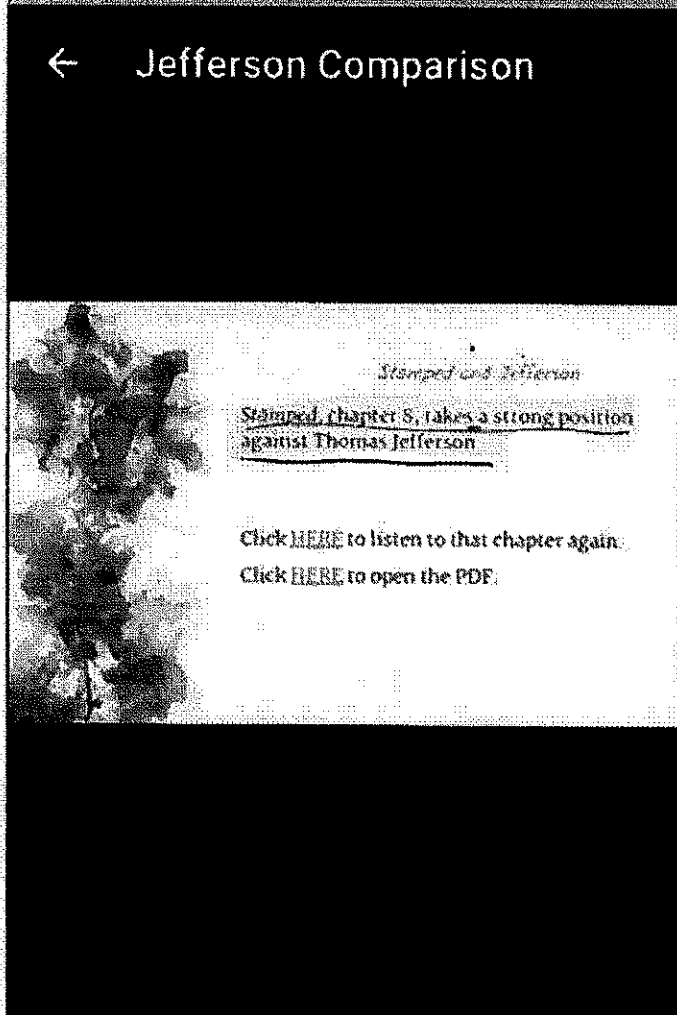
age 13+ ★☆☆☆☆

Highly disappointed

I thought this book was going to provide thoughtful information about racism in America. Instead it seemed to be filled with inaccuracies, assumptions, and a worldview that blames whiteness for all of America's racial problems. The authors have a very skewed and narcissistic view of human nature. On the first page of the introduction they write, "Racist and antiracist ideas have lived in human minds for nearly six hundred years. Born in western Europe in the mid-1400s, racist ideas traveled to colonial America and have lived in the United States from its beginning." Clearly, the authors have not studied any history prior to the mid-1400s, as racist ideas and actions have existed in the minds of humans from the earliest points of civilization. Their statement blames Western Europeans for creating this thing that all of humanity must battle, called Racism. The book progresses in this same fashion for 255 pages. The authors find fault with every historical figure possible from Fredrick Douglass, W.E.B Du bois, Abraham Lincoln, Harper Lee, and M.L.King. The only people they seem to truly admire are Angela Davis and Malcolm X. I will be using the book with my children not to discuss racial problems in America, as intended, but rather to explore poor writing styles and logical fallacies.

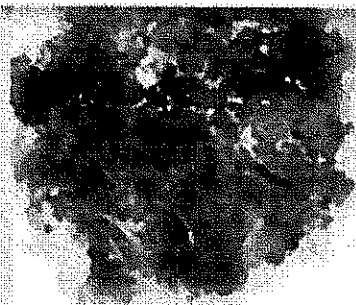
[Show less](#)

This review...





January 26/27t...



January 26th
and 27th,
2021



Instructions

- Listen and watch Walters read the Introduction to Stamped: Racism, Antiracism, and You
- Copy and paste the question on the next slide into your Reading Notebook
- Answer the question in a full, thoughtful paragraph without spelling and grammar errors



After watching Walters read the Introduction to Stamped, copy, paste and answer this question in your Reading Notebook in Google Classroom:

Jason Reynolds begins, "To know the past is to know the present." How will you locate yourself in the work of antiracism as we read and discuss this book? In other words, how do you predict your reactions to this book, and how will you make yourself seen in its story? What is your goal with this book?



Why We Publis...



The New York Times Magazine

The 1619 Project examines the legacy of slavery in America. Read all the stories.

Why We Published The 1619 Project

By Jake Silverstein
DEC. 20, 2019

1619 is not a year that most Americans know as a notable date in our country's history. Those who do are at most a tiny fraction of those who can tell you that 1776 is the year of our nation's birth. What if, however, we were to tell you that the moment that the country's defining contradictions first came into the world was in late August of 1619? That was when a ship arrived at Point Comfort in the British colony of Virginia, bearing a cargo of 20 to 30 enslaved Africans. Their arrival inaugurated a barbaric system of chattel slavery that would last for the next 250 years. This is sometimes referred to as the country's original sin, but it is more than that: It is the country's very origin.

Out of slavery — and the anti-black racism it required — grew nearly everything that has truly made America exceptional: its economic might.

2/16 - 2/19

Week at a Glance

English 9 - Mr. Walters

	Monday	Tuesday	Wednesday	Thursday	Friday
Red Team (Tues./Thurs.)	No School President's Day	<u>In-Person</u> Work on <u>Jefferson Comparison Response</u>	<u>Virtual</u> Join Google Meet, type attendance message Read or Listen to Chapters <u>11</u> and <u>12</u>	<u>In-Person</u> Watch <u>this video</u> about <u>Jefferson</u> Browse and scan <u>this slideshow</u> Complete <u>Jefferson Comparison Response</u>	<u>Virtual</u> Join Google Meet, type attendance message Read or Listen to Chapters <u>13</u> and <u>14</u>
Grey Team (Wed./Fri.)		<u>Virtual</u> Join Google Meet, type attendance message Read or Listen to Chapters <u>11</u> and <u>12</u>	<u>In-Person</u> Work on <u>Jefferson Comparison Response</u>	<u>Virtual</u> Join Google Meet, type attendance message Read or Listen to Chapters <u>13</u> and <u>14</u>	<u>In-Person</u> Watch <u>this video</u> about <u>Jefferson</u> Browse and scan <u>this slideshow</u> Complete <u>Jefferson Comparison Response</u>

- Assignments due this week: Jefferson Comparison Response
- Reading completed this week: through *Stamped* Chapter 14



Op-Ed Article...



Op-Ed Article

When Credible Sources Have Opposing Facts

We live in a polarized country, meaning, people have chosen sides on important topics, and they stick to their side even when the evidence falls them. After studying the issue of race in English class, I would like you to write an opinion article (as if you were submitting to a newspaper) in response to this:

What should _____ be doing to help return people to less polarized arguments, more understanding of each other, more evidence-based conversation and less emotion directing our opinions?

Fill in that blank with one of these things: teachers, parents, politicians, the President, parents, news organizations, the media, the Internet, social media companies, workplaces and any other person or people in power.

**** Rubric on next page ****

Writers - English 9

	5 points, Exceeds Expectations	4 points, Met Expectations	3 to 1 points, Below Expectations
Making a strong claim	You go above and beyond the requirements by not only making one claim, but supporting it with sub-claims.	You make a new, strong claim about balancing truth and facts without taking a specific side.	You are missing requirements for this category.
Including evidence from multiple sources	You include 4 direct quotes from these sources (at least one quote per source): <ul style="list-style-type: none"> • <i>Stamped</i> • <i>1619 Project</i> • <i>1776 Report</i> • <i>A Source of Your Own</i> 	You include 4 direct quotes from these sources (at least one quote per source): <ul style="list-style-type: none"> • <i>Stamped</i> • <i>1619 Project</i> • <i>1776 Report</i> 	You are missing requirements for this category.
Write properly in a measured and balanced tone	You go above and beyond the expectations and your writing	Your language and writing reflects your knowledge about	You are missing requirements for this category.



Stamped - Not...

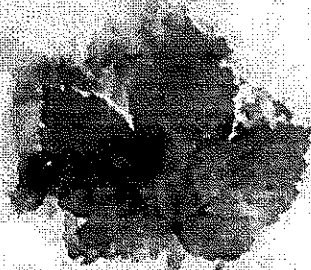


Stamped: Racism, Antiracism, and Your NOTES

Term, Idea, Person from the Novel	Definition or Description
1. Segregationist	1.
2. Assimilationist	2.
3. Antiracist	3.
4. Gomes Eanes de Zurara and his book, <i>The Chronicle of the Discovery and Conquest of Guinea</i>	4.
5. The racist idea of Climate Theory and Aristotle	5.
6. The racist idea of Curse Theory	6.
7. The significance of August, 1619	7.
8. The Mathers and Puritan Thought	8.
9. Metacomb	9.
10. Salem Witch Trials and their relation to racism	10.
11. Thomas Jefferson	11.
12. Phillis Wheatley	12.



February 4-5,
2021



The New York Times 1619 Project

- Published in December of 2020
- Contributors to The New York Times
- Largely left-leaning
- Articles, podcasts, essays on race and history



<https://www.nytimes.com/2019/08/14/us/politics/1619-project-slavery.html>

Romeo and Juliet Final Project
Due today

Assigned

Op-Ed Article - Final Stamped Ass...
Due Mar 19 📎 1

Turned in
Done late

1619 Project vs. 1776 Report Three-...
No due date 📎 1

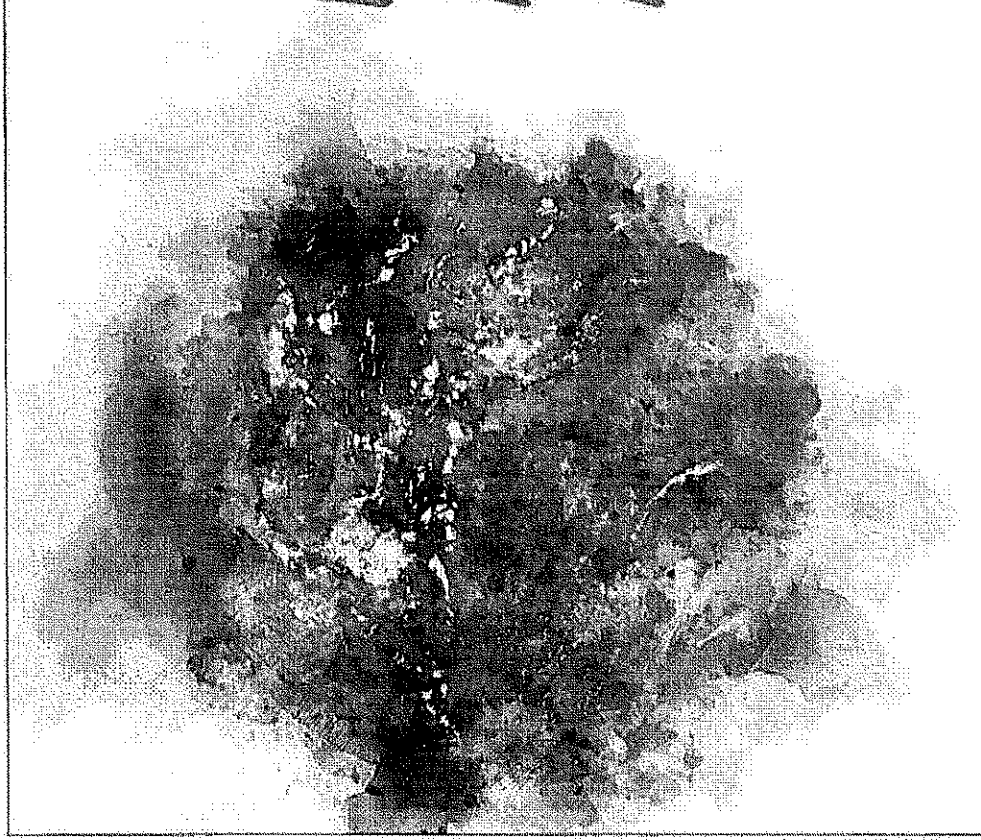
Assigned

Stamped - Notes
No due date 📎 1

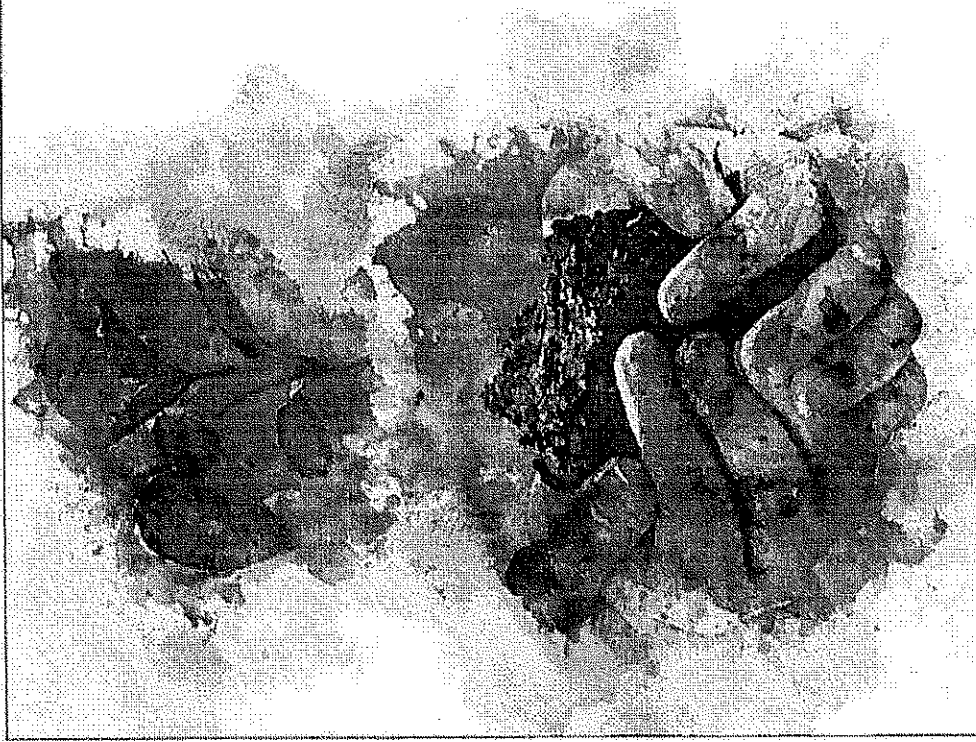
Assigned

Reading Notebook - Semester 2
No due date 📎 1

Assigned



What is Truth? 1776 Report and 1619 Project

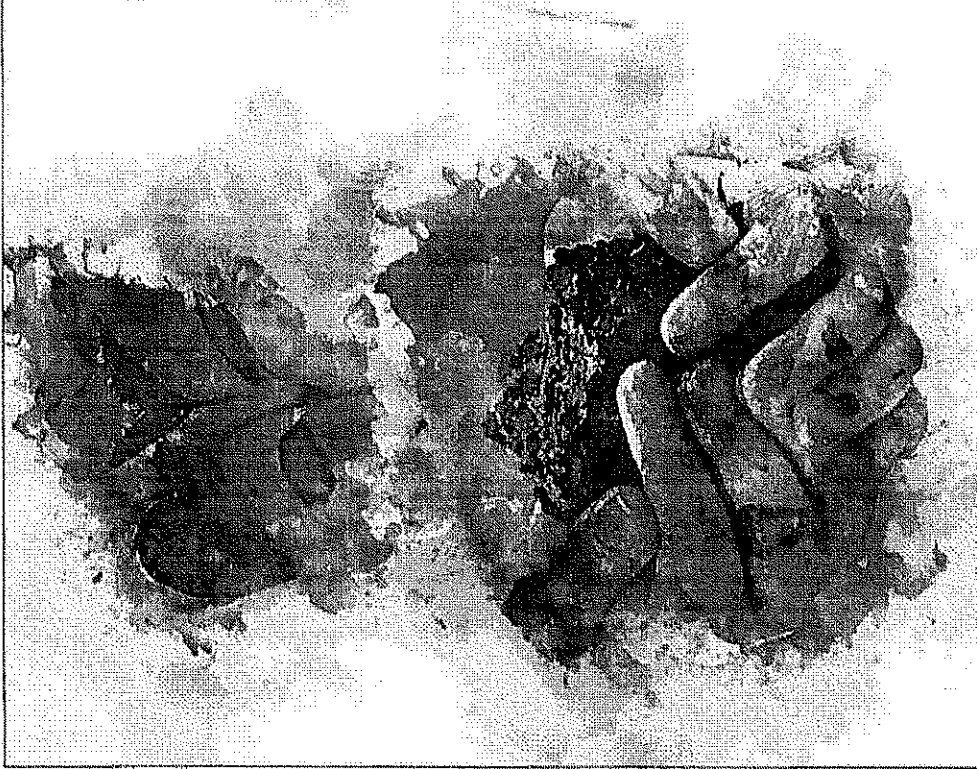


1776 Report

This article is written by one of the authors of the '76 Report.

Read it [HERE](#)

Watch Walters read it [HERE](#)

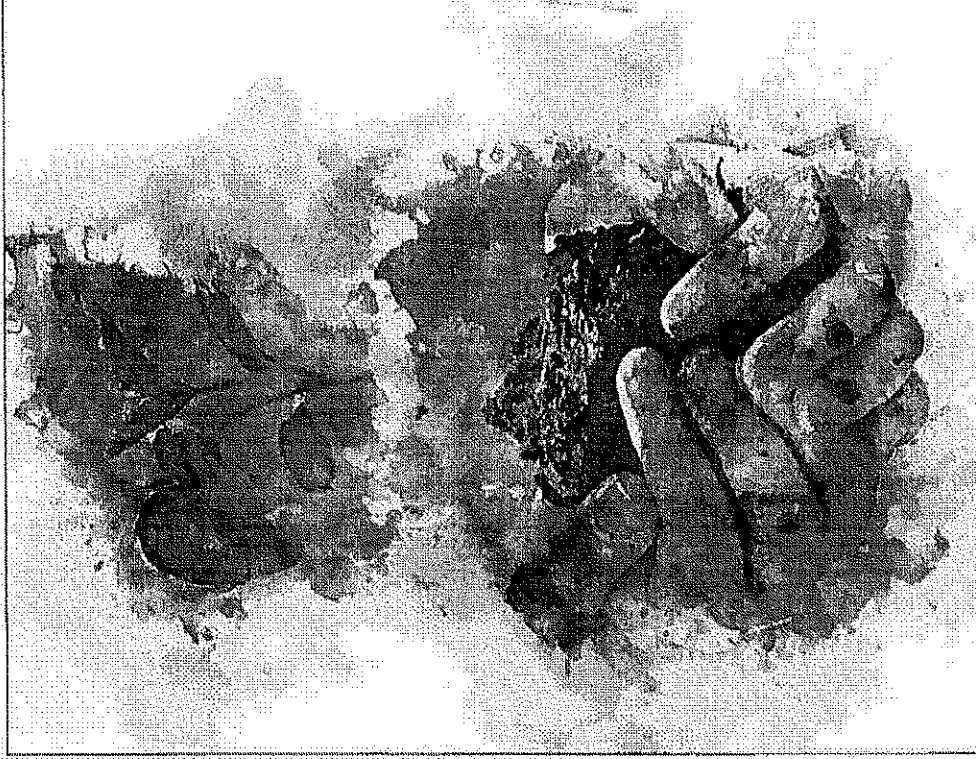


Please watch this video, condemning the 1619 Project.

It is made by PragerU, which is not an academic institution.

It is a conservative Youtube channel only.

Read here (optional) if you are interested in this source.



Then, watch this video, defending the 1619 Project.

It is by Trevor Noah, host of *The Daily Show*, on Comedy Central.

He is a liberal democrat, so the opposite of the video you just watched.

Implicit Bias Response

Instructions: After taking two of the implicit bias tests created by Harvard, respond to the questions below in a color other than black.

1. Define implicit bias in your own words.

Implicit bias is what people's natural first thoughts are. They are the immediate response of your brain. We all have them and generally don't know when we think them because it happens so often.

2. How does implicit bias impact the essayists we have read so far: America Ferrera, Reshma Saujani, and Joy Cho?

Implicit bias impacts the stories in "American Like Me" because they are all stories about people who mostly consider them as abnormal and they are also from different cultures. So every reader will have a first reaction and implicit bias towards these writings.

3. What are other areas (besides the topics of the tests you took) in which you may hold implicit biases?

Implicit biases that are very common are things like smokers and non smokers, people who drink and don't drink alcohol.

Test 1:

4. Which test did you take?
5. Why did you choose this test?
6. What was most surprising about your results?
7. What was least surprising about your results?
8. What's your biggest takeaway from this test? Explain.

Test 2:

9. Which test did you take?
10. Why did you choose this test?
11. What was most surprising about your results?
12. What was least surprising about your results?
13. What's your biggest takeaway from this test? Explain.

A concerned parent (who wishes to remain anonymous) sent this assignment from an 11th grade English class at Borah High school.



Preliminary Information

On the next page you'll be asked to select an Implicit Association Test (IAT) from a list of possible topics . We will also ask you (optionally) to report your attitudes or beliefs about these topics and provide some information about yourself.

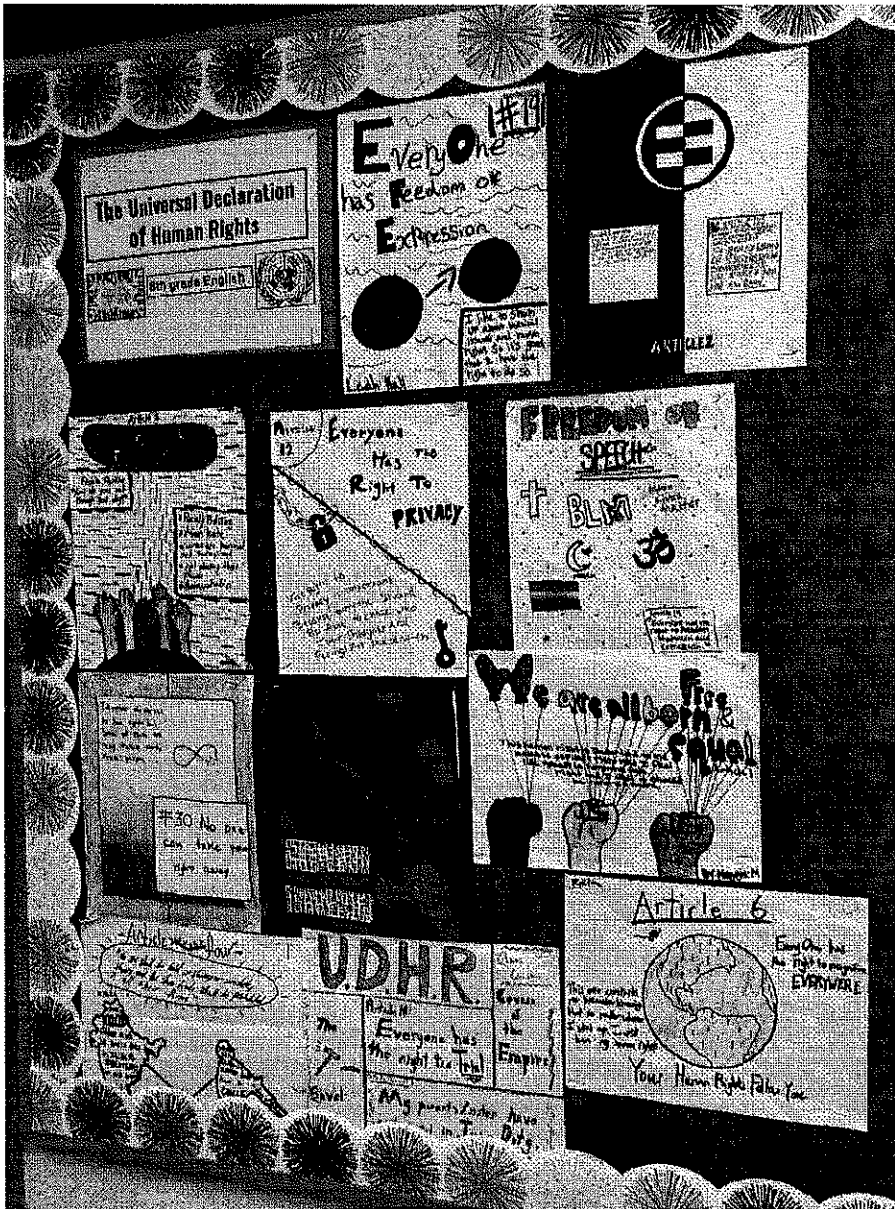
We ask these questions because the IAT can be more valuable if you also describe your own self-understanding of the attitude or stereotype that the IAT measures. We would also like to compare differences between people and groups.

Data Privacy: Data exchanged with this site are protected by SSL encryption.

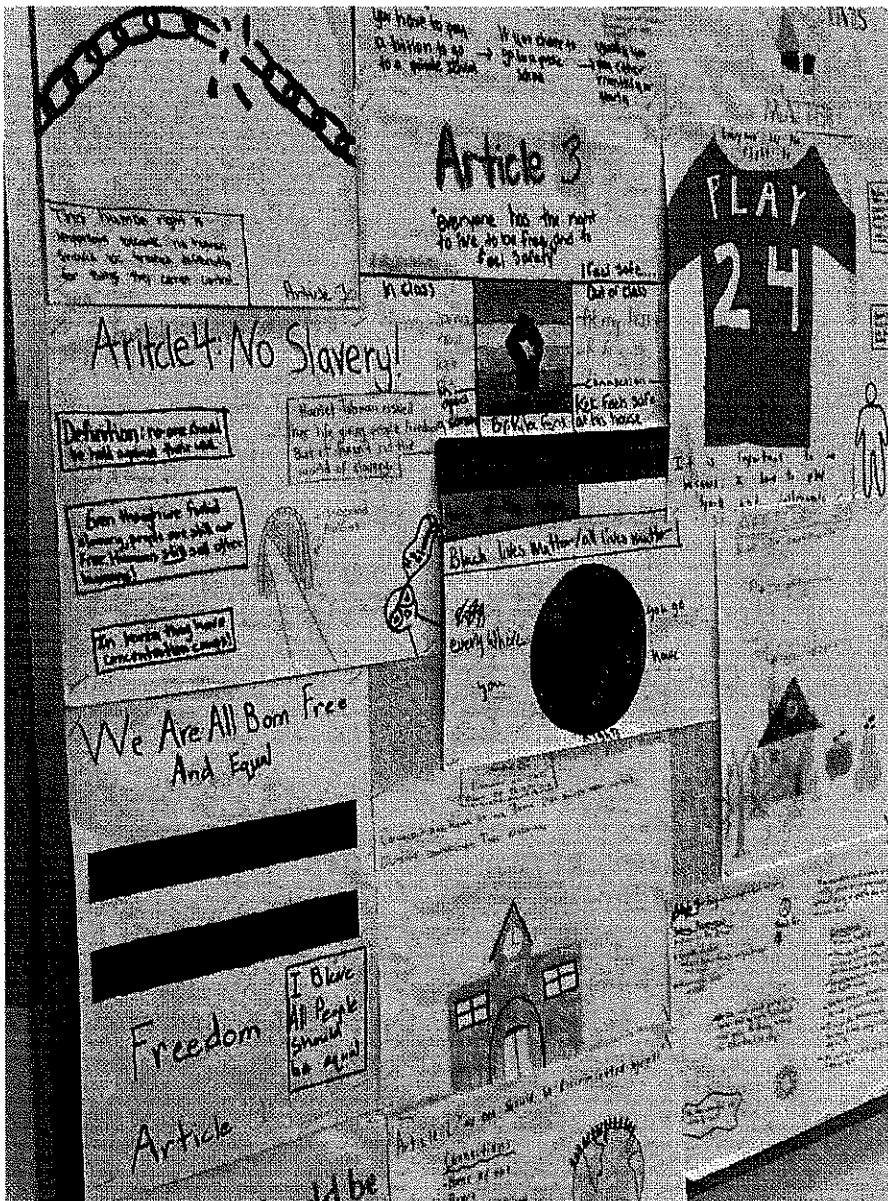
The Implicit Bias Test Link led students to the Harvard Implicit Bias test page.

Race IAT	Race ('Black - White' IAT). This IAT requires the ability to distinguish faces of European and African origin. It indicates that most Americans have an automatic preference for white over black.
Skin-tone IAT	Skin-tone ('Light Skin - Dark Skin' IAT). This IAT requires the ability to recognize light and dark-skinned faces. It often reveals an automatic preference for light-skin relative to dark-skin.
Asian IAT	Asian-American ('Asian - European American' IAT). This IAT requires the ability to recognize White and Asian-American faces, and images of places that are either American or Foreign in origin.
Sexuality IAT	Sexuality ('Gay - Straight' IAT). This IAT requires the ability to distinguish words and symbols representing gay and straight people. It often reveals an automatic preference for straight relative to gay people.
Arab-Muslim IAT	Arab-Muslim ('Arab-Muslim - Other People' IAT). This IAT requires the ability to distinguish names that are likely to belong to Arab-Muslims versus people of other nationalities or religions.
Disability IAT	Disability ('Disabled - Able' IAT). This IAT requires the ability to recognize symbols representing able and disabled individuals.
Gender-Science IAT	Gender - Science. This IAT often reveals a relative link between liberal arts and females and between science and males.
Transgender IAT	Transgender ('Transgender People - Cisgender People' IAT). This IAT requires the ability to distinguish photos of transgender celebrity faces from photos of cisgender celebrity faces.
Age IAT	Age ('Young - Old' IAT). This IAT requires the ability to distinguish old from young faces. This test often indicates that Americans have automatic preference for young over old.
Gender-Career IAT	Gender - Career. This IAT often reveals a relative link between family and females and between career and males.
Weapons IAT	Weapons ('Weapons - Harmless Objects' IAT). This IAT requires the ability to recognize White and Black faces, and images of weapons or harmless objects.
Religion IAT	Religion ('Religions' IAT). This IAT requires some familiarity with religious terms from various world religions.
Presidents IAT	Presidents ('Presidential Popularity' IAT). This IAT requires the ability to recognize photos of Joseph Biden and one or more previous presidents.
Weight IAT	Weight ('Fat - Thin' IAT). This IAT requires the ability to distinguish faces of people who are obese and people who are thin. It often reveals an automatic preference for thin people relative to fat people.

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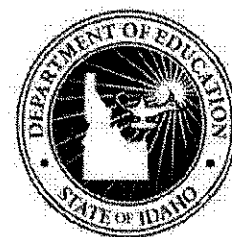


A concerned parent (who wishes to remain anonymous) sent this photo from a 3rd Grade class at West Junior High school.



A concerned parent (who wishes to remain anonymous) sent this photo from a 3rd Grade class at West Junior High school.

IDAHO STANDARDS FOR INITIAL CERTIFICATION OF PROFESSIONAL SCHOOL PERSONNEL



**Professional Standards Commission
Idaho State Board of Education
Idaho State Department of Education**

July 1, 2022

(Date for Teacher Preparation Program Approval Accountability)

(State Board of Education approval June 19, 2019)

GLOSSARY OF TERMS

Culturally Responsive Pedagogy – Pedagogy that recognizes the importance of including student's cultural references in all aspects of learning. (Ladson-Billings)

Global Mindedness – Exploring new ideas and perspectives, as well as having the humility to learn and willingness to work with people around the globe

Learning Environments – The diverse physical and virtual locations, contexts, and cultures in which students learn.

Principles of Universal Design – A set of principles for curriculum development that give all individuals equal opportunities to learn. (udlcenter.org)

Socio-Historical Context – The social and historic factors which shape learning and learning trajectories over time.

*The federal and state governments of Idaho recognize the Idaho's tribes' inherent sovereignty. This tribal sovereignty distinguishes Indigenous peoples as peoples, rather than populations or national minorities.

- 4(i) The teacher models various writing processes in composing a range of formal and informal texts, taking into consideration the interrelationships among form, audience, context, and purpose.
- 4(j) The teacher models the use of contemporary technologies and/or digital media to compose multimodal discourse.
- 4(k) The teacher designs instruction using strategies for acquiring academic and content-specific vocabulary.
- 4(l) The teacher models how to gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source (e.g., bias, rhetoric, documentation practices), and quote or paraphrase the data and conclusions, while avoiding plagiarism and following standard format for citation.

Standard 5: Application of Content - The teacher understands how to connect concepts and use differing perspectives to engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues.

Knowledge

- 5(a) The teacher understands research-based strategies that lend to students becoming independent, critical, and strategic readers, writers, speakers, and listeners.

Performance

- 5(b) The teacher designs and/or implements instruction related to the strategic use of language conventions (grammar, usage, and mechanics) in the context of students' writing for different audiences, purposes, and modalities.
- 5(c) The teacher designs and/or implements English language arts and literacy instruction that promotes social justice and critical engagement with complex issues related to maintaining a diverse, inclusive, equitable society.
- 5(d) The teacher designs and/or implements instruction related to a breadth and depth of texts, purposes, and complexities that connects concepts so students can become independent, critical, and strategic readers, writers, speakers, and listeners.
- 5(e) The teacher designs and/or implements instruction related to speaking and listening that leads to students becoming critical and active participants in conversations and collaborations.

Standard 6: Assessment - The teacher understands and uses multiple methods of assessment to engage learners in their own growth, to monitor learner progress, and to guide the teacher's and learner's decision making.

Performance

- 6(a) The teacher uses data to differentiate instruction based on multiple kinds of assessments of learning in English language arts (e.g., students' self-assessments, formal assessments, informal assessments).

IDAHO STANDARDS FOR SCHOOL COUNSELORS

The purpose of the standards for school counselors is to promote, enhance, and maximize the learning process. To that end, the school counselor standards facilitate school counselor performance in three broad domains: Academic Development, Career Development, and Social/Emotional Development. The domains are aligned with the 2018 American School Counselor Association (ASCA) Standards for School Counselor Preparation Programs and are embedded within each standard as described below. All school counselor candidates are expected to meet the Idaho Standards for School Counselors as endorsed by their institution. Additionally, all school counselor candidates are expected to meet the requirements defined in State Board Rule (IDAPA 08.02.02: Rules Governing Uniformity).

The following knowledge and performance statements for the School Counselors Standards are widely recognized, though not all-encompassing or absolute, indicators that School Counselors have met the standards. The evidence validating candidates' ability to demonstrate these standards shall be collected from a variety of settings including, but not limited to, courses, practicum, and field experiences. It is the responsibility of preparation programs to use indicators in a manner that is consistent with its conceptual framework and that assures attainment of the standards.

Standard 1: School Counseling Programs - School counselors should possess the knowledge, abilities, skills and attitudes necessary to plan, organize, implement and evaluate a comprehensive, developmental, data-informed school counseling program.

Knowledge - School counselors should articulate and demonstrate an understanding of:

- 1(a) The organizational structure and governance of the American educational system, as well as cultural, political, and social influences on current educational practices.
- 1(b) The organizational structure and components of an effective school counseling program.
- 1(c) Barriers to student learning and use of advocacy and data-informed school counseling practices.
- 1(d) Leadership principles and theories.
- 1(e) Individual counseling, group counseling, and school counseling core curriculum.
- 1(f) Collaborations with stakeholders such as parents and guardians, teachers, administrators and community leaders.
- 1(g) Principles of school counseling, including prevention, intervention, wellness, education, multiculturalism, social justice, and advocacy.
- 1(h) Assessments relevant to K-12 education.

Performance - An effective school counselor is able to accomplish measurable objectives demonstrating the following:

- 7(b) The school psychologist understands the importance of family influences on student learning, socialization, and mental health.
- 7(c) The school psychologist understands methods to develop collaboration between families, schools, and community agencies.

Performance

- 7(d) The school psychologist collaborates and engages with parents in decision-making about their children to enhance academic and social-behavioral outcomes.
- 7(e) The school psychologist uses effective strategies to promote collaboration and partnerships among parents, schools, and community agencies, etc.

Standard 8: Student Diversity in Development and Learning - The school psychologist understands that an individual's development and learning are influenced by a multitude of factors (i.e., biological, social, cultural, ethnic, experiential, socioeconomic, environmental, gender-related, linguistic, etc.).

Knowledge

- 8(a) The school psychologist understands individual differences, abilities, and other diverse characteristics.
- 8(b) The school psychologist understands principles and research related to diversity factors for students, families, and schools, including, but not limited to, factors related to race, culture, gender, language acquisition, and environment
- 8(c) The school psychologist understands empirically supported strategies to enhance educational services for diverse students and families.
- 8(d) The school psychologist understands how stereotypes and biases impact mental health, learning, and service provision.

Performance

- 8(e) The school psychologist provides educational services that promote effective functioning for individuals, families, and schools with diverse characteristics.
- 8(f) The school psychologist provides culturally competent and effective practices in all areas of school psychology service (e.g. culturally sensitive assessment practices).
- 8(g) The school psychologist promotes fairness and social justice in school policies and programs.
- 8(h) The school psychologist is aware of their own biases, attitudes, and stereotypes and seeks to protect against their influence.

Standard 9: Research and Program Evaluation - The school psychologist understands research, statistics, and evaluation methods.

- 10(i) The school psychologist demonstrates professionalism in their practice (e.g., respect for human diversity and social justice, communication skills, interpersonal skills, responsibility, adaptability, initiative, and dependability).
- 10(j) The school psychologist demonstrates legal and ethical practices in communication and use of technology.
- 10(k) The school psychologist utilizes supervision and mentoring in the development of legal and ethical professional practice.

- 3(e) recognizes the extent to which a culture's structures and values, including social, economic, political, and cultural exclusions, may oppress, marginalize, alienate, or create privilege and power.

Performance - The competent school social worker:

- 3(f) applies and communicates understanding of the importance of diversity and differences in shaping life experiences in practice with students, families, schools and communities;
- 3(g) presents themselves as learners and engages others as experts of their own experiences;
- 3(h) applies self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse populations and systems; and
- 3(i) considers how diversity and differences impact student learning, academic success and achievement.

Standard 4: Advance Human Rights and Social, Emotional, and Environmental Justice

Knowledge - The competent school social worker:

- 4(a) understands methods of advocacy on behalf of students, families, school and communities;
- 4(b) understands that every person, regardless of position in society, has fundamental human rights such as freedom, safety, privacy, an adequate standard of living, health care, and education;
- 4(c) understands the global interconnections of oppression and human rights violations, and are knowledgeable about theories of human need and social justice; and
- 4(d) understands strategies designed to eliminate oppressive structural barriers to educational services are distributed equitably and human rights are protected.

Performance - The competent school social worker:

- 4(e) advocates for practices that advance social, economic and environmental justice in the educational setting;
- 4(f) involves students in identifying their strengths and needs to establish and attain their academic goals; and
- 4(g) empowers students, families, and educators to gain access to and effectively use school and community resources to enhance academic performance.

Standard 5: Engage in Practice-informed Research and Research-informed Practice

Knowledge - The competent school social worker:

- 5(a) understands evidence-based methods of individual, group, family, and crisis counseling;
- 5(b) understands quantitative and qualitative research methods in advancing the science of school social work and evaluating practice in the educational setting;

<https://eleducation.org/calendar/starting-strong>

[Home](#) (<https://eleducation.org/>) > [Blog](https://eleducation.org/news-and-events/news) (<https://eleducation.org/news-and-events/news>)

> **In Solidarity with Antiracist Action for Educational Justice**



Share

Date

6.2.20

Author

EL Education

Updated October 7, 2020

We are heartbroken, grieving, and angry at the continuing murder of Black men and women, including George Floyd, Breonna Taylor, Sean Reed, and Ahmaud Arbery along with countless others, named and unnamed. These horrific killings are directly connected to the fact that the

coronavirus pandemic is disproportionately ravaging Black and indigenous communities; both are the result of the racist white supremacy intertwined with the history of this nation since before its founding. These events deeply affect our students; in many cases, they have taken place in communities where EL Education is directly involved in working with schools towards greater educational equity.

As educators, we believe that educational equity means that all children experience:

1. Instruction that challenges, engages, and empowers learners
2. Access to standards-based, content-rich, culturally affirming curriculum
3. Explicit anti-racist discussion, practice, and action
4. School culture that fosters positive identity, belonging, agency, and purpose

We will never provide these experiences for all children until we dismantle systemic racism. Our education system can be a powerful force for change. For the sake of our students, teachers, leaders, staff, and communities across this country, we are determined to move forward. Together we must create a future where all students are safe going for a jog, entering a store, standing in their backyard, or even sleeping in their own home.

Caring about the passion, curiosity, dreams, and potential of all students means recognizing their current realities and doing all that we can to create more equitable experiences for them. We know--from both research and our own experience--that racism impacts the learning of all students and is particularly harmful to Black students. That is why we are part of a movement in education, one that ensures all students have equitable learning opportunities that challenge, inspire, engage and empower them.

EL Education is an organization founded over 25 years ago on a set of clear values: that the purpose of education is to equip every child to contribute to the creation of a better world. Our 27-year history is rooted in beliefs about equity, but we must clearly and urgently be an anti-racist organization, even as we are still on a journey to fully embody all that means in our work and in our actions. The future of our country depends on having all students fully develop their potential.

ERIC GARNER	VICTOR MANUEL LAROSA	LEVANTE BIGGS	MARY TRUXILLO
JOHN CRAWFORD III	JONATHAN SANDERS	MICHAEL LEE MARSHALL	DEMARCUS SEMER
MICHAEL BROWN	FREDRICK BLUES	JAMAR CLARK	WILLIE TELLMAN
EZELL FORD	JOSEPH MANN	RICHARD PERKINS	TERRELL THOMAS
DANTE PARKER	SALVADOR ELLSWOOD	NATHANIEL HARRIS PICKETT	SYLVILLE SMITH
MICHELLE CUSSEAU	SANDRA BLAND	BENNI LEE TIGNOR	ALTON STERLING
LAGUAN McDONALD	ALBERT JOSEPH DAVIS	MIGUEL ESPINAL	PHILANDO CASTLE
TANISHA ANDERSON	DARRIUS STEWART	MICHAEL NOEL	TERENCE CRUTCHER
AKAI GURLEY	BILLY RAY DAVIS	KEVIN MATTHEWS	PAUL O'NEAL
TAMIR RICE	SAMUEL DUBOSE	BETTIE JONES	ALTERIA WOODS
RUMAIN BRISBON	MICHAEL SABBIE	QUINTONIO LEGRIER	JORDAN EDWARDS
JERAME REID	BRIAN KEITH DAY	KEITH CHILDRESS JR.	AARON BAILEY
GEORGE MANN	CHRISTIAN TAYLOR	JANET WILSON	RONELL FOSTER
MATTHEW ALEXANDER	TRACY ROBINSON	BRANDY NELSON	STEPHON CLARK
FRANK SMART	ASHAMUS PHAROAH MANLEY	ANTONIE SCOTT	ANTWON ROSE II
NATASHA MCKENZIE	FELIX KUMAR	WENDELL CELESTINE	BOTHAM JEAN
TONY ROBINSON	KEITH HARRISON MCLEOD	DAVID JOSEPH	PAMELA TURNER
ANTHONY HILL	JUNIOR PROSPER	CALIN ROQUEMORE	DOMINIQUE CLAYTON
MYA HALL	LAMONTEZ JONES	DYZHAWN PERKINS	ATATIANA JEFFERSON
PHILLIP WHITE	PATERSON BROWN	CHRISTOPHER DAVIS	CHRISTOPHER WHITFIELD
ERIC HARRIS	DOMINIC HUTCHINSON	MARCO LOUD	CHRISTOPHER MCCORVEY
WALTER SCOTT	ANTHONY ASHFORD	PETER GAINES	ERIC REASON
WILLIAM CHAPMAN II	ALONZO SMITH	TORREY ROBINSON	MICHAEL LORENZO DEAN
ALEXIA CHRISTIAN	TYREE CRAWFORD	DARIUS ROBINSON	BREONNA TAYLOR
BRENDON GLENN	INDIA KAGER	KEVIN HICKS	GEORGE FLOYD

- Helpful advice from teachers, for teachers: What Teachers Should Learn from the Murder of George Floyd (https://blogs.edweek.org/teachers/classroom_ga_with_larry_ferlazzo/2020/06/what_teacher) (Larry Ferlazzo blog, Education Week)
- A thoughtful, influential essay, not specifically about education: The Pandemic is a Portal. (<https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca>) Arundhati Roy (Financial Times)
- A factual report on a component of this picture: Lynching in America: Confronting the Legacy of Racial Terror (<https://ejl.org/reports/lynching-in-america/>) (Equal Justice Initiative)
- A video highlighting academic discussion in an EL Education credentialed school, Codman Academy: Policing in America: Using Powerful Topics and Tasks to Challenge, Engage, and Empower Students (<https://eleducation.org/resources/policing-in-america-using-powerful-topics-and-tasks-to-challenge-engage-and-empower-students>) (EL Education)

In addition, given that our teaching force is more than 80% white, some have found the following resources particularly helpful:

- What White Colleagues Need to Understand (https://www.tolerance.org/magazine/spring-2020/what-white-colleagues-need-to-understand?utm_medium=Email&utm_source=ExactTarget&utm_campaign=20200531_News_MindShift_News) (Teaching Tolerance)
- 10 Things Every White Teacher Should Know When Talking About Race (<https://thecornerstoneforteachers.com/truth-for-teachers-podcast/10-things-every-white-teacher-know-talking-race/>) (Angela Watson)

- [From Saviorism to Co-Conspiring \(https://promise54.org/from-saviorism-to-co-conspiring/\)](https://promise54.org/from-saviorism-to-co-conspiring/) (Promise54)
- [Scene on Radio: Seeing White podcast \(https://www.sceneonradio.org/seeing-white/\)](https://www.sceneonradio.org/seeing-white/)

Standing for equity and anti-racism is a continual learning process at EL Education. Please read our [Equity and Anti-Racism Stance \(https://eleducation.org/who-we-are/our-commitment-to-equity-and-antiracism\)](https://eleducation.org/who-we-are/our-commitment-to-equity-and-antiracism) and let us know what you think.

EL Education inspires and empowers teachers to unleash the potential of their students.



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Who We Are

[Our Approach \(https://eleducation.org/who-we-are/our-approach\)](https://eleducation.org/who-we-are/our-approach)

[Our Character Framework \(https://characterframework.eleducation.org/\)](https://characterframework.eleducation.org/)

[Our Partners \(https://eleducation.org/who-we-are/our-partners\)](https://eleducation.org/who-we-are/our-partners)

[History \(https://eleducation.org/who-we-are/history\)](https://eleducation.org/who-we-are/history)

[Board \(https://eleducation.org/who-we-are/board\)](https://eleducation.org/who-we-are/board)

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[Working at EL Education \(https://eleducation.org/who-we-are/working-at-el-education\)](https://eleducation.org/who-we-are/working-at-el-education)

[Our Culture \(https://eleducation.org/who-we-are/crew-culture\)](https://eleducation.org/who-we-are/crew-culture)

What We Offer

[Language Arts Curriculum \(http://curriculum.eleducation.org/\)](http://curriculum.eleducation.org/)

[Curriculum Services \(https://eleducation.org/what-we-offer/curriculum-services/curriculum-services-catalog\)](https://eleducation.org/what-we-offer/curriculum-services/curriculum-services-catalog)

[Professional Services \(https://eleducation.org/what-we-offer/professional-services-1/professional-services\)](https://eleducation.org/what-we-offer/professional-services-1/professional-services)

[School Design \(https://eleducation.org/what-we-offer/school-design/overview\)](https://eleducation.org/what-we-offer/school-design/overview)

Impact

<https://eleducation.org/calendar/starting-strong>

[Home \(https://eleducation.org/\)](https://eleducation.org/) > **Equity and Antiracism**



Our Commitment to Equity and Antiracism

The current education system is broken—promising limitless possibilities while perpetuating deep inequities. We believe in an anti-racist education that equips every child with the knowledge, skills, and passion to create a more equitable and just world.

Our Vision

We partner with educators in schools and districts who are committed in word and deed to high-quality education and equitable excellent outcomes for all students. By aligning on a shared vision focused on three dimensions of student achievement—mastery of knowledge and skills, character, and high-quality student work—we honor students' full humanity.

We embrace a vision of education as a powerful engine for disrupting structural racism, and fulfilling our nation's promise of equal opportunity for all. Educational equity means that all children experience these pillars of educational equity:

Instruction and assessment that challenge, engage, and empower learners
Access to standards-based, content-rich, culturally affirming curriculum
School culture that fosters positive identity, belonging, agency, and purpose
Explicit anti-racist discussion, practice, and action

We want to be clear about our language: the words that we use are important because they allow us to build shared understanding. **Diversity** means cultivating a wide representation of people, ideas, processes, and experiences. **Equity** recognizes that we are born into unequal and unjust circumstances—and these factors should not predict our ability to fail or succeed. **Inclusion** means creating the conditions that foster belonging—harnessing what makes us unique to strengthen our community and amplify our impact. **Excellence** is defined as transformational impact in EL Education's [Dimensions of Student Achievement](https://eleducation.org/who-we-are/our-approach) (<https://eleducation.org/who-we-are/our-approach>). **Anti-racism** means taking an explicit stand against racism. We subscribe to author Ibram X. Kendi's definition: "One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no in-between safe space of 'not racist'".

Our Commitments

We commit to:

- Examining how racism lives in each of us as individuals, and in the fabric of our organization and its policies, culture, and traditions
- Holding ourselves accountable to equitable and excellent outcomes in the schools and districts with which we work
- Holding ourselves accountable by providing consistent, transparent, and candid reviews to our staff, Board, and partners on our DEI (Diversity, Equity, and Inclusion) strategies and commitments
- Educating ourselves and taking action over time to grow as an anti-racist organization

We come to this task with deep humility, knowing that we have much to learn. We look to the anti-racist educators in our midst for guidance. We also draw on our organization's roots in an education philosophy profoundly dedicated to the power of student resiliency, agency, and leadership for social justice. Finally, we are grateful to learn every day from courageous students, teachers, principals, and district leaders doing this work in their communities and schools across the United States.

Keep learning with us.

Actions We are Taking Now

The crisis we are facing today has added urgency and specificity to a multi-year DEI planning process that we began last year. In the next six months:

We will take action to build our internal capacity:

- Launch an organization-wide Staff Development Plan with common texts at the center (including *Unconscious Bias in Schools*).
- Hold training for staff led by both EL's internal DEI team and external experts.
- Increase skills of supervisors in leading diverse teams and managing for racial equity.
- Create a Student Advisory Council to help guide our work.

Convene a panel of teachers, leaders, parents, and students to review all of the topics and texts in the EL Education K-5 Language Arts Curriculum for cultural relevance, and prioritize areas for change.

And continue to strengthen our work with school and district partners:

- Include an anti-discrimination policy in all partner contracts.
- Complete all phases of the guidance, Reopening: Moving Toward More Equitable Schools (<https://eleducation.org/resources/reopening-guidance-a-transformative-opportunity-for-more-equitable-schools>), which includes tools for schools to use to track progress toward equitable outcomes.
- Create the EL Education Flex Curriculum 2020-2021 (<https://curriculum.eleducation.org/content/flex-curriculum-2020-21>) and additional Remote Learning Resources (<https://eleducation.org/resources/remote-learning-resource-center>) to ensure that all students have access to high-quality instructional materials.
- Incorporate specific methods for more integration of cultural and social identity development into "Crew," our advisory structure.

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> **How does the EL Education K-8 Language Arts curriculum address topics of race, racism, antiracism and cultural proficiency?**



Share

Date

8.5.20

Author

EL Education

EL Education prepares students to contribute to a better world, putting their learning to use as active citizens and ethical people, working for social justice, environmental stewardship, and healthy, equitable communities. With that goal in mind, **EL Education designed the K-8 Language**

Arts curriculum to empower children to grapple with complex ideas from the real world around them, including racism and racial justice. Here's how:

1. Module topics and texts explicitly educate children about racism and racial justice.
2. Characters, authors, and stories represent diverse cultures, helping students build self awareness and cultural proficiency.
3. Protocols and prompts help students develop a critical eye for racism in language, character portrayals, and author points of view in different kinds of texts.
4. Protocols empower students to develop habits of character, beginning in Kindergarten, that can help them develop antiracist practices and perspectives.
5. Performance tasks encourage students to celebrate the diverse voices and perspectives studied in the modules beyond the classroom.

Read on for details and examples of each as well as our opportunities for improvement. While EL Education is an aspiring antiracist organization (<https://eleducation.org/who-we-are/our-commitment-to-equity-and-antiracism>), we are accountable for bringing our curriculum up to speed with our values. We built our curriculum with equity in mind. We must iterate on our curriculum with antiracism at the core.

1. Teaching about Racism and Racial Justice

We selected contemporary and historical topics and texts across grade levels that provide opportunities to educate students about racism and racial justice, including the following:

- Grade 3, Module 3: Exploring Literary Classics
(<https://curriculum.eleducation.org/curriculum/ela/grade-3/module-3>)
- Grade 4, Module 4: Responding to Inequality: Ratifying the 19th Amendment
(<https://curriculum.eleducation.org/curriculum/ela/grade-4/module-4>)
- Grade 5, Module 1: Stories of Human Rights
(<https://curriculum.eleducation.org/curriculum/ela/grade-5/module-1>)
- Grade 5, Module 3: Athlete Leaders of Social Change
(<https://curriculum.eleducation.org/curriculum/ela/grade-5/module-3>)
- Grade 6, Module 3, 2nd Edition: American Indian Boarding Schools
(<https://curriculum.eleducation.org/curriculum/ela/2019/grade-6/module-3>)
- Grade 6, Module 4, 2nd Edition: Remarkable Accomplishments in Space Science
(<https://curriculum.eleducation.org/curriculum/ela/2019/grade-6/module-4>)
- Grade 7, Module 1, 2nd Edition: The Lost Children of Sudan
(<https://curriculum.eleducation.org/curriculum/ela/2019/grade-7/module-1>)
- Grade 7, Module 3, 2nd Edition: The Harlem Renaissance
(<https://curriculum.eleducation.org/curriculum/ela/2019/grade-7/module-3>)

- Grade 8, Module 3, 2nd Edition: Voices of the Holocaust (<https://curriculum.eleducation.org/curriculum/ela/2019/grade-8/module-3>)
- Grade 8, Module 4, 2nd Edition: Lessons from Japanese American Internment (<https://curriculum.eleducation.org/curriculum/ela/2019/grade-8/module-4>)

2. Self Awareness and Cultural Proficiency

We draw inspiration from Rudine Sims Bishop by giving students “mirrors and windows” (<https://www.youtube.com/watch?v=AAu58SNSyc>) to the world to build self awareness and cultural proficiency. Mirrors reflect students’ assets and identities, while windows open their eyes to diverse experiences. Guided by recommendations from teachers and students, science and social studies topics and texts include authentic characters, authors, and stories representing diverse cultures. Authentic and first person texts and contemporary contributions were prioritized in lieu of the traditional canon, which is biased toward white experiences.

3. Developing a Critical Eye for Racism in Literature

We help students develop a critical eye for *implicit* bias and racism in literature, even in texts that don’t explicitly address race or racism. Through prompts and protocols, teachers may challenge students to interrogate the author’s point of view, critique racist language, or unpack stereotypes in portrayals of characters. These activities allow students to uncover different kinds of oppression-ideological, institutional, interpersonal, and internalized.

For example, in Grade 3, Module 3 (<https://curriculum.eleducation.org/curriculum/ela/grade-3/module-3>), students explore the racial and gender stereotypes in *Peter Pan*. After reading the novel, having discussed their reading with peers and with family members/caregivers, they write a book review explaining whether they would recommend the book to a friend using evidence from the text to support their ideas. Students are given the opportunity to discuss any of the issues they encountered in the text grounded in a literacy exercise. In Unit 3, students rewrite a scene from the novel to address or ‘fix’ the issues they encountered. Through this module, students practice respect, empathy, and compassion with gender and race related issues. They also understand that once you dig deeper to analyze a canonical story, you can often gain a different point of view.

4. Habits of Character

A central goal of the EL Education curriculum is to give students the tools to become effective learners *and* ethical people who contribute to a better world, beginning in Kindergarten. We believe that the characteristics of ethical people are many of the same characteristics of people committed to antiracism, including self-reflection, active listening and valuing diverse perspectives, and compassion for others.

For example, in Kindergarten Module 1, Toys and Play

(<https://curriculum.eleducation.org/curriculum/ela/grade-K/module-1>), students practice respectful behavior as they engage in conversations and play experiences with peers, and practice caring for one another and classroom materials. Students co-create "Commitments for Playing Together" and "Ways We Take Care" anchor charts for their classroom communities and hold each other accountable throughout the year.

5. Performance Tasks in the Community

The curriculum promotes presentations of learning within the community that have a positive impact. Performance tasks encourage students to celebrate the diverse voices and perspectives studied in the modules beyond the classroom, in dialogue with community members who represent diverse perspectives.

For example, in Grade 6, Module 4, inspired by Hidden Figures by Margot Lee Shetterly

(<https://curriculum.eleducation.org/curriculum/ela/2019/grade-6/module-4>), students create illustrated pages for a narrative nonfiction picture book for younger students about the remarkable accomplishments of someone whose important work is relatively unknown.

Room to Grow

EL Education is revising the curriculum in partnership with communities based on the following growth areas.

- **Representation of diverse authors:** The majority of core texts in grades 6-8 were authored by people of color (53%); however, a minority of core texts were authored by people of color in grades K-5 (12%). We are increasing diverse representation among authors across all grades.
- **Multiple stories:** A majority of texts in the EL Education curriculum feature central characters who are people of color (66%, not including books about animals). However, we are working to ensure that these texts are not telling a "single story" of adversity, but rather including stories of creative change-making, and accomplishment, and agency. Multiple stories are necessary to provide students with an understanding of the wide diversity of experiences of people from varied backgrounds, cultures, and communities.
- **Aspiring to antiracism as an organization:** EL Education unequivocally stands against racism in all its forms (<https://eleducation.org/who-we-are/our-commitment-to-equity-and-antiracism>) and embraces a vision of education as a powerful engine for disrupting structural racism, and fulfilling our nation's promise of equal opportunity for all. This means we must continue to take a critical look at ourselves: our 27-year history is rooted in beliefs about equity, but we must clearly and urgently be an antiracist organization, even as we are still on a journey to fully embody all that means in our curriculum and in our actions. To align with our

vision and values, future iterations of our curriculum will more explicitly empower students to be antiracist, contributing, compassionate human beings.

- **Professional Learning Support:** EL Education will expand and enhance its suite of professional learning supports for teachers to more explicitly be antiracist and teach antiracism. If the EL Education curriculum is going to be a vehicle for developing antiracist students, teachers must be empowered to recognize bias and support students to go beyond awareness to disruption.
- **Culturally responsive curriculum:** EL Education is auditing the curriculum for equity and developing new culturally responsive content in partnership with students, families, educators, and researchers. We are planning ways to further support schools in adapting elements of the curriculum to be more informed by students' cultures and local contexts.
- **Primary learners:** There are no topics or texts in grades K-2 that explicitly address racism or antiracism. This is a priority opportunity for growth.
- **Critical consciousness:** Throughout the curriculum, students demonstrate their learning through authentic performance tasks that have a meaningful impact on their communities and address issues they care about. EL Education has an opportunity to ensure students are developing critical consciousness of systems of oppression at the root of social challenges in the community, and that they are empowered to disrupt injustice at its roots.

Related News

Teaching for Equity and Deeper Learning: How Does Professional Learning Transfer to Teachers' Practice and Influence Students' Experiences?

8.27.19

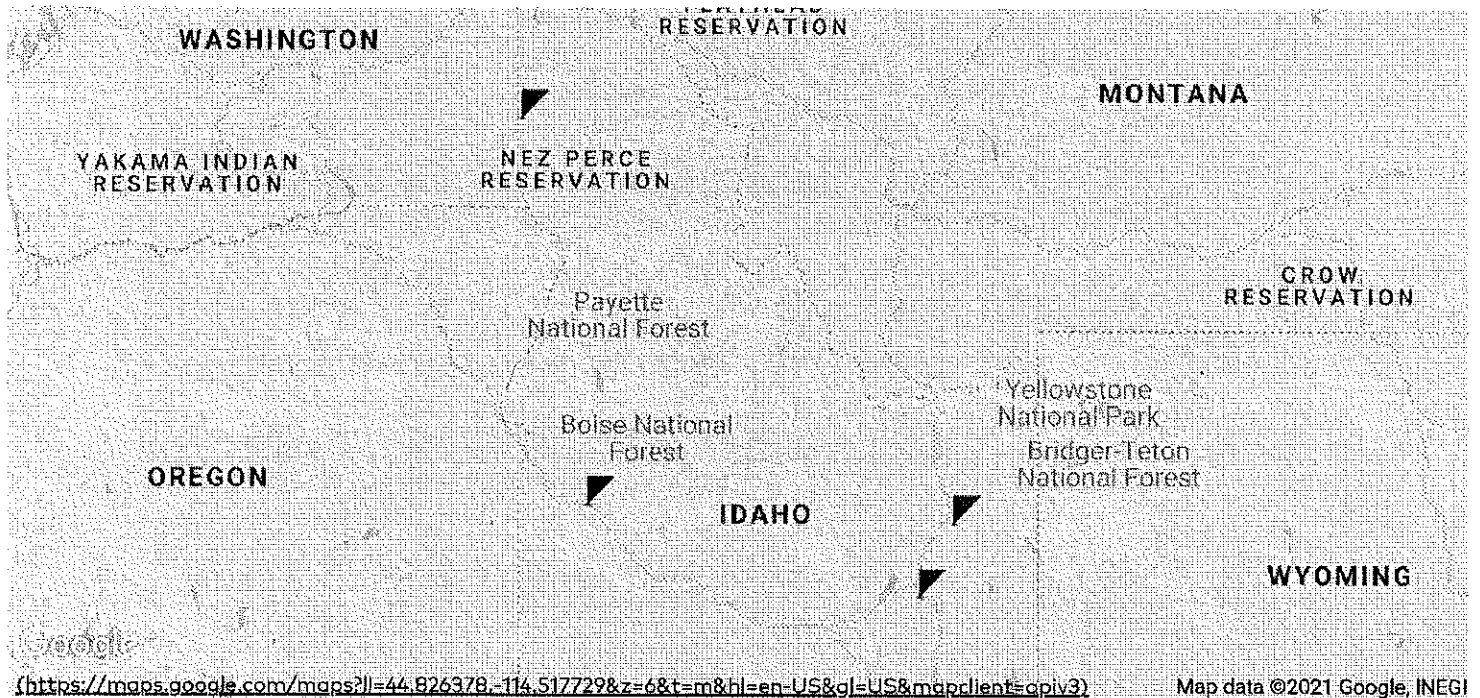
(<https://eleducation.org/news/teaching-for-equity-and-deeper-learning-how-does-professional-learning-transfer-to-teachers-practice-and-influence-students-experiences>)

Building a Connected School Culture in a Time of Crisis: New Book from EL Education

8.4.20

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[Home](https://eleducation.org/) > **Our Partners**



Our Partners

Our partners are public schools and districts working alongside us over multiple years, pairing our resources and practices with our expert professional development to achieve the greatest results for students and teachers. We are proud that our partners (Literacy Partners, Network School Partners, and Professional Services Partners) reflect the diversity of our nation and we are committed to growing our partnerships in historically underserved communities. Beyond our family of partners, we support a community of educators by providing free, open source Language Arts curricula and resources for use in millions of classrooms nationwide.

Partner With Us (<https://Eleducation.Org/Join-The-Movement/Partner-With-Us>)

Idaho X [Clear All](https://eleducation.org/who-we-are/our-partners) (<https://eleducation.org/who-we-are/our-partners>)



Anser Charter School

202 E. 42nd St., Garden City, Idaho 83714
208-426-9840

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<http://www.pccs.k12.id.us>



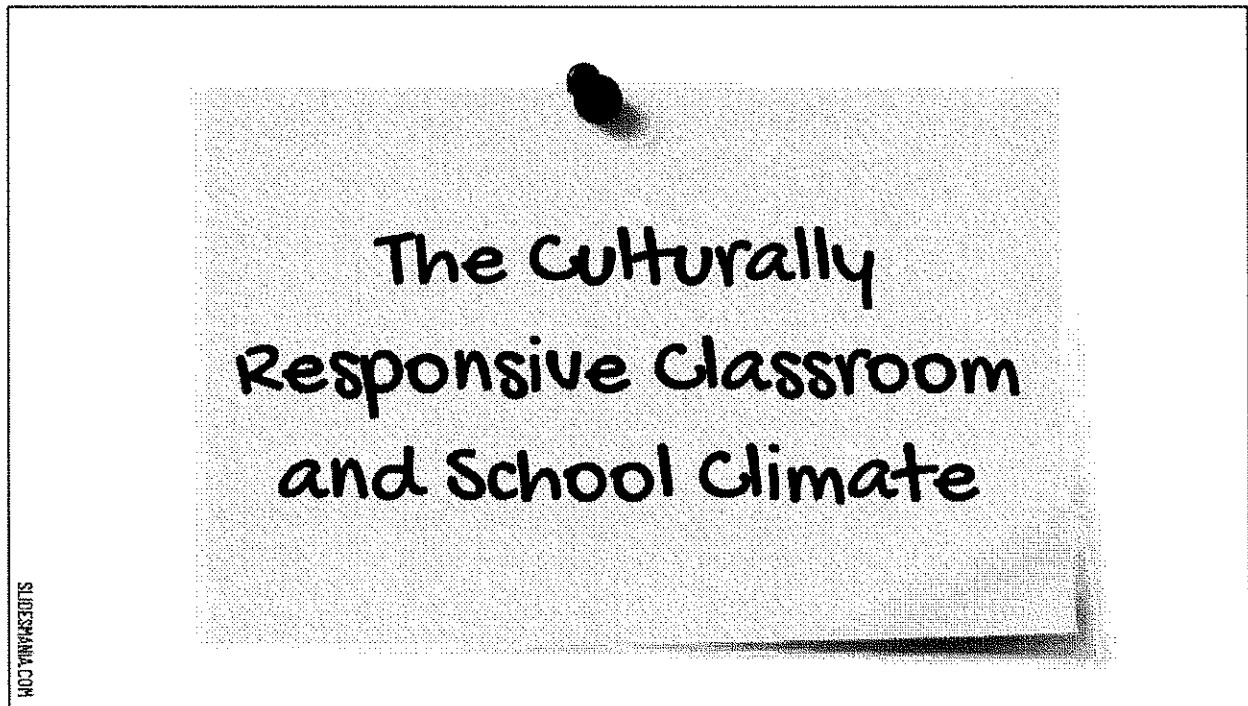
Sunnyside Elementary

165 Cobblestone Lane, Idaho Falls, Idaho
83404
208-524-7880

Network Schools

[Visit School Website](#)

<https://sites.google.com/a/cloud.ifschools.org/>

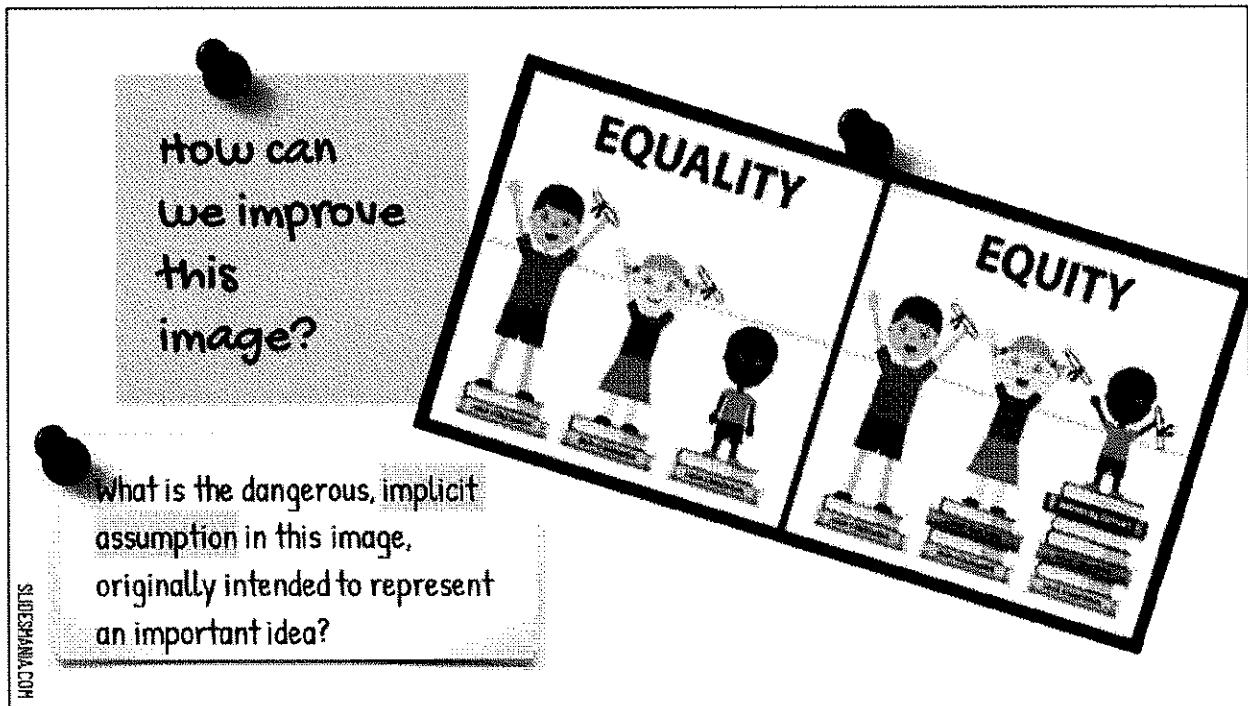


Virtual handout to read beforehand: You have a list of culturally diverse texts, now what? <https://achievethecore.org/aligned/list-culturally-diverse-texts-now/>

Case study. Make copies for training (we may not get to this)
<http://www.edchange.org/cases/Terms-of-Endearment.pdf>

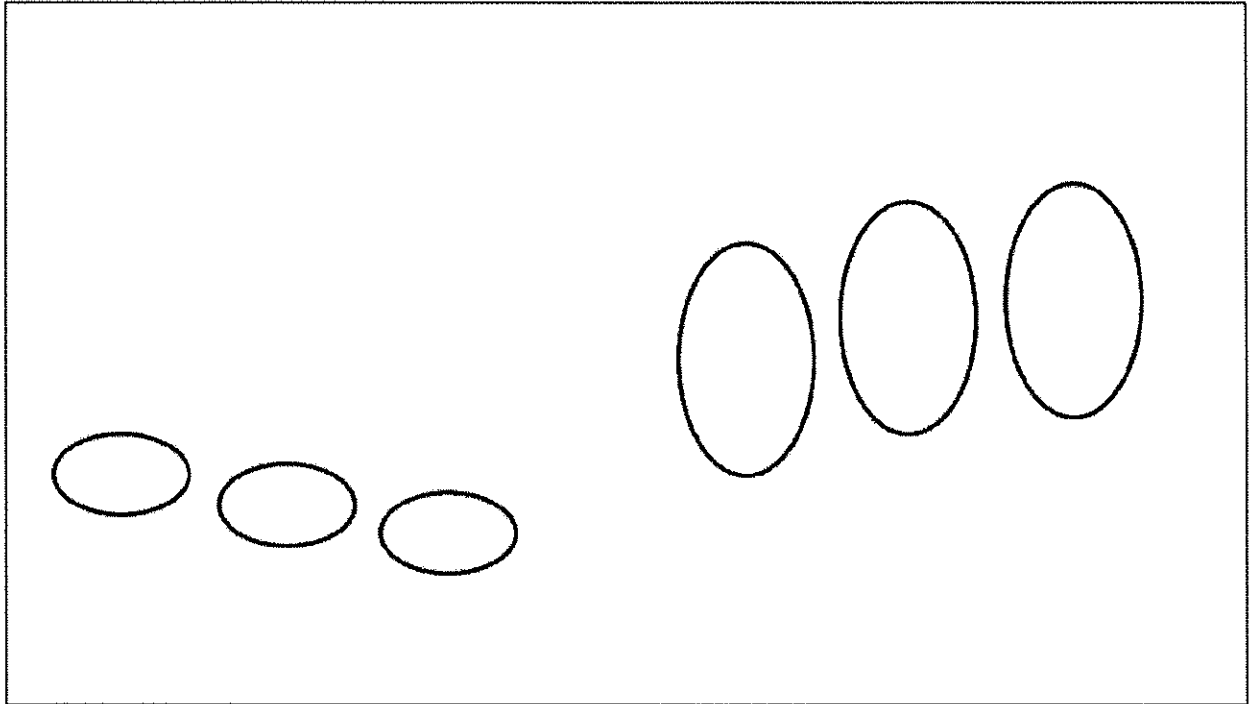
Virtual strategies, lesson plans, and support:
[Teaching religious diversity and tolerance \(lesson plans, strategies, etc.\)](https://www.learningforjustice.org/professional-development/religious-diversity-in-the-classroom)
<https://www.learningforjustice.org/professional-development/religious-diversity-in-the-classroom>

Lesson plans:
<https://www.learningforjustice.org/sites/default/files/After%20Session%20Pack%20Webinar%203.pdf>



Equality denotes how people are treated, such as providing students an equal amount of respect or an equal amount of instruction. But equity, on the other hand, is about giving each students the tools [they] specifically need to thrive. That is the intention of this image, but there is an underlying, dangerous, implicit assumption in this image that is problematic. Groups discuss and share out.

Photo printed separately
↓ on following pages



This image displays the *real picture* a little more clearly – all of the students are inherently equal, all parts of the same community, but are afforded disparate opportunities. ON CLICKS – in this image, the metaphorical students are THE SAME, our expectations of them, our views of them, who they are as people and learners.

ASK: So where is the difference in this picture? Wait for responses.

ON SECOND CLICKS – it's in the disparate opportunities afforded them. The GROUND is different, this represents their backgrounds (racial, economic, linguistic differences that have afforded some students more than others)

If necessary, go back to graphic one and point out the difference is represented as INHERENT TO WHO THE CHILD IS AS A PERSON, rather than their unique circumstances.

The problem with graphic #1 is in where the initial inequity is located. In the graphic, some people need more support to see over the fence because they are shorter, an issue *inherent to the people themselves* (also consider here where the female, POC, and male are located). That's fine if we're talking about height, but this is a metaphor for other inequities. This image implies that students in low-income communities, EL's, and other special populations need more resources because they are *inherently less academically capable*. They (or their families, or their

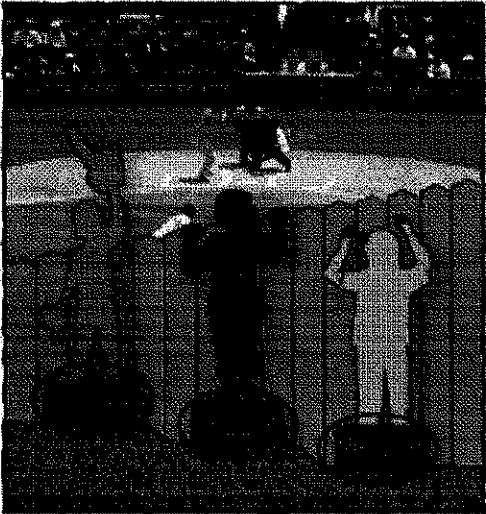
communities) are metaphorically "shorter" and need more support. That is not why the so-called "achievement gap" exists. It should actually be termed the "opportunity gap" because the problem is not in the abilities of students, but in the disparate opportunities they are afforded. We must help teachers understand that ALL means ALL when we're talking about special populations.

Practice: Intentionally shed preconceptions at the door .. Every Day.

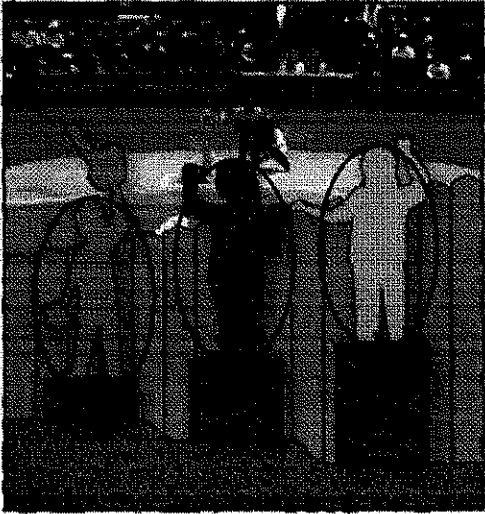
First Wed at 9:44 AM | Search | Anna Parsons | Share | Comments

Review View Help

Fit to Window | Color | Grayscale | Black and White | Color/Grayscale | Arrange All | Cascade | Move Split | Window | Switch Windows | Macros | Macros



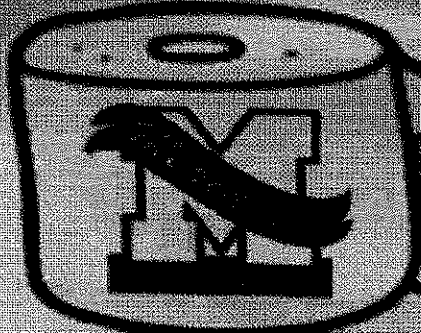
EQUALITY



EQUITY

This image displays the *real picture* a little more clearly -- *all* of the students are inherently equal, all parts of the same community, but are afforded disparate opportunities. ON CLICKS -- in this image, the metaphorical students are THE SAME, our expectations of them, our views of them, who they are as people and learners.

ASK: So where is the difference in this picture? Wait for responses.



STILL SEET JOURNAL

WE CAN. WE WILL. WE ARE. WE ARE.

This Month's Edition: Culturally Relevant Teaching

FACT: Today's learners are more diverse than ever before.

"I treat ALL my students the same: Isn't that enough?"

NO, it is not. Our students come to school with unique challenges that many of us will never face. Race, sexual and gender identity, religion, and socioeconomic status affect our students every day. To be the most effective teachers possible, we need to be aware of our own potential biases and work to overcome them.

"I don't even see color. I just see kids!"

Colorblindness is a myth, and one that denies our students validation of their whole person. It also perpetuates the idea that "white" is the norm and everything else is not. We should see the differences that make our students who they are, and make sure that each person's experience is celebrated.

FACT: Every teacher can work on being more culturally responsible.

AVID provides the following suggestions for becoming more equitable:

- Center student voices, interests, and experiences inside the classroom.
- Build a personal process for self-reflection on a regular basis.
- Reject the myth of colorblindness.
- Be aware of the areas you may experience privilege based on your gender, race, and sexual or gender identity.
- Admire and model an appreciation for all forms of intelligence and the many ways students offer mastery.
- Reflect on your own experiences as a student and how they may inform your teaching.
- Fight for equity for ALL underrepresented or disenfranchised students. Equity isn't a choice. I can't choose which students have or don't have access to it.
- Acknowledge your role as a social activist! Even if you don't identify as such, your work changes lives. You have a profound effect on the world!

Polly Fonger

Privilege is not necessarily having more- it is the absence of having an extra burden to carry.

AVID's mission is to close the achievement gap by preparing all students for college readiness and success in a global society.



Our Solidarity With Black Lives Matter

Black Lives Matter. We know and express that in the work we do; however, now is the time for us to state it loudly, explicitly, and unambiguously. Now is the time to denounce the abhorrent mistreatment that Black people have faced for centuries. Now is the time for us to double down on our commitment to end anti-Black racism—and to encourage all educators to do the same.

As an organization that works to change inequitable educational practices and close the opportunity gap for students everywhere, we see firsthand the systemic inequities in our society every day. We know that systemic inequities in education, housing, access to credit, healthcare, and criminal justice have a compounding negative impact on Black, Indigenous, and People of Color, and their families.

Our words matter. Our beliefs matter. Our actions matter—most of all. Here is what we can and will do. As a partner with 7,500 schools, we have the opportunity and the moral responsibility to examine the inequities that exist in schools and to challenge, support, and celebrate educators as they remove barriers, insist on rigor, and open opportunities for all students. This is what we do and why we exist.

It is through the relationships we have with AVID schools, and the collaboration we have with educators, that we can partner with them to impact change in school systems.

We can and *will* accelerate our work and act with even greater urgency.

We will recognize that different groups experience racism in different ways. *We will* recognize the existence of racism and work towards dismantling the systems of oppression that keep racism alive.

We will share the resources for culturally relevant teaching we have created, and curate other published resources for any educator who wants them.

We will activate and mobilize our AVID alumni to mentor students and advocate for changing inequitable educational practices.

We will join with like-minded organizations in amplifying our voice that Black Lives Matter, and that institutional racism must end.

We will listen even more. *We will* go deeper, examining more fully how we are part of systemic racism and how we can bring more self-awareness to break the cycle of systemic racism.

We will ask the hard questions: will every student leave school knowing they had at least one educator who was invested in their lives, who believed in them, and advocated for them until they can advocate for themselves?

We will share and discuss data with school leaders that highlights access and participation in rigorous courses and enrolling and graduating from college.

We will expand our movement to ensure all students' dreams are encouraged and have opportunities to make them a reality.

And we will, as an AVID community, continue to listen to each other, support reflection and healing, and seek your ideas and suggestions for how we can deliver on all we care about as an organization in this moment.

Committed to an Anti-Racist Education? Start here.

Resources Recommended by AVID

The Role of Educators and Schools

Videos

Need help explaining the opportunity gap in our education system? Patrick Briggs, an AVID area director and expert in Culturally Relevant Teaching, provides an accessible analogy in his talk ["A Tale of Two Dollars."](#)

Patrick discusses how we can all become more equitable educators in ["How Can I Be a More Culturally Relevant Educator?"](#)

Author Zaretta Hammond, who wrote *Culturally Responsive Teaching & the Brain*, [describes what students need to embrace the idea of an academic mindset.](#)

Articles

[Teachers Must Hold Themselves Accountable for Dismantling Racial Oppression](#) by Kelisa Wing

[How to Be an Antiracist Educator](#) by Dena Simmons

[How to Root Out Anti-Black Racism From Your School](#) by Tyrone C. Howard

Books

Courageous Conversations About Race: A Field Guide for Achieving Equity in Schools by Glenn E. Singleton

For White Folks Who Teach in the Hood... and the Rest of Y'all Too: Reality Pedagogy and Urban Education by Christopher Emdin

This Book Is Anti-Racist: 20 Lessons on How to Wake Up, Take Action, and Do the Work by Tiffany Jewell

We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom by Bettina L. Love

Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race by Dr. Beverly Daniel Tatum

Having the Hard Conversations

Videos

Jay Smooth, host of New York's longest-running hip-hop radio show, *Underground Railroad*, talks about [how to feel comfortable discussing race](#).

A short animated film [explains systemic racism](#).

Books

Race Dialogues: A Facilitator's Guide to Tackling the Elephant in the Classroom by Donna Rich Kaplowitz, Shayla Reese Griffin, and Sheri Seyka

So You Want to Talk About Race by Ijeoma Oluo

White Fragility: Why It's So Hard for White People to Talk About Racism by Robin DiAngelo

Article

[White Privilege: Unpacking the Invisible Knapsack](#) by Peggy McIntosh

In the Classroom

Videos

The New York Times offers [26 Mini-Films for Exploring Race, Bias and Identity With Students](#). Scroll within the article for five teaching ideas that incorporate the videos and additional resources on racism. The short films are organized into four different categories with authentic and relevant narrators:

- [A Conversation on Race](#)
- [Who, Me? Biased?](#)
- [Confronting Racist Objects](#)
- [Hyphen Nation](#)

Articles

[Strategies for Teaching Fearless SEL](#) in "Why We Can't Afford Whitewashed Social-Emotional Learning" by Dena Simmons

[Tips for managing the dynamics of a multicultural, multiracial class](#) in "What's Your Plan for Managing Difference?" by Zaretta Hammond

Working With Children (for Parents and Educators)

Webinars

"I [STILL] Can't Breathe": Supporting Kids of Color Amid Racialized Violence

Companion guide: 10 Tips for Teaching and Talking to Kids About Race

"How Do I Make Sure I'm Not Raising the Next 'Amy Cooper'?"

Companion article: How to Not Raise a Racist White Kid by Jennifer Harvey

School and Family Engagement

Webinar

From 'Best' to 'Next' Practices in Family Engagement for Educational Justice

Companion book: *Just Schools: Building Equitable Collaborations With Families and Communities*
by Ann M. Ishimaru

Committed to Culturally Relevant Teaching? Start here.

Resources Recommended by AVID

The Role of Educators and Schools

Twitter

Follow @CRTNation on Twitter

Videos

Need help explaining the opportunity gap in our education system? Patrick Briggs, an AVID area director and expert in Culturally Relevant Teaching, provides an accessible analogy in his talk "[A Tale of Two Dollars.](#)"

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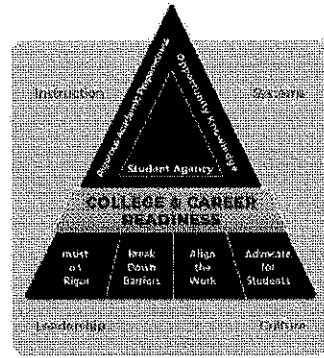
District Initiatives Home

- › Targeted Academic Initiatives
- › Cross-Curricular Initiatives
- › School Climate/Culture Initiatives
- › Provide Feedback

CULTURAL RELEVANCE

The term culturally relevant teaching was created by Gloria Ladson-Billings (1994), who says that it is “a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes.” Geneva Gay (2010) further explains that culturally relevant teaching “uses the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant and effective.”

**The AVID College and
Career Readiness
Framework**



How Cultural Relevance Fits into the Framework

Resources

- Overview of AVID's Alignment with Cultural Relevance
- Cultural Relevance Standards Alignment
- AVID and Cultural Relevance in Action
- Professional Learning

What Students Need

- **Rigorous Academic Preparedness:** In a culturally relevant learning environment, students must develop collaboration skills to build relational capacity and respect the diverse experiences of others.
- **Opportunity Knowledge:** Students in culturally relevant learning environments develop high expectations for themselves, allowing them to apply their

learning, demonstrate knowledge and achieve success, and feel more in control of their future.

- **Student Agency:**
Culturally relevant learning environments
empower student voice and engender self-advocacy and leadership.

What Educators Do

- **Insist on Rigor:** AVID encourages educators to consistently evaluate their teaching practices and adopt a willingness to change in order to address the ways in which their students learn.
- **Break Down Barriers:**
AVID supports schools in recognizing that “achievement gaps” are often the product of gaps in opportunities and

expectations and
engaging in courageous
conversations to address
and close these gaps.

- **Align the Work:** AVID supports educators schoolwide in clarifying how culturally relevant teaching practices are imperative in the mission of college and career readiness for all students.
- **Advocate for Students:** An AVID Schoolwide culture informs culturally relevant teaching practices through a cultural lens, which recognizes that although learning structures differ across cultures, expectations should not be lowered.

Contact Us



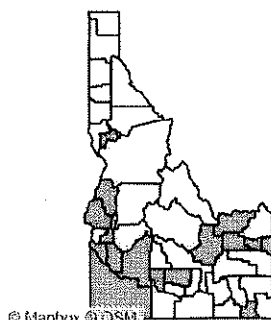
Idaho SNAPSHOT

AVID, Advancement Via Individual Determination, is a 501(c)(3) nonprofit organization established in 1980. During the 2018–19 school year, AVID impacted more than 2 million students, providing academic and social support to ensure students' success in high school, college, and careers.

AVID Idaho's Statewide Impact

19

Years Impacting
Idaho Districts
and Schools



10

AVID Districts

47

AVID Sites

Secondary	36
Elementary	11
Combination	0
Higher Education	0

Goals of AVID's College Readiness System

Accelerate underachieving students who have potential into more rigorous courses

Teach academic and social skills not targeted in other classes

Provide intensive support with in-class tutors and a strong student-teacher relationship

Create a positive peer group for students

Develop a sense of hope and personal achievement through hard work and determination

Idaho's Students Served: 2018-19

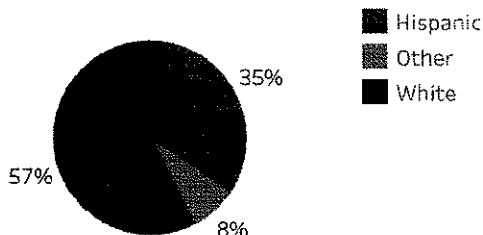
7,777

Elementary & Secondary
AVID Students

51%

Free/Reduced Lunch

Race/Ethnic Identity of Idaho AVID Students



AVID. (2019). AVID secondary and elementary data collection [Electronic Database].

AVID holds ALL students to high expectations.



99%

of AVID Idaho Seniors
Completed Four-Year
College Entrance
Requirements

AVID. (2019). AVID senior data collection: AVID IDAHO N = 263 [Electronic Database].

AVID National Demonstration Schools

208

Across U.S.

2

In Idaho

AVID National Demonstration Schools are exemplary models of the AVID College Readiness System. Demonstration Schools undergo a rigorous validation process and are required to be revalidated every few years to ensure high levels of implementation, with quality and fidelity to AVID strategies schoolwide.

AVID. (2019). AVID secondary certification data [Electronic Database].

www.avid.org

AVID Idaho — Closing the Achievement Gap for College Enrollment

Impressive Results for AVID Idaho Seniors

99%

Graduated from
High School

3.2

Average
High School
GPA

96%

Took at Least
One Course of
Rigor*

89%

Applied to
Four-Year
College

87%

Accepted to
Four-Year
College

*Course of Rigor: AP/IB/Cambridge: AVID. (2019). AVID senior data collection: AVID IDAHO N=162 [Electronic Database].

390

Idaho teachers, administrators, and
counselors were AVID-trained in 2018-19.

"Since implementing AVID, Vallivue now has an additional 800 learners who see themselves as college-bound students and all of them are taking college-prep curriculum, including more AP® courses. Since employing the AVID System five years ago, over 400 teachers have been trained in the use of AVID teaching strategies. Student achievement is showing some gains as well, with a 7 percent increase seen in last year's SAT® scores."

— Superintendent,
Vallivue School District

AVID IS A NONPROFIT ORGANIZATION THAT PROVIDES EDUCATORS WITH PROVEN, REAL-WORLD STRATEGIES TO ACCELERATE THE PERFORMANCE OF UNDERREPRESENTED STUDENTS SO THAT THESE STUDENTS AND ALL STUDENTS ACROSS THE ENTIRE CAMPUS SUCCEED IN COLLEGE, CAREER, AND LIFE.

www.avid.org

7.6 Privilege Walk

Educator Objective

Educators will become aware of the concepts of unconscious privilege and opportunities, as well as the effects that they have on their lives and the lives of their students.

Overview

Privilege Walk is a very powerful activity connected to privilege and the advantages and opportunities that it offers to individuals, races, or cultural groups. McIntosh (1989) first developed the activity, and it has been widely used and modified in the quarter-century since. During this activity, forward and backward movements will represent advantage (i.e., privilege) or disadvantage, as connections are made with education and opportunity. However, it is important that the educators draw connections beyond their own experiences—connecting the different experiences in the room with the different experiences that their students have before coming into their classrooms. This activity is not designed to judge, place blame, or even look at our own experiences as one of power or privilege; rather, it's intended to foster a recognition that regardless of what experiences we have all had in life, all of our students are just as capable of achieving success. The debriefing of this activity, as outlined, will be key to its success.

Note: The Privilege Walk activity should always be preceded by building trust among the group members and creating a safe environment. The activity can trigger challenging questions and emotions, so it should be conducted by a facilitator who feels comfortable handling sensitive issues that might arise during the discussion or debrief. It is not advised to conduct this activity with students; however, there are suggested adaptations included within the extensions.

Materials/Set-Up

- Educator Resources:
 - 7.6a: Privilege Walk Activity Statements
 - 7.6b: Privilege Walk Debrief
- A large, open room or area (e.g., gymnasium, outside covered pavilion, open field)
- Microphone or sound amplifying device (if necessary)

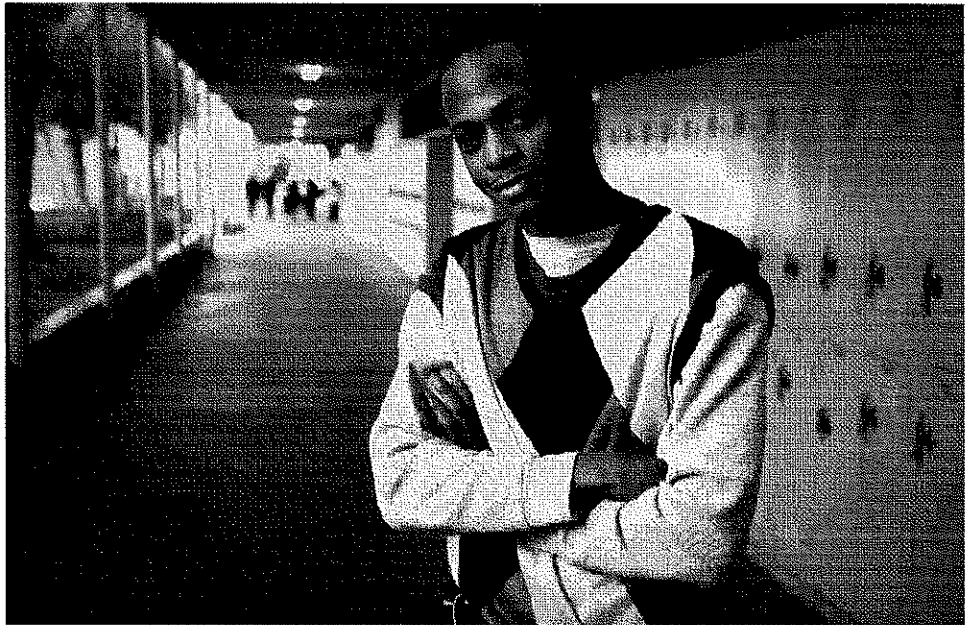
Instructional Steps

- Ask educators to think about their own personal definition of privilege by posing the following question: "What does it mean to be privileged?" Seek out volunteers to share their responses.

- Before heading to the activity area:
 - Remind educators that they will step out of their comfort zones to get a visual perspective of the background and experiences of each other (and their students), and that regardless of their own experiences, their job as educators is to bring all of their students to a place of success.
 - Ask group members to pair up with a “debrief buddy.” On the way to the Privilege Walk area, the debrief buddies should discuss their favorite childhood game(s). This builds rapport between the buddies, as they will be the first ones to speak with each other after the Privilege Walk. It also supports the notion of commonalities and differences being present between individuals from diverse backgrounds. The buddies do not need to stand next to each other during the activity, as they will strictly be sharing partners for the debrief portion.
- At the activity area:
 - Ask educators to stand shoulder-to-shoulder in a straight line, in the middle of the gymnasium, field, etc. without speaking.
 - Instruct educators to listen carefully to each sentence being read aloud and take the step required if the sentence applies to them.
 - You can also let the educators know that if they do not wish to share information on a given item, they can stay where they are, but encourage them to push outside of their comfort zone, if possible.
 - Read the Privilege Walk Activity Statements aloud, pausing after each sentence to allow educators the time to take steps as directed.
- Before returning to the training room, utilize the Privilege Walk Debrief resource to conduct Debrief, Part 1 of the essential debrief.
- Continue Debrief, Part 2: “Reverse the Walk” when educators have returned to the training room.
- Bring closure to the Privilege Walk, reminding educators of the following points:
 - “While you responded personally to the Privilege Walk statements that may have taken you back to a time when things were hard for you, you made it!”
 - “Most of your responses to the questions were out of your control. Where you were born, the environment into which you were born, and what others believed about you are beyond your ability to directly change. However, as educators, we have a unique ability to influence what types of expectations we set for our students, what we allow or don’t allow to be said and done in our classroom, and whether students can come into our classes knowing they are safe, appreciated, and cared for.”
 - “We, as educators, have to meet students where they are and show them the way to move forward. It’s about our students.”
- Share other types of “walks” in which educators could engage (e.g., “College Walk”).

Extension

- To modify the activity for educators, prior to or after the Privilege Walk, show "The Miniature Earth" video (<https://www.youtube.com/watch?v=i4639vev1Rw>), which reveals an eye-opening set of statistics about the concept of privilege as it relates to people across the Earth.
- To modify the activity for use with students:
 - Intentionally create or use questions that you know will help your students understand they are not the only ones dealing with specific circumstances or sharing these experiences. It would be a way to create a visual "connection," so they know that they are not alone.
 - Consider using a different example of privilege that could be shared with your students, such as, "This Teacher Taught His Class A Powerful Lesson About Privilege" (<http://www.buzzfeed.com/nathanwpyle/this-teacher-taught-his-class-a-powerful-lesson-about-privil#.rr24nk4L6L>).
 - For lower grade levels, make statements about common interests, home life, and school. For example, "Do you have any pets? Do you walk to school? Do you have any siblings? Is art your favorite subject? Do you live with your grandparents?"
 - With secondary and higher education students, review the Privilege Walk Activity Statements and discern which questions may be appropriate for your specific class.



Privilege Walk Activity Statements

1. If your primary ethnic identity is American, take one step forward.
2. If you were ever called names because of your race, class, ethnicity, gender, or sexual orientation, take one step back.
3. If you were ever ashamed or embarrassed of your clothes, house, car, etc., take one step back.
4. If your ancestors came to the United States not by choice, take one step back.
5. If you were raised in an area where there was prostitution, drug activity, etc., take one step back.
6. If you ever tried to change your appearance, mannerisms, or behavior to avoid being judged or ridiculed, take one step back.
7. If you studied the culture of your ancestors in elementary school, take one step forward.
8. If your primary language was not English when you went to school, take one step back.
9. If you were encouraged in your home to read during your childhood, take one step forward.
10. If you ever had to skip a meal or were hungry because there was not enough money to buy food when you were growing up, take one step back.
11. If you were taken to social activities—including art galleries, operas, or plays—by your parents, take one step forward.
12. If one of your parents was unemployed or laid off, not by choice, take one step back.
13. If you attended private school or summer camp, take one step forward.
14. If your family ever had to move because they could not afford the rent, take one step back.
15. If you were told that you were beautiful, smart, and capable by your parents, take one step forward.
16. If you were ever discouraged from academics or jobs because of race, class, ethnicity, gender, or sexual orientation, take one step back.
17. If you were raised in a single-parent household, take one step back.
18. If your family owned the house where you grew up, take one step forward.
19. If you saw members of your race, ethnic group, gender, or sexual orientation portrayed on television in degrading roles, take one step back.
20. If you were ever offered a job because of your association with a friend or family member, take one step forward.
21. If you were ever denied an academic or work experience because of your race, ethnicity, gender, or sexual orientation, take one step back.
22. If you were paid less or treated unfairly because of race, ethnicity, gender, or sexual orientation, take one step back.

23. If you were ever accused of cheating or lying and believe it was due to your race, ethnicity, gender, or sexual orientation, take one step back.
24. If you ever inherited money or property, take one step forward.
25. If you had to rely primarily on the school bus for transportation, take one step back.
26. If you had to rely primarily on a teacher, coach, or friend's family member for a ride home after extracurricular activities, take one step back.
27. If you were ever stopped or questioned by the police and believe it was due to your race, ethnicity, gender, or sexual orientation, take one step back.
28. If you were ever afraid of violence because of your race, ethnicity, gender, or sexual orientation, take one step back.
29. If you were generally able to avoid places that were dangerous, take one step forward.
30. If you were ever uncomfortable about a joke related to your race, ethnicity, gender, or sexual orientation but felt unsafe to confront the situation, take one step back.
31. If you were ever the victim of violence related to your race, ethnicity, gender, or sexual orientation, take one step back.
32. If your parents grew up outside of the United States, take one step back.
33. If your parents grew up in a two-parent household, take one step forward.
34. If your parents told you that you could be anything you wanted to be, take one step forward.
35. If it was assumed from a young age that you would go to college, take one step forward.
36. If you have been followed in a store and believe it was because of your race, ethnicity, gender, or sexual orientation, take one step back.
37. If no one in your immediate family has ever been addicted to drugs or alcohol, take one step forward.
38. If you went on regular family vacations, take one step forward.
39. If you don't have to cope with frequent catcalls because of your gender, take one step forward.
40. If you were expected to graduate from a four-year college/university, take one step forward.
41. If at least one of your parents had college experience, take one step forward. If both of your parents had college experience, take two steps forward.
42. If at least one of your parents graduated from a four-year university, take one step forward. If both of your parents graduated from a four-year university, take two steps forward.
43. If there was someone with a master's degree in your home growing up, take one step forward.
44. If there was someone with a doctorate degree in your home growing up, take one step forward.

Privilege Walk Debrief

Once you have read through the last statement of the Privilege Walk and educators are standing in their final positions, guide them through the following debrief activity.

Debrief, Part 1

Say the following aloud:

- "Close your eyes and think about all of your experiences that have formed you into the well-educated person who you are today. Think about the educators and adults in your life that helped form you into the person who you are today."
- "Open your eyes and look around the room to see the role that a variety of experiences played in ultimately forming us all into well-educated adults."
- "Try to imagine what attributes the educators and adults had that surrounded and supported the others in the room to get them to where they are today."
- "When we start the school year, this is what our classrooms look like. Students come to us from all different experiences and backgrounds, but our mission needs to be to close the achievement and opportunity gap by preparing all students, no matter their experiences and backgrounds, for college readiness and success in a global society."
- "We know that all of the experiences read in the Privilege Walk will affect our students' chances of succeeding in education. For example, low-income students are statistically less likely to go to college, and in contrast, students whose parents have advanced degrees are more likely to go to college."
- "Imagine that you all are a group of our students coming into our school for the first time. If I had \$10,000, stood in the front, and said, 'Whoever gets to me first gets the money,' what would happen?"
- "Someone in the front would get it. The ones in the middle might try, but they would have to really hustle and maneuver. And the people in the back, they won't even try. Why? Because they believe that they do not have a chance. There are too many obstacles, and they think, 'Why even try? There is no point.'"
- "Think again of our students in the classroom. The teacher has the knowledge, stands in front, and offers it to anyone who can come and get it, and then wonders why the kids in the back never try...never move."
- "The teacher has to meet the students where they are and bring them forward. [As you read the preceding sentence, walk toward the back of the room and bring an educator back toward the front.] The teacher has to build a relationship with the students, so they trust the teacher, and the teacher has to show them the way to overcome their obstacles. The teacher has to show the way because our students don't see it. We have to show them!"

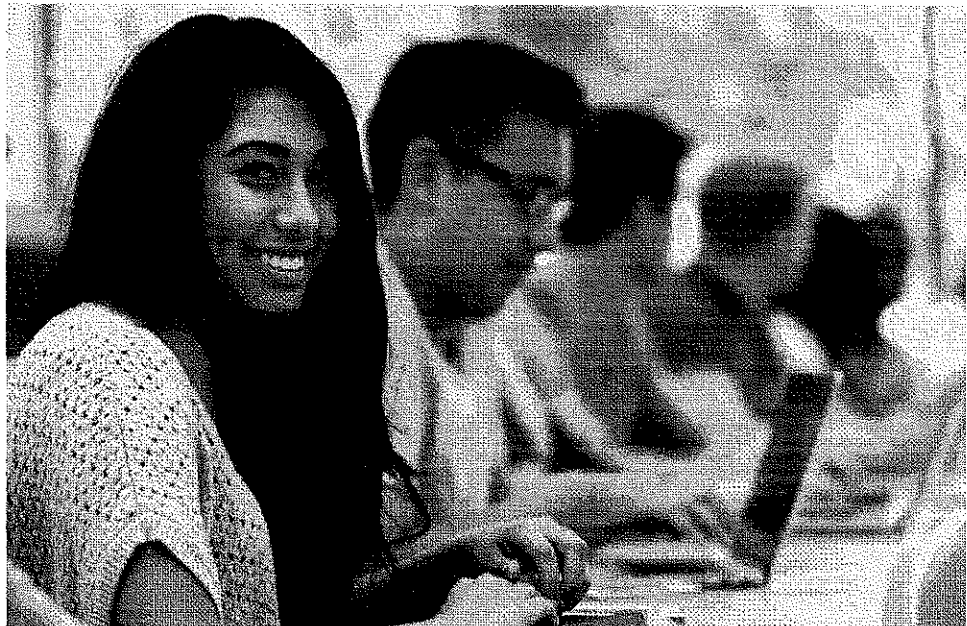
Ask educators to pair with their “debrief buddy” from earlier and debrief the activity further, as they walk back to the room where the activity began. Have the buddy pairs discuss the following questions:

- “What did you think and feel as we went through this activity?”
- “How can you connect this experience with your students?”

Debrief, Part 2: “Reverse the Walk”

Once back in the training area, continue the debrief. Ask educators to extend their thinking from awareness of the issues raised by the Privilege Walk to what they can do as educators to help students rise above the differing levels of previous opportunities in their lives (to “reverse the walk”). Offer the following prompting questions as a guide for small-group discussions:

- How can you use this experience to better inform your work as an educator in the future?
- What were some of those attributes of caring/supportive adults that you imagined surrounding yourself and others in the room? Which of those attributes could you better incorporate into your interactions with students?
- What steps can you take or resources can you use in your classroom or school to address the disparity in opportunities or personal foundations for students?



20 Things That I Can Do to Be a More Equitable Educator

1. I will learn to pronounce every student's full given name correctly. No student should feel the need to shorten or change their name to make it easier for me or their classmates to pronounce. I will practice and learn every name, regardless of how difficult it feels or how time consuming it becomes. That is the first step in being inclusive.
2. I will sacrifice the safety of my comfort zone by building a process for continually assessing, understanding, and challenging my biases and prejudices and how they impact my expectations for, and relationships with, all students, parents, and colleagues.
3. I will center student voices, interests, and experiences in and out of my classroom. Even while I talk passionately about being inclusive and student-centered in the classroom, I rarely include or center students in conversations about school reform. I must face this contradiction and rededicate to sharing power with my students.
4. I will engage in a self-reflection process to explore how my identity development impacts the way that I see and experience different people.
5. I will invite critique from colleagues and accept it openly. I usually do well accepting feedback—until someone decides to offer me feedback. Though it's easy to become defensive in the face of critique, I will thank the person for their time and courage (knowing that it's not easy to critique a colleague). The worst possible scenario is for people to stop providing me with feedback, whether positive or negative.
6. I will never stop being a student. If I do not grow, learn, and change at the same rate that the world around me is changing, then I inescapably lose touch with the lives and contexts of my students. I must continue to educate myself—to learn from the experiences of my students and their families, to study current events and their relationship to what I am teaching, and to be challenged by a diversity of perspectives.
7. I will understand the relationship between *intent* and *impact*. Often, and particularly when I am in a situation in which I experience some level of privilege, I have the luxury of referring and responding only to what I intended, no matter the impact that I've had on somebody. I must take responsibility for, and learn from, my impact because individual-level oppression is unintentional. However, unintentional oppression hurts just as much as intentional oppression.
8. I will reject the myth of colorblindness. As painful as it may be to admit, I know that I react differently when I'm in a room full of people who share my dimensions of my identity than when I'm in a room full of people who are very different from me. I must be open and honest about that because these shifts inevitably inform the experiences of people in my classes. In addition, colorblindness denies people validation of their whole person.

9. I will recognize my own social identity group memberships and how they may affect my students' experiences and learning processes. People do not always experience me the way in which I intended, even if I am an active advocate for all my students. A student's initial reaction to me may be based on a lifetime of experiences, so I must try not to take such reactions personally.
10. I will build coalitions with teachers who are different from me (in terms of race, ethnicity, sexual orientation, gender, religion, first languages, disability, and other identities). These can be valuable relationships of trust and ones that offer honest critique. At the same time, I must not rely on other people to identify my weaknesses. In particular, in the areas of my identity that I experience privilege, I must not rely on people from historically underprivileged groups to teach me how to improve myself (which is, in and of itself, a practice of privilege).
11. I will improve my skills as a facilitator, so that when issues of diversity and equity do arise in the classroom, I can take advantage of the resulting educational opportunities. Too often, I allow these moments to slip away, either because I am uncomfortable with the topic or because I feel unprepared to effectively facilitate my students through it. (I often try to make myself feel better by suggesting that the students "aren't ready" to talk about racism, sexism, or whatever the topic might be, when it's more honest to say that I do not feel ready.) I will hone these skills so that I do not cheat my students out of important conversations and learning opportunities.
12. I will invite critique from my students, and when I do, I will dedicate myself to listening actively and modeling a willingness to be changed by their presence to the same extent that they are changed by mine.
13. I will think critically about how my preferred learning styles impact my teaching style. I am usually thoughtful about diversifying my teaching style to address the needs of students with a variety of learning styles. Still, I tend to fall back on my most comfortable teaching style most often. I will fight this temptation and work harder to engage all of my students.
14. I will affirm and model an appreciation for *all* forms of intelligence and the wide variety of ways that students illustrate their mastery of skills and knowledge.
15. I will reflect on my own experiences as a student and how they inform my teaching. Research indicates that my teaching is most closely informed by my experiences as a student (even more so than my previous training). The practice of drawing on these experiences—positive and negative—provides important insights regarding my teaching practice.

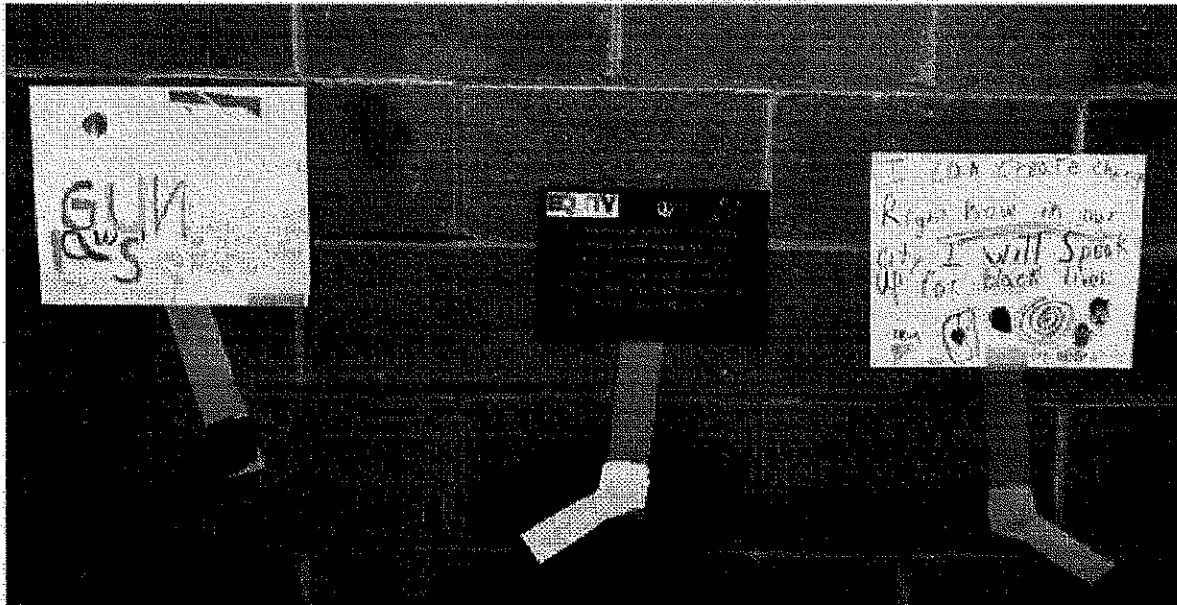
16. I will encourage my students to think at high levels and ask critical questions about all information that they receive, including that which they receive from me.
17. I will challenge myself to take personal responsibility before looking for fault elsewhere. For example, if I have one student who is falling behind or being disruptive, I will consider what I am doing or not doing that may be contributing to their disengagement before problematizing their behavior or effort.
18. I will acknowledge my role as a social activist. My work changes lives, conferring upon me both tremendous power and tremendous responsibility. Even though I may not identify myself as a social activist, I know that the depth of my impact on society is profound, if only by the sheer number of lives that I touch. I must acknowledge and draw on that power and responsibility as a frame for guiding my efforts toward equity and social justice in my work.
19. I will fight for equity for *all* underrepresented or disenfranchised students. Equity is not a game of choice—if I am to advocate education equity, I do not have the luxury of choosing who does or does not have access to it. For example, I cannot effectively fight for racial equity while I fail to confront gender inequity, and I can never be a real advocate for gender equity if I choose to duck the responsibility for ensuring equity for lesbian, gay, bisexual, transgendered, and questioning students. When I find myself justifying my inattention to any group of disenfranchised students due to the worldview or value system into which I was socialized, I know that it is time to reevaluate that worldview or value system.
20. I will celebrate myself as an educator and total person. I can, and should, also celebrate every moment that I spend in self-critique—however difficult and painful—because it will make me a better educator. And that is something to celebrate!

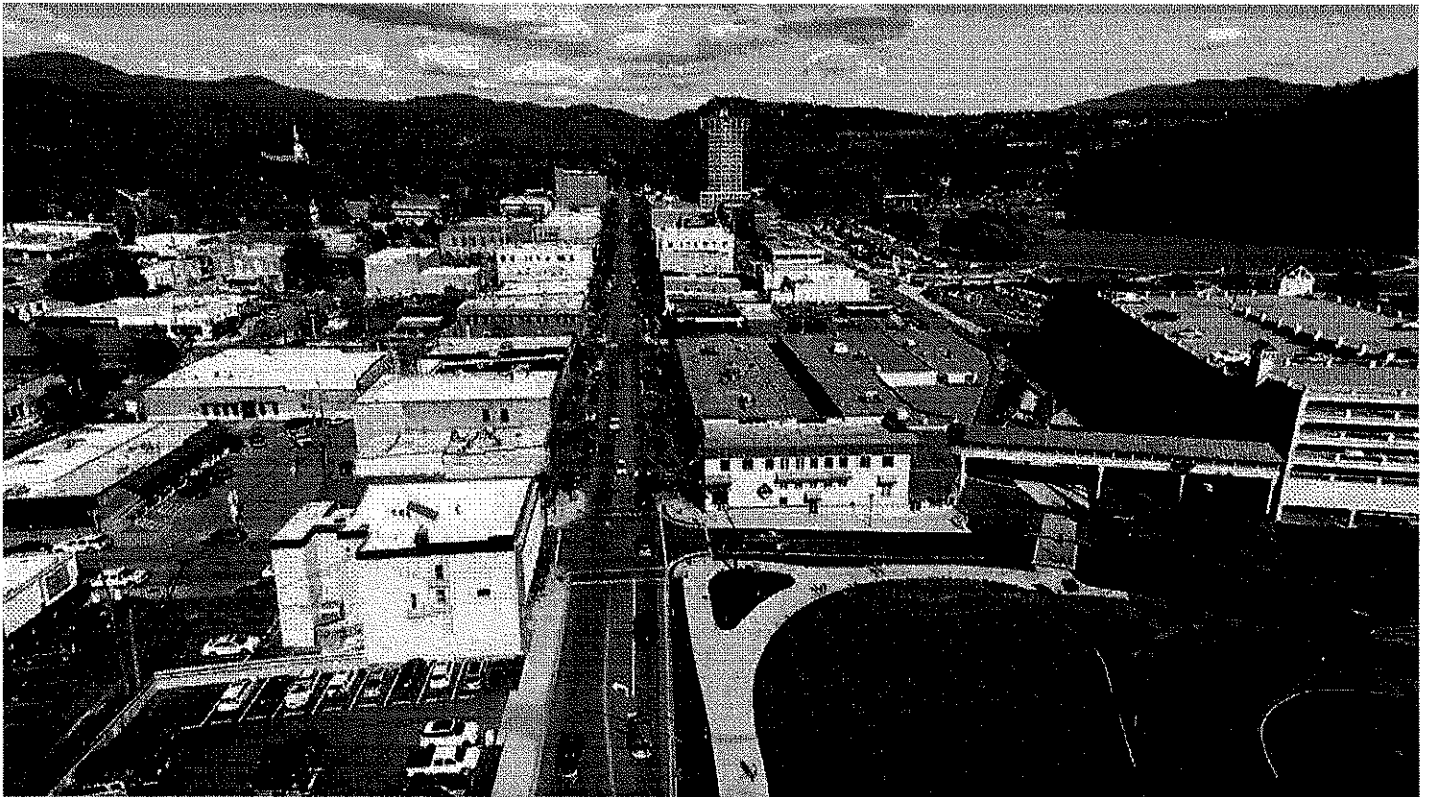
Adapted from: ©EdChange. <http://www.edchange.org>

Gorski, P.C. (2010). *Beyond celebrating diversity: Twenty things I can do to be a better multicultural educator*. St. Paul, MN: EdChange.

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CRITICAL RACE THEORY COMES TO COEUR D'ALENE K-12 SCHOOLS

by Anna Miller JUNE 7, 2021

The Left has penetrated Idaho's K-12 system. But how deeply? Public officials, including Gov. Brad Little, are complacent, saying that there are just "anecdotes" about the spread of these pernicious ideologies. Therefore, they will not investigate.

Happenings in Coeur d'Alene suggest someone better start looking.

We know learning gaps exist, but Coeur d'Alene officials contend those gaps are the fault of the school environment. Thus officials think they need to revolutionize education to fix them. A new equity toolkit is the means to achieve this system wide transformation. Equity, the centerpiece of social justice ideology, means creating equality of outcome among recognized identity groups. Equity insists all disparities are traceable to discrimination and requires a systemwide revolution to disrupt and dismantle the schools perceived implicit oppressive infrastructure.

Coeur d'Alene school officials created a "toolkit" promoting "equity" and social justice that sees racism as inherent in students and teachers, and recommends implicit bias training and critical race theory curriculum as the cure.

The "equity toolkit" promotes culturally responsive teaching models and educational equity. These objectives are offered as a proposed remedy to close the achievement gaps in education outcomes, with a particular focus on racial gaps. The framework also introduces the core tenets of social justice: diversity, equity, and inclusion.

The objective of a culturally responsive teaching model is to create an "inclusive system" by incorporating different cultural elements into schools and changing academic standards. This approach, as the toolkit explains, is based on the assumption that "practices and potential biases within the education system" are the reason for the existence of achievement gaps in students' academic outcomes.

The authors back up assumptions like this by citing groups like the Century Foundation, which argue schools must adopt an "anti-racist agenda," (a term coined by critical race theorist Ibram X. Kendi that defines racism as a white problem), because the "culture and norms of the most affluent and powerful in the U.S. context, white people – become a form of capital . . . that will be most rewarded in schools and in society."

Culturally responsive teaching, as the toolkit explains, "requires that teachers transcend their own biases" by critically examining the power and privilege associated with their identity. "Self-awareness is foundational to equity," the toolkit states. "Students and staff" must "understand" and "become aware of their personal and socio-cultural identities" which include "power dynamics, cultural demands, race and privilege."

Educators must be trained to "recognize and address" their "implicit and explicit bias" and students must understand "systemic or structural explanations for different outcomes and assess personal beliefs and biases." The toolkit cites critical race theorist Zaretta Hammond, author of the book "Culturally Responsive Teaching and the Brain," which argues white teachers and students must be made to feel discomfort, rest in that discomfort, confront, and eventually become critical of their supposed privilege. Hammond argues, "Just having a social justice stance or wanting to close the achievement gap doesn't undo our unconscious programming around issues of race and privilege."

The idea of unconscious or implicit bias originated from Marxist philosophy's concept of "false consciousness." Karl Marx argued that a false consciousness is imposed on the working class by the elite capitalist class to keep the working class unaware of their oppression, content with their work, and prevent a revolution. The new understanding of a false consciousness, known as implicit bias, is neo-Marxist and a repeatedly debunked pseudoscience. It contends that bias is created, maintained, and enforced culturally through

pseudoscience. It contends that bias is created, maintained and enforced culturally through dominant white Western perspectives and norms.

The toolkit adheres to this neo-Marxist view of identity and bias, as evidenced in its citation of Annamma et al. “Dis/ability Critical Race Studies: Theorizing at the Intersection of Race and Dis/ability,” which builds on the radical claim that “social identities are based on the current and historical societal construction of power and privilege through which one group of people (e.g. white people...) receive power and privilege while another group of people (e.g. People of Color...) experiences marginalization and oppression.”

The second objective of the toolkit—educational equity—requires transforming schools by creating equality of outcomes for students rather than equality of opportunity.

“Equity cannot be achieved through equality,” the toolkit explains. The toolkit cites critical race theory advocate Shane Safir, who said, “Equality means giving everyone the same resources, equity means giving each student access to the resources they need to learn and thrive.” Safir is the author of “Street Data: Equity, Pedagogy and School Transformation,” which argues schools must abandon the “constructs” of data as proof of academic achievement because they are “rooted in Whiteness” and “systemic inequities.” As Safir explained in a March 2021 interview, today’s schools are “oppressive” because they value “Western epistemology” and therefore embody “white supremacist views of success.”

This school “transformation” must be accomplished by whatever means necessary, despite the ramifications to genuine academic advancement or attainment for individuals to make sure that all achievement gaps are eliminated.

To achieve this goal the toolkit proposes “horizontal coordination” of all curricula across the district. This means “student learning and outcomes in one course mirror student learning and outcomes in that same course across a school or district.” The goal is to make sure students experience the “same ... learning outcomes regardless of the teacher or school.” This strategy requires there be no individual differentiation for excellent teachers or students in performance outcomes. Regardless of individual academic abilities or work ethic, everyone must be expected to achieve the exact same standard.

Curriculum must be changed by replacing books that reflect the dominant, Western, white culture with books reflecting the supposedly oppressed culture. As a model for redesigning curriculum the toolkit cites Rudine Sims Bishop’s essay, “Mirrors, Windows and Sliding Glass Doors,” which presumes knowledge is built on group identity and power rather than objective, discoverable truth. The goal is to expose white students to “windows” and black students to “mirrors.” This means white students must listen to the “voices” of minority groups, and white knowledge must be devalued, disrupted, and dismantled while elevating the “knowledge” built by minority groups.

This identity-based view of truth is often held up as a reason why racial minorities should reject Western ideals like science, reason, or civility. It's difficult to discern how this confused thinking about reality will result in any student excelling academically.

The district has misdiagnosed academic achievement gaps by attributing the problem to racial privilege, power, and unconscious bias. The greatest disparity in educational outcomes is actually social class. Stanford professor Sean Reardon has shown that the class gap in academic achievement is twice the size of the race gap. This is the reverse of what data showed 50 years ago.

Administrators could discover and foster the cultural traits that lead to academic success across all groups. Instead, Coeur d'Alene government officials have created a deeply ideological, morally shameful, and anti-academic program.

Little and the State Board of Education should investigate Coeur d'Alene's radical program, and the public should hold accountable school board members who approved of this pernicious agenda.

It's time to start paying attention to the ideological indoctrination of Idaho's youth and for residents to understand that this radical takeover is not confined to higher education.

This article has been updated to include complete and direct citations.

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