



FOR EXCELLENCE IN MIAMI-DADE PUBLIC SCHOOLS

2020-2021

Ideas With **IMPACT**



idea packet

sponsored by:



**The Social Justice
Book Study Series**



THE SOCIAL JUSTICE BOOK STUDY SERIES

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For years, the world has been at the crux of current conversations on race and social justice and in which many children, our students have been expressing interest. At this point in time, it is an exceedingly difficult time for our country due to COVID and the social unrest happening around the world. Now, more than ever we need to advocate for change and stand together against racism and help our students to understand and learn how to be antiracist and Social Justice Advocates.

Originally, this idea was not a grant. “The Social Justice Book Study Series” started three years ago, with a group of students who are book lovers. A group of about 20 students would select a book, read independently, and come together to discuss the book, accompanied with great food and refreshments. Three years ago, after reading Angie Thomas’ book, “The Hate U Give,” with this group of students, the nature of “The Book Study Series” shifted; the students wanted to read and discuss books that helped to unpack difficult topics such as race, discrimination, social justice issues, and related topics. Due to the group’s decision, we adjusted the naming of the reading group to “The Social Justice Book Study Series.” For the past three years, this group of students have continued to read books related to social justice, learning about the issues, participating in courageous conversations and activities, and hosting events that help to bring awareness, facilitate conversations, and activism that help to address and work to resolve implicit bias, discrimination, and social and racial injustices.

In March, when schools were shut down, due to the Coronavirus, the face to face meetings stopped. Considering that many students were experiencing a myriad of emotions and I longed to speak with my students, I started to host weekly Virtual Community Forums. A virtual space where students could feel welcome to come and talk; connect and vent about what they were experiencing, feeling, and questioning. During one of the forums, the conversation arose

about the reading group. The students wanted to continue to read and discuss books. Considering that groups were unable to meet, the reading group shifted from having face to face meetings to hosting virtual meetings.

This Social Justice Book Study Series is committed to listening to the voices of our students, amplifying the stories of authors representing different races and cultures, as well as highlighting antiracist texts, and helping kids to learn how to create an antiracist world. Students read antiracist texts, participated in healthy dialogue and reflective activities and strategies, and created and executed plans of hosting and facilitating events and activities that helped to unpack biases, discrimination, and systemic racism.

The books that were chosen helps to amplify the voices of young people. Helping students to understand the power of knowing who they are, understanding systems within society, working to elevate their voices, and creating ways to think, speak, and act respectfully and inclusive of everyone. More importantly, these books are highlighted antiracist texts and helped students to learn how they can help to create an antiracist world.

My students are pure #DOPENESS! They are amazing; "young, gifted, and black." Their willingness to learn, participate in healthy, intellectual conversations, make mistakes, and grow is inspiring. One of the many things that I absolutely love about my students is that they are ALWAYS willing to ask questions.





Project Description Objectives:

- Learn about Self-Reflective Practices
- Develop a Knowledge of Self
- Learn about one's Personal Implicit Bias
- Demonstrate critical reading and writing skills
- Analyze primary and secondary texts both orally and in writing
- Use writing as a tool for inquiry into personal, social, historical, cultural and other themes and topics within the humanities.
- Close reading of antiracist texts from several critical approaches, including biographical, cultural, historical, gender, etc.
- Participate in intellectual conversations about systemic/structural racism
- Learn practices to help to cultivate an antiracist way of thinking, speaking, and behaving toward others
- Develop refined research skills
- Students will educate their peers and other stakeholders about societal issues.
- Students will be educated and empowered to create positive change in their community and surrounding areas.
- Students will communicate and network with parents and the community to create solutions to societal issues.

Standards:

LA.8.3.2.3 Analyze language techniques of professional authors (rhythm, varied sentence structure) to develop a personal style, demonstrating a command of language with freshness of expression.

LA.8.3.3.1 Evaluating the draft for development of ideas and content, logical organization, voice, point of view, word choice, and sentence variation.

LA.8.3.3.3 Create precision and interest by elaborating ideas through supporting details (e.g., acts, statistics, expert opinions, anecdotes), a variety of sentence structures, and creative language.

LA.8.4.1.2 Write a variety of expressive forms (e.g., realistic fiction, one-act play, suspense story, poetry)

Strand: Reading Standards for Literature

LAFS.910.RL.1.2 Determine a theme or central idea of a text and analyze in detail its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

LAFS.910.RL.2.4 Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings; analyze the cumulative impact of specific word choices on meaning and tone (e.g., how the language evokes a sense of time and place; how it sets a formal or informal tone).

LAFS.1112.RL.2.4 Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone, including words with multiple meanings or language that is particularly fresh, engaging, or beautiful. (Include Shakespeare as well as other authors.)

LAFS.1112.RL.3.7 Analyze multiple interpretations of a story, drama, or poem (e.g., recorded, or live production of a play or recorded novel or poetry), evaluating how each version interprets the source text. (Include at least one play by Shakespeare and one play by an American dramatist.)

Strand: Writing Standards

LA.910.4.1.1- The student will write in a variety of expressive and reflective forms that use a range of appropriate strategies and specific narrative techniques, employ literary devices, and sensory description.

LAFS.910.W.2.6 Use technology, including the Internet, to produce, publish, and update individual or shared writing products, taking advantage of technology's capacity to link to other information and to display information flexibly and dynamically.

LAFS.1112.W.2.6 Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.

Strand: Standards for Speaking and Listening

LAFS.910.SL.1.3 Evaluate a speaker’s point of view, reasoning, and use of evidence and rhetoric, identifying any fallacious reasoning or exaggerated or distorted evidence.

LAFS.1112.SL.1.3 Evaluate a speaker’s point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.

LAFS.910.SL.2.5 Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

LAFS.1112.SL.2.5 Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

LAFS.910.SL.1.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.

- a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.
- b. Work with peers to set rules for collegial discussion and decision making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed.
- c. Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.
- d. Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify, or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

LAFS.1112.SL.1.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11– 12 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.

- a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well- reasoned exchange of ideas.
- b. Work with peers to promote civil, democratic discussions set clear goals and deadlines, and establish individual roles as needed.
- c. Propel reasoning and evidence; ensure a hearing for a full range of positions on a topic or issue; clarify, verify, or challenge ideas and conclusions; and promote divergent and creative perspectives.
- d. Respond thoughtfully to diverse perspectives; synthesize comments, claims, and evidence made on all sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task.

Strand: Social Studies/Civics/Humanities

WL.K12.IL.6.3 Examine significant historic and contemporary influences from the cultures studied such as explorers, artists, musicians, and athletes.

SS.912.A.3.13 Examine key events and peoples in Florida history as they relate to United States history.

SS.912.A.1.6 Use case studies to explore social, political, legal, and economic relationships in history.

SS.912.W.1.6 Evaluate the role of history in shaping identity and character.

SS.912.C.2.8 Analyze the impact of citizen participation as a means of achieving political and social change. Evaluate the roles, rights, and responsibilities of United States citizens and determine methods of active participation in society, government, and the political system.

SS.912.H.1.5 Examine artistic response to social issues and new ideas in various cultures. Identify and analyze the historical, social, and cultural contexts of the arts.

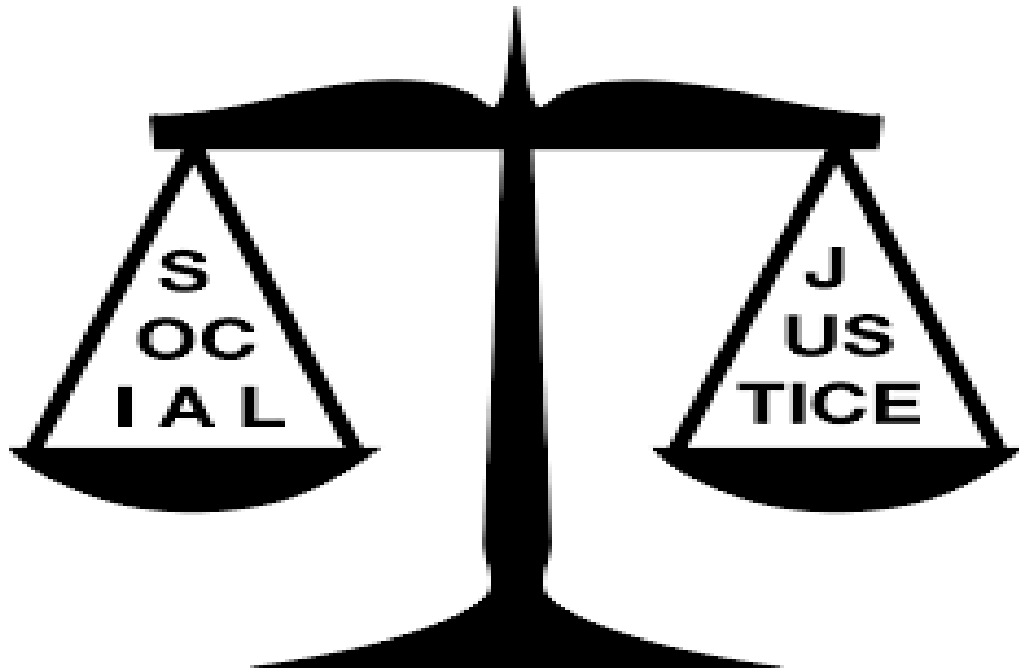
SS.912.H.2.5 Describe how historical, social, cultural, and physical settings influence an audience's aesthetic response. Respond critically and aesthetically to various works in the arts.

Social Justice Standards-Teaching Tolerance

1. Students will develop positive social identities based on their membership in multiple groups in society.
2. Students will develop language and historical and cultural knowledge that affirm and accurately describe their membership in multiple identity groups.

3. Students will recognize that people's multiple identities interact and create unique and complex individuals.
4. Students will express pride, confidence, and healthy self-esteem without denying the value and dignity of other people.
5. Students will recognize traits of the dominant culture, their home culture and other cultures and understand how they negotiate their own identity in multiple spaces.
6. Students will express comfort with people who are both similar to and different from them and engage respectfully with all people.
7. Students will develop language and knowledge to accurately and respectfully describe how people (including themselves) are both similar to and different from each other and others in their identity groups.
8. Students will respectfully express curiosity about the history and lived experiences of others and will exchange ideas and beliefs in an open-minded way.
9. Students will respond to diversity by building empathy, respect, understanding and connection.
10. Students will examine diversity in social, cultural, political, and historical contexts rather than in ways that are superficial or oversimplified.
11. Students will recognize stereotypes and relate to people as individuals rather than representatives of groups.
12. Students will recognize unfairness on the individual level (e.g., biased speech) and injustice at the institutional or systemic level (e.g., discrimination).
13. Students will analyze the harmful impact of bias and injustice on the world, historically and today.
14. Students will recognize that power and privilege influence relationships on interpersonal, intergroup, and institutional levels and consider how they have been affected by those dynamics.
15. Students will identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.
16. Students will express empathy when people are excluded or mistreated because of their identities and concern when they themselves experience bias.

17. Students will recognize their own responsibility to stand up to exclusion, prejudice, and injustice.
18. Students will speak up with courage and respect when they or someone else has been hurt or wronged by bias.
19. Students will make principled decisions about when and how to take a stand against bias and injustice in their everyday lives and will do so despite negative peer or group pressure.
20. Students will plan and carry out collective action against bias and injustice in the world and will evaluate what strategies are most effective.



Some Things to Consider...

When Starting a Book Group/Club for students

- Create a CORE group of students who love to read
- Create and distribute a book reading survey
- Try to have follow up activities that help to bring the book “to life.” (Guest Speaker, Fieldtrip, reflective activity, etc.)
- Try to start off with a small, dedicated group of students.
- Seek out donors, sponsors, organizations, or write grants to purchase books for the group

When Planning a Fieldtrip

- Fill out the proper paperwork
- Involve administration
- Include fellow coworkers (in other disciplines)
- Remind students
- Set the stage (lessons, activities, etc.)
- Invite guests

When Planning a School Wide Activity/Event

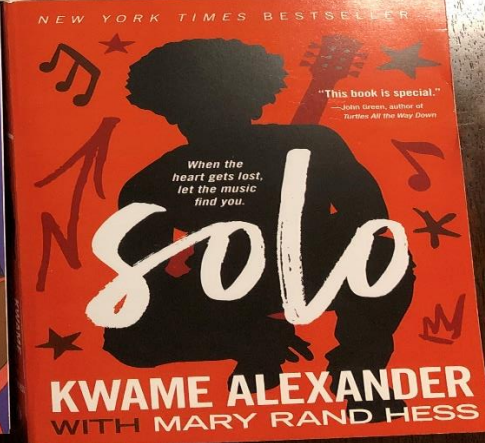
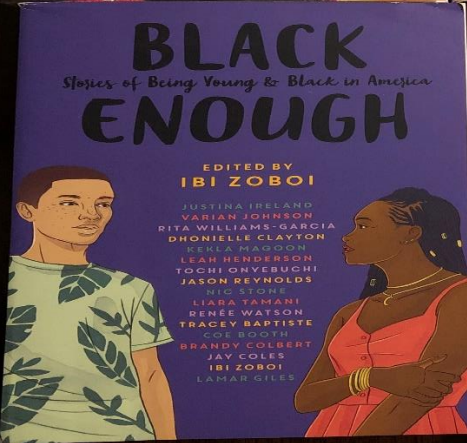
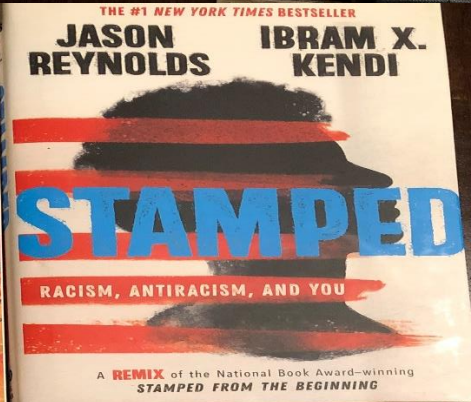
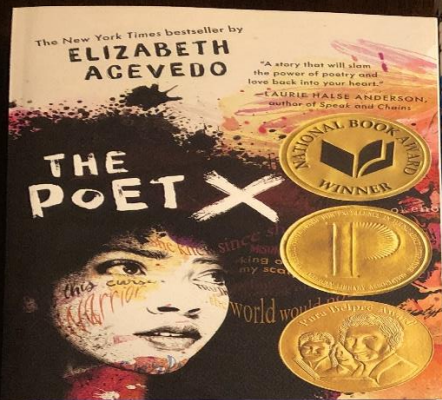
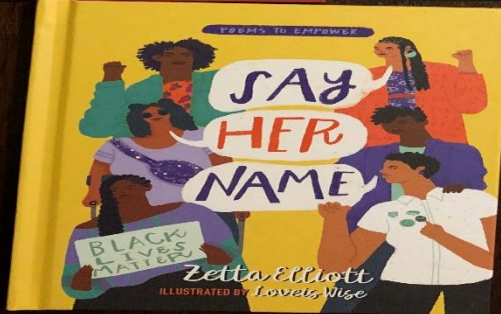
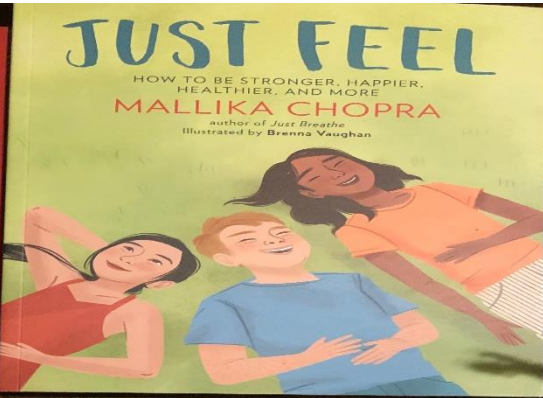
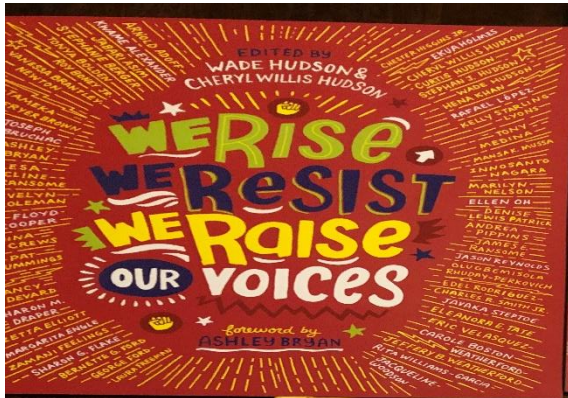
- Remind students
- Complete/distribute In-School Fieldtrip Form
- Set the tone (Announcements, flyers, D.J., etc.)
- Invite guests

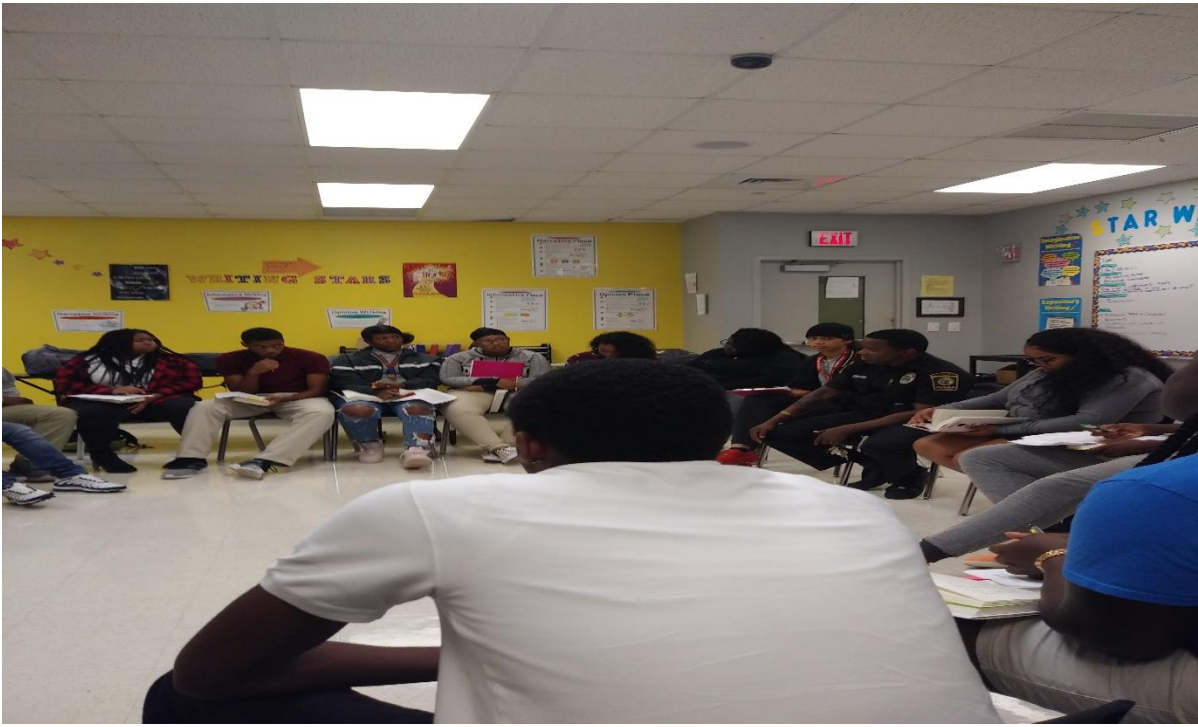
When Planning a Community Activity/Event

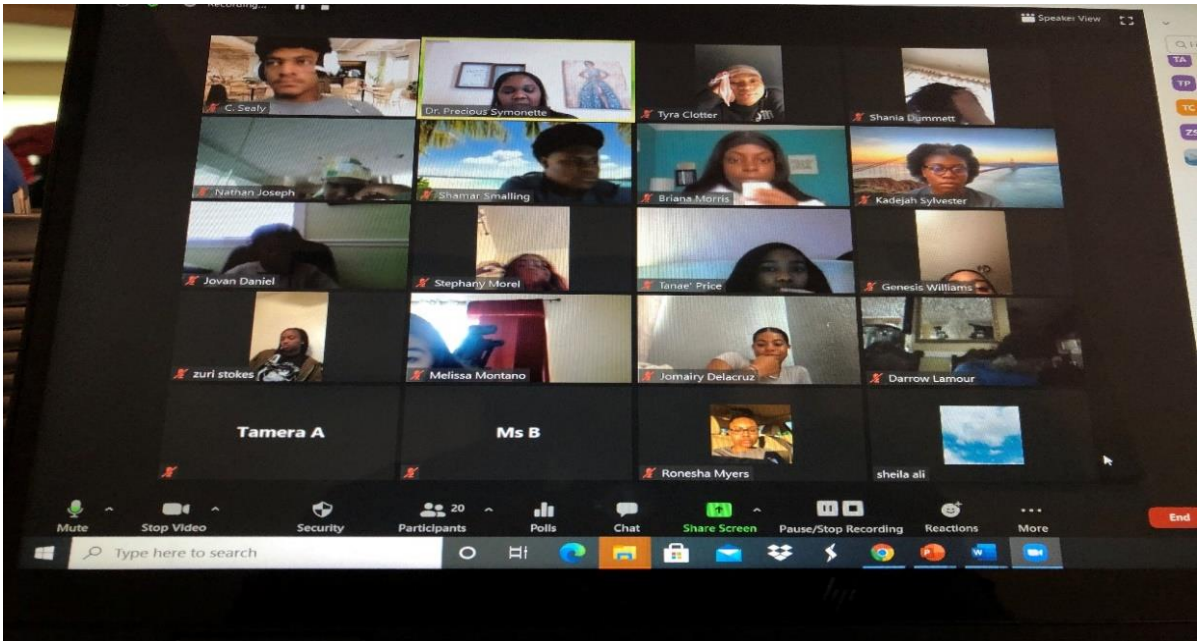
- Remind students
- Complete/distribute School Fieldtrip Form
- Set the tone (Announcements, flyers, etc.)
- Invite guests (community stakeholders)
- Speak with parents

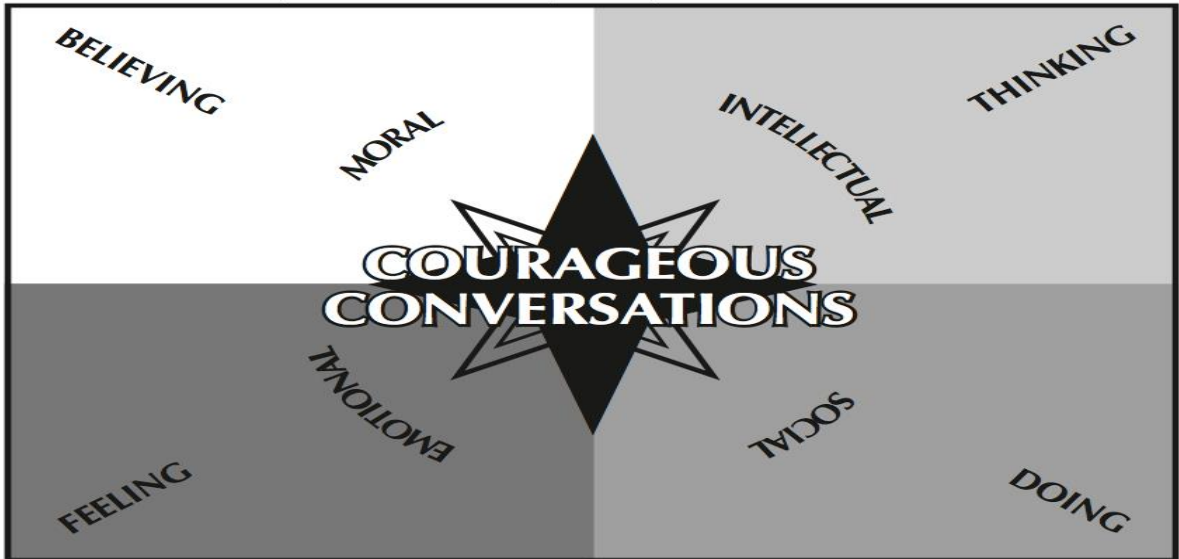
Social Justice Book List

1. Teaching to Transgress by Bell Hooks
2. The Came Before Columbus by Ivan Van Sertima
3. Stony the Road by Henry Louis Gates, Jr.
4. Free Within Ourselves by Jewell Parker Rhodes
5. Teaching to Transgress by Bell Hooks
6. Freedom Writers Diary by The Freedom Writers
7. Teaching Hope by the Freedom Writers Foundation
8. The Dream Keepers by Gloria Ladson-Billings
9. So, You Want to Talk About Race by Ijeoma Oluo
10. Stamped from the Beginning by Ibram X. Kendi
11. The New Jim Crow by Michelle Alexander
12. Stamped: Racism, Antiracism, and You by Jason Reynolds and Ibram X. Kendi
13. How to Be an Antiracist by Ibram X. Kendi
14. We Want to Do More Than Survive by Bettina Love
15. Tears of a Tiger by Sharon Draper
16. Bud, not Buddy by Christopher Paul Curtis
17. Who Was Maya Angelou? by Ellen Labrecque
18. Black Enough edited by Ibi Zoboi
19. Say Her Name by Zetta Elliott
20. The Poet X by Elizabeth Acevedo
21. Solo by Kwame Alexander
22. Native Americans by S.N. Paleja
23. Schomburg: The Man Who Built a Library by Carole Boston Weatherford
24. We Got This. Equity, Access, and the Quest to Be Who Our Students Need Us to Be by Cornelius Minor
25. Thurgood by Jonah Winter and Bryan Collier
26. We March by Shane W. Evans
27. Lend a Hand: Poems about Giving by John Frank
28. Cool Cuts by Mechal Renee Roe
29. Happy Hair by Mechal Renee Roe
30. Be A King by Carole Boston Weatherford
31. All About Love by Bell Hooks
32. The Undefeated by Kwame Alexander and Kadir Nelson







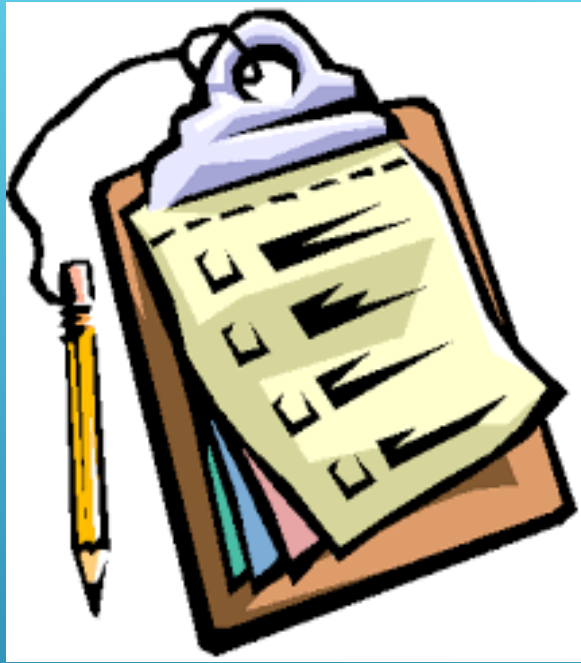


WELCOME!

THE SOCIAL JUSTICE BOOK STUDY SERIES



AGENDA: DAY 1



- WELCOME/INTRODUCTIONS
- GROUP ACTIVITY (REFLECTIONS)
- PURPOSE
- OUTCOMES
- GROUP NORMS
- CHECK-IN & REFLECTION
- ROSES & THORNS ACTIVITY



INTRODUCTIONS....

- ▶ Name
- ▶ School
- ▶ Grade
- ▶ Hobbies
- ▶ Why did you join the Book Group?

-Type your responses
in the Chat Box.





REFLECTIONS



PURPOSE:

- ▶ The world is at the crux of current conversations on race and social justice and in which many children, our students have been expressing interest. It's obviously a very difficult time for our country. And now more than ever we need to advocate for change and stand together to help our students to matriculate through these difficult times.
- ▶ The purpose of this book study is to introduce students to theory, research, and strategies to practice respect and acceptance, advocate for Social Justice, and to help to create an Antiracist World.
- ▶ To share a framework based on personal reflection and self-awareness.





OUTCOMES:

- ▶ Deeper awareness of our own thinking and reasoning.
- ▶ Understanding of mental models and their potential to limit how we treat and interact with others.
- ▶ Increased skill in making our thinking and reasoning more visible to others (advocacy)
- ▶ Increased skill in inquiring into others' thinking and reasoning (inquiry)
- ▶ Development of the art of journaling as a leadership practice
- ▶ Deeper understanding of how our thinking, experiences, education, training, and diversity influences our existence.
- ▶ Development of a personal vision, plan and commitment to work it to advocate for Social Justice.
- ▶ Leave feeling excited, energized, and hopeful about helping to become Antiracist and helping to create a just world.





GROUP GUIDELINES:

1. Listen and learn with a spirit of inquiry.
2. Suspend assumptions and judgments.
3. All participate; no one dominates.
4. Treat each other with lovingkindness.
5. Be present.
6. Cell phones in silent mode.
- 7. HAVE FUN!!!**





- ▶ Is there anything you think the group needs to know that might affect how engaged you plan to be during this Book Study?
- ▶ On a scale of 1 to 7, how valuable an experience do you plan to have during this Book Study?

Take a minute to think about your responses.

- Type your responses in the Chat Box.
- Would anyone like to share out?

CHECK-IN



- ▶ Journaling as a reflective practice
- ▶ Reflecting (Reflection is an action step!)
- ▶ Safe Environment

Journal Writing Activity:

- What does “Social Justice” mean to you?
- Would anyone like to share out?



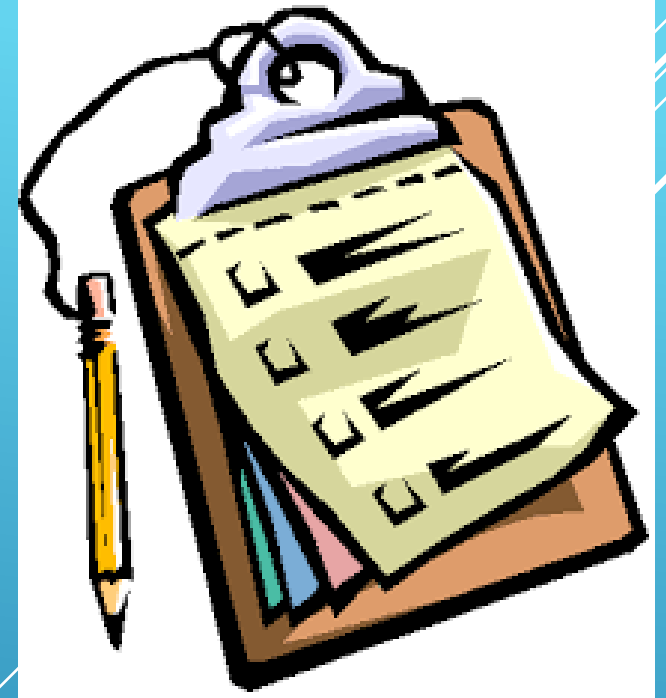


ROSES AND THORNS



AGENDA: DAY 2

- REFLECTIONS
- 3-2-1 (CHAPTER HIGHLIGHTS)
- GROUP DISCUSSION
- CRAYON GAMES
- BREAKOUT DISCUSSION
- ROSES & THORNS ACTIVITY



REFLECTIONS





CHAPTER HIGHLIGHTS...

3-THINGS YOU LEARNED

2-STATEMENTS THAT CAPTURED
YOUR ATTENTION

1-WHAT IS ONE THING THAT YOU HAVE
LEARNED FROM READING
THE BOOK?





GROUP DISCUSSION





CRAYON GAMES!!!!





BREAK OUT
ROOM
SESSION.....





REFLECTION/JOURNALING

- ▶ Take 5 minutes to reflect and journal on the following question:
- ▶ Who in your life, and/or what experiences have influenced you as a person?

- Type your responses in the Chat Box.
- Would anyone like to share out?



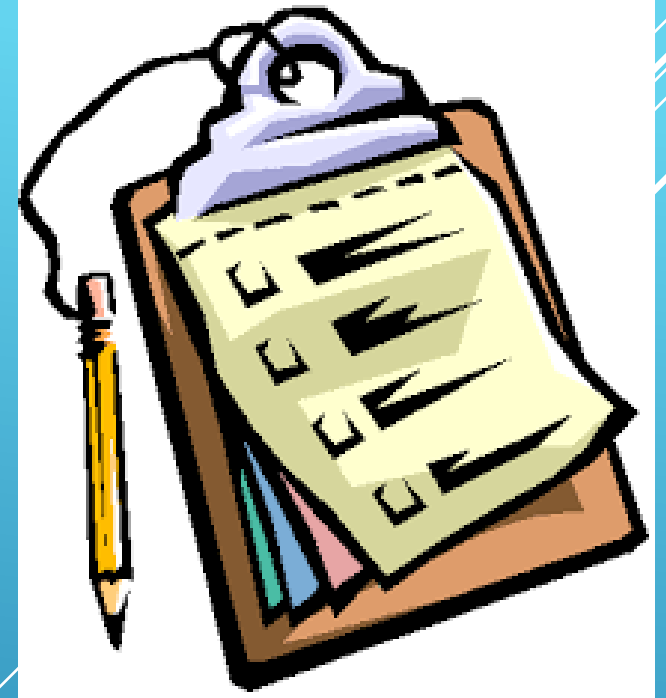


ROSES AND THORNS



AGENDA: DAY 3

- REFLECTIONS
- 3-2-1 (CHAPTER HIGHLIGHTS)
- GROUP DISCUSSION
- ONE PAGER ACTIVITY
- BREAKOUT DISCUSSION
- ROSES & THORNS ACTIVITY





REFLECTIONS





CHAPTER HIGHLIGHTS...

3-THINGS YOU LEARNED

2-STATEMENTS THAT CAPTURED
YOUR ATTENTION

1-WHAT IS ONE THING THAT YOU HAVE
LEARNED FROM READING
THE BOOK?



ONE PAGER

A One-Pager is a creative response to your learning experience. It allows you to respond imaginatively while being brief and concise in making connections between words and images. We think about what we see and read differently when we are asked to do something with what we have seen or read. We learn best when we create our own ideas. Your personal thinking about what you have experienced should be understood by the audience that views the One-Pager.

MY NAME IS Truth
by Ann Turner
Theme: Telling the truth will lead you a long way.
I believe as a child, sojourner truth had sad experiences, but through her words as an adult, I believe that everyone should be treated equally no matter how they were in school with God. I believe that everyone should be treated equally no matter how they were in school with God. Ruby proved that truth is her journey.

RUBY BRIDGES
Quote 1: "Please God, try to forgive these people because even if they say these bad things, they don't know what they're doing so you could forgive them, just like you did those folks a long time ago when they said terrible things about you."
Quote 2: "Every Sunday, the family went to church. We wanted our children to be near God's spirit. Ruby's mother believed that her children were in good luck with God."
I am brave, even though I may feel weak. I am fierce, even though I am nervous. I am caring, for my family and friends. I am strong even though I was the first black child to attend the William Frantz Elementary School. I am proud of myself!

POEM: Rosa Parks
Rosa Parks, Rosa Parks, you made freedom so many, so many, so many, with what you've done.
Rosa Parks, Rosa Parks, because of what you've done, what you've done, what you've done, all of you in America.
Theme: Overall the story has led me to conclude that everyone is equal and should be treated equally.
Quotes: "She was a great with a quiet dignity despite all the cruelty she faced because of the color of her skin." "And may our dreams of freedom and equal rights for all come true. I chose these quotes because they show hope for blacks."

AN APPLE FOR HARRIET TUBMAN
I am Harriet Tubman. I am strong although I am locked. I am persistent although there is little hope. I am always smiling through pain. I am a leader even though it is dangerous. I am an advocate for freedom rights although I could be punished. I am always going to stand up for justice even though it may cost my life. I am Harriet Tubman.
I believe everyone should stand up for what is right just like Harriet Tubman did and no one should think that they are allowed to hurt someone, physically or mentally, just because they are different.

Henry's Freedom Box
Kadir Nelson
H: Hope not to get caught in a box.
E: End up in the north where there is no slavery.
N: North oppose slavery.
R: Right where he wanted to be.
Y: Why do they hate black people?
S: Save you or kids from being sold.
B: Black people are mistreated.
O: Oppressed in the South.
X: X-mas servant for his master.
I believe that the color of your skin should not decide how you are treated.
Quotes: "Do you see these leaves blowing in the wind? They are torn from the tree like slave children are torn from their families." "It says his bad black people were treated." "One morning they heard groaning. A bird flew out of the tree into the open sky. And Henry thought about being free." This symbolizes that he wants to be FREE.



ONE PAGER ACTIVITY....WHAT TO DO

- ▶ Title the One-Pager appropriately to reflect the content.
- ▶ Use colored pens, pencils, or markers. The more visually appealing it is the more your peers will learn.
- ▶ Fill the entire page. Be purposeful about the arrangement of your One-Pager. For example, have a reason for using a certain color or for placing an object in a certain place.
- ▶ Write two quotations from the reading or activity. Use the proper grammatical format.
- ▶ Use three visual images, either drawn or cut out from magazines, to create a central focus to your page. If you use a computer image, personalize it to make it your own.
- ▶ Place five essential vocabulary words/phrases around the images. These terms/words/phrases should express the main ideas, your impressions, feelings, or thoughts about what you have seen or read.
- ▶ Write the main idea of the reading.
- ▶ Write two Costa's Level 2 or 3 questions and answer them.
- ▶ Put a symbolic colored border around the edges of the page.
- ▶ Write your name on the back.
- ▶ YOU HAVE 15 MINIUTES....





BREAK OUT ROOM SESSION

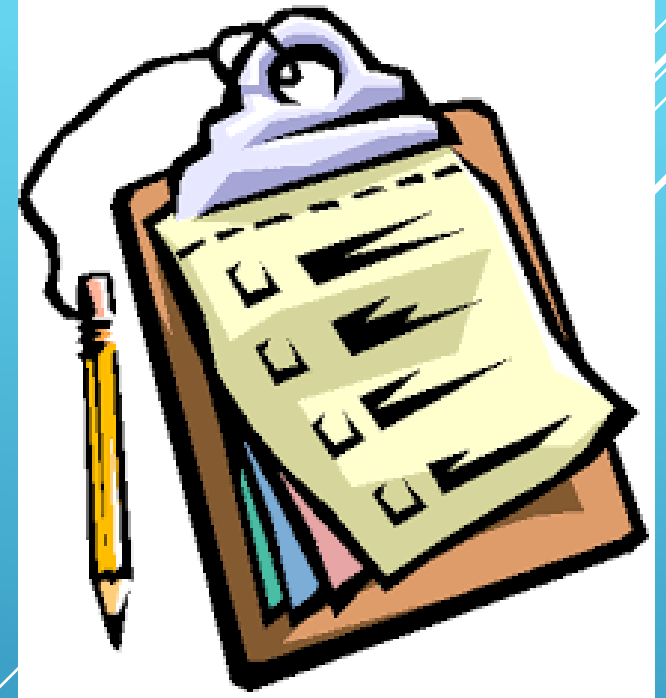


ROSES AND THORNS



AGENDA: DAY 4

- REFLECTIONS
- JOURNALING ACTIVITY
- 3-2-1 (CHAPTER HIGHLIGHTS)
- BREAKOUT DISCUSSION
- GROUP DISCUSSION
- FOOD GAMES
- ROSES & THORNS ACTIVITY





REFLECTIONS



JOURNAL ACTIVITY....

WHEN WAS THE LAST TIME YOU REIMAGINED WHAT YOUR CLASS/SCHOOL COULD BE LIKE?

HOW OFTEN DO YOU HAVE CONVERSATIONS WITH YOUR PEERS TO GET TO KNOW THEM, NOT DURING CLASS TIME?

- Type your responses in the Chat Box.
- Would anyone like to share out?



CHAPTER HIGHLIGHTS...

3-THINGS YOU LEARNED

2-STATEMENTS THAT CAPTURED YOUR ATTENTION

1-WHAT IS ONE THING THAT YOU HAVE LEARNED FROM
READING THE BOOK?



BREAK OUT ROOM SESSION





FOOD GAMES....



ROSES AND THORNS



AGENDA: DAY 5

-REFLECTIONS

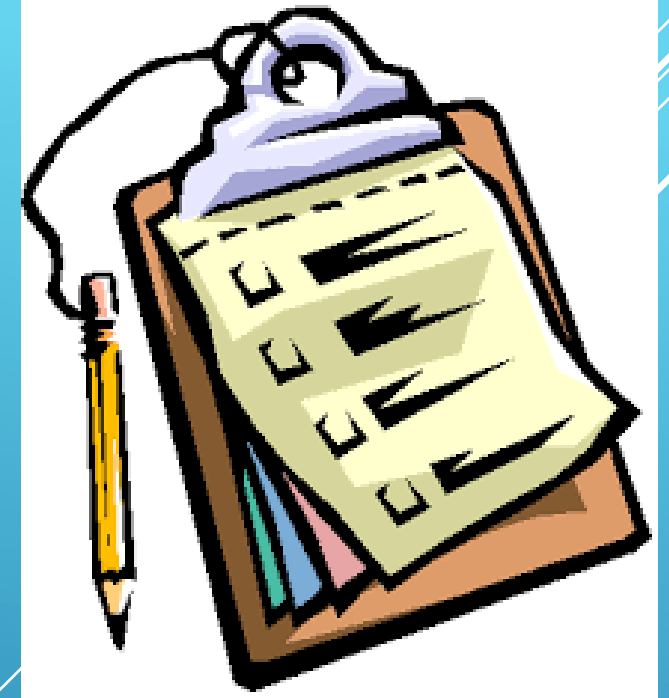
-JOURNALING ACTIVITY

-BREAKOUT ROOM DISCUSSION

-REFLECTIVE QUESTION

-GROUP DISCUSSION

-ROSES & THORNS ACTIVITY



REFLECTIONS



Let's Journal.....

Identify your favorite chapter...
Reflecting back on Chapters...

In at least 3-4 sentences, explain why this is your favorite chapter.

- Type your responses in the Chat Box.
- Would anyone like to share out?



MY FAVORITE CHAPTER...

- A SENTENCE/S

-A PHRASE

-A WORD



-TYPE YOUR RESPONSES IN THE CHAT BOX.

-WOULD ANYONE LIKE TO SHARE OUT?



zoom

BREAKOUT ROOMS

BREAK OUT SESSION...





How can I elevate my voice at my school?

- Type your responses in the Chat Box.
- Would anyone like to share out?

REFLECTION QUESTION...



GROUP DISCUSSION





ROSES AND THORNS



AGENDA: DAY 6

-STUDENT VOICES

-REFLECTIONS

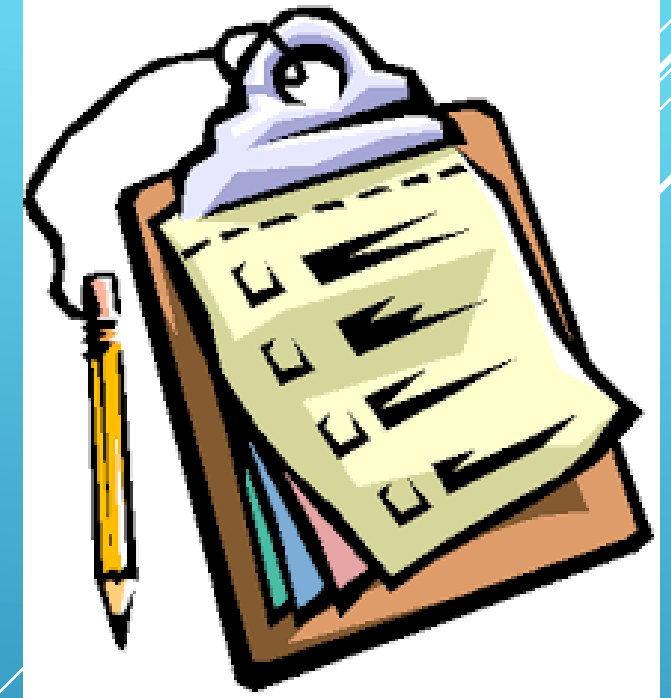
- "SOMETHING" ACTIVITY

-GROUP DISCUSSION

-R-A-F-T ACTIVITY

- "TAG"

-ROSES & THORNS ACTIVITY







REFLECTIONS



“SOMETHING” ACTIVITY...

“SEE” SOMETHING



“FEEL” SOMETHING



“SAY” SOMETHING



“HEAR” SOMETHING



“DO” SOMETHING



CHAPTER HIGHLIGHTS...



3-THINGS YOU LEARNED

2-STATEMENTS THAT CAPTURED
YOUR ATTENTION

1-WHAT IS ONE THING THAT YOU HAVE
LEARNED FROM READING
THE BOOK?



- ▶ R-role of the writer (Who or what are you?)
- ▶ A-audience (Who are you speaking to?)
- ▶ F- format of your writing piece (Letter, Poem, Song, Rap)
- ▶ T-topic of your writing piece(What is the main focus or topic that you are discussing?)

R-A-F-T ACTIVITY





“R-A-F-T IT!”

<https://youtu.be/GCKFFitNxy4>

INDIA ARIE'S "WHAT IF"



“TAG” YOU ARE IT...



ROSES AND THORNS





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THANK YOU FOR PARTICIPATING...

UNCONSCIOUS BIAS

An Educator's Self-Assessment



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INTRODUCTION

Take a deep breath. This will get personal, and that's okay. This guide has been developed to help you explore the topic of bias. First, this truth:

We all have unconscious bias.

Unconscious bias, also known as implicit bias, happens when we allow our own attitudes, feelings, stereotypes, or beliefs to impact our judgment or understanding of other people. It's called "unconscious" because it is not something we do deliberately; rather, it is an involuntary process based on our deep-seated thoughts.¹ Unconscious bias can occur even when individuals know or believe the stereotype to be false.² It is the result of social conditioning, belief systems, life experiences, attitudes, exposure (or lack of exposure) to people who are different from us, and other factors that influence how we perceive and relate to the world around us.

Most people don't want to believe that an unconscious bias could influence their actions or behavior. But evidence of unconscious bias is all around:

GENDER

A 2015 study revealed that favorable treatment of boys over girls in elementary level math and science class (e.g. receiving more attention, encouragement and feedback than girls) influenced high school course selection for both boys and girls. Teacher preference encouraged boys to enroll in advanced math classes while doing the opposite for girls. The results show that this type of bias influences the long-term career choices of girls and contributes to the gender gap in academic degrees, such as those in the STEM fields.³

RACE

In the 2011-2012 school year, black children represented 18% of preschool enrollment, but 48% of preschool children receiving more than one out-of-school suspension; in comparison, white students represented 43% of preschool enrollment but 26% of preschool children receiving more than one out of school suspension.⁴

DISABILITY

In the 2011-12 school year, students with disabilities represented about 12% of public school students but accounted for nearly 25% of students referred to law enforcement, arrested for a school-related incident or suspended from school.⁵

So, let's talk. The topic of bias, and especially unconscious bias, is not easy to discuss. The last thing an educator wants to do is harm the students they are entrusted to teach. Exploring one's own bias can be uncomfortable, and evoke feelings of fear or anxiety of being singled out for actions one is completely blind to. The truth, however, is that we all have unconscious bias, and whether our decisions and actions are consciously or unconsciously motivated, the impact on our students is the same.

¹ Hendricks, B. What is Implicit Bias? Retrieved from <https://study.com/academy/lesson/implicit-bias-in-the-workplace-definition-examples-impact.html>

² Gershenson, S and Dee, T. (2017, March 20) *The Insidiousness of Unconscious Bias in Schools* Retrieved from <https://www.brookings.edu/blog/brown-center-chalkboard/2017/03/20/the-insidiousness-of-unconscious-bias-in-schools>

³ Lavy, V., & Sand, E. (2015). *On the origins of gender human capital gaps: short and long term consequences of teachers' stereotypical biases.*

⁴ US Department of Education Office for Civil Rights. (2014). *Civil Rights Data Collection: Data Snapshot (School Discipline)*. p.1

⁵ Ibid



So, what can we do? First Book is partnering with the Maryland State Education Association to address the topics of bias, cultural competence, and equity among educators and schools. Our goal in providing this self-assessment is to help you as an educator become more aware of your unconscious biases, learn how they influence your actions and behavior, and acquire strategies to help you minimize their impact.

Why explore bias?

Bias is a way of showing preference. It is a tendency to lean in a certain direction with one's beliefs and lack a neutral viewpoint. One can have a bias for strawberry over vanilla ice cream, for fantasy over historical fiction, or even the east versus west coast. These types of personal biases or preferences are harmless. However, when we look at how bias, especially unconscious bias, affects students and families in our schools and communities, the need for deep exploration and attention comes to light.

We are exploring unconscious bias because of the profound impact it has on student educational outcomes and the ability to engage families in our increasingly diverse society. Much of the research explores how an unconscious bias against someone's race, gender, religion, sexual orientation, and/or economic status influences how they are treated. Many systems in our society are built and maintained upon biased views that negatively impact students of color, girls, people with disabilities, and low-income families. Unconscious bias has far reaching effects for students. Consider the trajectory of a student who is routinely removed from class because of a biased application of student discipline. This removal can lead to many hours of missed class time, which results in a reduced opportunity to learn. Studies show that unconscious bias in this area alone has the long-term effect of influencing a student's probability of school completion, and ultimately participation in higher education and the labor force or the criminal justice system.⁶

Our Brains at Work. To have a bias is to be human. Our brains constantly take in information and stimuli. Over millennia, our brains have developed the ability to compartmentalize things and people we are exposed to on a regular basis. We put them into categories so that we can quickly determine how they fit into our experience and what we can expect from them in the future.⁷ Age, gender, race, sexual orientation, and more are all among these categories. Our brains see grey hair and instantly associate it with being older. We assign values to what we see, for example: good or bad, right or wrong, safe or unsafe. By creating stereotypes, our brains give us a shortcut, or a more efficient way to quickly process situations and keep us safe. People



⁶ Rudd, T. (2014) Racial Disproportionality in School Discipline. Implicit Bias is Heavily Implicated. p. 4-5

⁷ Ross, H., (2014). *Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives*. p.6

and experiences become the familiar “people like that” or the unfamiliar “those people.” When we encounter someone we haven’t met before, our brains often rely on input from the larger society (e.g. the media) to help us categorize.

What do we do to change it?

While it would be easy to switch off our unconscious bias and get on with the work of educating our students without fear that we may be unintentionally causing harm, research shows you can’t just “turn off” your biased brain.⁸ It is a part of how you make decisions and evaluate the people and places around you. What you can do, however, is become more aware of your biases and how they influence your actions and reactions to the students, families, and others around you.

As part of First Book and MSEA’s partnership to support educators in understanding and learning how to address unconscious bias in order to better serve your students, this self-assessment will help you:

- 1 Discover areas where you may hold an unconscious bias.
- 2 Guide you in exploring your own personal narrative, or story, that may have informed your bias.
- 3 Learn how to disarm your bias by looking for more than one way to interpret a situation or interaction.
- 4 Use the power of books to gain exposure and insight into the lives, experiences, and stories of those against whom you may hold a bias.



⁸ Ross, H., (2014). *Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives*. p.6



PART I

IDENTIFY AREAS WHERE YOU MAY HAVE AN UNCONSCIOUS BIAS

The first step toward understanding and then adjusting for one’s bias is to determine what biases you may unconsciously hold. To determine this, we invite you to take a quick, free, and **confidential** 10-minute online assessment from **Project Implicit**. In 1998, researchers from Harvard University, the University of Virginia, and the University of Washington partnered to develop a web-based tool (The IAT - Implicit Association Test) that reveals unconscious bias in a variety of areas. More than 1 million people across 20 countries have taken the assessments to reveal unconscious bias in the following areas:

Age	Weight	Native American
Sexuality	Arab-Muslim Names	Religion
Gender in Science	Weapons	Asian
Race	Presidents	Skin tone
Gender in Career	Disability	




Project Implicit®

Please take 10 minutes to take the Project Implicit assessment on a computer or smart phone on any of the areas in the table above to reveal your degree of unconscious bias.

PROJECT IMPLICIT SOCIAL ATTITUDES

Log in or register to find out your implicit associations about race, gender, sexual orientation, and other topics!

Or, continue as a guest by selecting from our available language/nation demonstration sites:





Visit <https://bit.ly/ProjectImplicitIAT>.

You can choose to register for a free account or proceed as a guest.

Click “GO” to proceed as a guest.



Preliminary Information

Whichever IAT you do, we will ask you (optionally) to report your attitudes toward or beliefs about these topics, and provide some general information about yourself. These demonstrations should be more valuable if you have also tried to describe your self-understanding of the characteristic that the IAT is designed to measure. Also, we would like to compare possible differences among groups in their IAT performance and opinions, at least among those who decide to participate.

Data exchanged with this site are protected by SSL encryption, and no personally identifying information is collected. IP addresses are routinely recorded, but are completely confidential.

Important disclaimer: In reporting to you results of any IAT test that you take, we will mention possible interpretations that have a basis in research done (at the University of Washington, University of Virginia, Harvard University, and Yale University) with these tests. However, these Universities, as well as the individual researchers who have contributed to this site, make no claim for the validity of these suggested interpretations. If you are unprepared to encounter interpretations that you might find objectionable, please do not proceed further. You may prefer to examine [general information about the IAT](#) before deciding whether or not to proceed.

You can contact our research team (implicit@fas.harvard.edu) or Harvard's Committee on the Use of Human Subjects (cuhs@harvard.edu) for answers to pertinent questions about the research and your rights, as well as in the event of a research-related injury to yourself.

I am aware of the possibility of encountering interpretations of my IAT test performance with which I may not agree. Knowing this, I wish to proceed

2

Read the *Preliminary Information* and click "I wish to proceed," highlighted in blue at the bottom of the page.



3

Review the list of implicit association tests and select one to learn more about your unconscious bias in that area.

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.

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.

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.

Gender-Science IAT

Gender - Science. This IAT often reveals a relative link between liberal arts and females and between science and males.

Disability IAT

Disability ('Disabled - Able' IAT). This IAT requires the ability to recognize symbols representing abled and disabled individuals.

Gender-Career IAT

Gender - Career. This IAT often reveals a relative link between family and females and between career and males.

Religion IAT

Religion ('Religions' IAT). This IAT requires some familiarity with religious terms from various world religions.

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.

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.

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.

Presidents IAT

Presidents ('Presidential Popularity' IAT). This IAT requires the ability to recognize photos of Donald Trump and one or more previous presidents.

Native IAT

Native American ('Native - White American' IAT). This IAT requires the ability to recognize White and Native American faces in either classic or modern dress, and the names of places that are either American or Foreign in origin.

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.

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.

Within any of the tests, you will be asked to compare images and words that reflect positive or negative associations to help uncover unconscious bias.

Welcome

You have selected the Race Task. In this study you will complete an Implicit Association Test (IAT) in which you will be asked to sort pictures and words into groups as fast as you can. In addition to the IAT, there are some questions about your beliefs, attitudes, and opinions, and some standard demographic questions. This study should take about 10 minutes to complete. At the end, you will receive your IAT result along with information about what it means.

We thank you for being here!

Continue

How does it work? The assessment works by calculating the speed in which you associate positive or negative terms with images and words. Studies have shown that our conscious mind takes about 300 milliseconds to process an image. However, when people are observed through a fMRI (Functional Magnetic Resonance Imaging) scan we see that the unconscious brain is much faster, processing imagery in about 80 milliseconds. This means that by the time the conscious mind has noticed something, the unconscious mind may already be in action in response to it.⁹

Once you complete the assessment, please continue to the next section to learn how you can become more aware of, and thus minimize, the impact of your unconscious biases.

⁹ Ross, H., (2014). *Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives*. p.110

PART II

WHAT TO DO ABOUT YOUR BIAS?

So, you have taken the assessment, and have discovered that you have a “slight,” “moderate,” or “strong” automated preference for one group versus another, or no preference at all. What do you do now? How do you “turn off” your preference meter so that it doesn’t unconsciously influence your decisions, behaviors, and actions?

As stated earlier, according to much of the research, you cannot “turn off” a preference. You cannot “turn off” an unconscious bias so that you perceive situations and act without it. But, what you can do is actively become more aware of your bias and how it shows up in your interactions with others and take steps to remedy it.

The good news is that neuroscience shows that the human brain has tremendous ability for neuroplasticity — the ability for our brains to reorganize or reprogram itself throughout our lives. This reprogramming can happen because of new levels of awareness and new experiences that replace previous ways of deep seated thinking.

The following activities offer you three ways to think about your bias and give you concrete, actionable steps to minimize their impact in your decisions and actions with students. It is important to note that the task of exploring your unconscious biases is a deeply personal one, and that there isn’t an “instant” solution you can apply to rid yourself of them. This work is about increasing your awareness, being reflective, and being intentional about gaining exposure to areas where you may hold a bias. Once you do that, you can take steps to consistently watch for a bias to poke its head in your interactions with students and to combat any affects that bias may have on your actions.

We recommend setting aside 10 minutes a day to think through the questions and actions suggested. Being self-reflective about our upbringing and about the unconscious thoughts of our brains can be uncomfortable. Just remember, the most important thing we bring to teaching is who we are.¹⁰ These activities are meant to support you, because you work hard every day to support your students.



¹⁰ Derman-Sparks, L and Edwards, J., (2010). *Anti-Bias Education for Young Children and Ourselves*. p.22



Explore Your Personal Narrative.

Becoming aware of your personal narrative, or story, is a key step toward understanding and managing the impact of your unconscious bias. Our biases are developed over time and often have roots in our childhood and early life experiences. These roots inform our way of thinking and how we perceive the people and situations around us. To become more aware of your biases, it is important to reflect on how and when they developed. What were the seeds that led to the preferences you have today? Take a few minutes and think through or jot down your answers to the following questions:

1 What memories do you have of what your family taught you about various kinds of diversity or differences among people? Was your family's behavior consistent with what they taught?¹¹

2 What childhood experiences did you have with peers or adults who were different from you in some way (racial identity, culture/ethnicity, family structure, economic class, religion, gender role, sexual orientation)? Were these experiences comfortable? Why or why not? What experiences did you lack? Take time to acknowledge any specific triggers or trauma this may bring up for you.

3 What institutions influenced your values and behaviors as a child (e.g. religious institutions, Boy/Girl scouts, clubs, schools, etc.)?

4 What have you learned from your culture of origin that informs your values and behaviors? How is this different from what other people may have learned in their culture? How do these differences in culture affect your relationships and interactions with others?

5 What stereotypes have you heard about various racial/ethnic groups in the United States? This is not a list of stereotypes you believe, just those you have heard. Quickly write down as many as you can. Then, examine the list and try to figure out from where or whom you heard the stereotypes, and what age they came into your life. Be honest with yourself about which ones you believe.¹² Use the table on page 4 to help you consider stereotypes in different categories.

6 What kinds of behaviors of boys make you uncomfortable? Of girls? Where do these sets overlap and where are they different? From where or whom did you learn your differing gender expectations?

7 What feelings come up when you work with families with very low incomes? Who are homeless? Have a family member in jail? With very high incomes? Do you prefer to teach children or interact with parents from a particular economic class? What or who are the sources of your feelings?

8 Think about the people you know personally, and your experiences and interactions with them. How does this compare with what you were taught or told as a child?

As you explore your personal narrative, it is important to understand the source of your belief systems, values and preferences. Identifying where our narratives about different people originate is important, for these form the roots of our bias. The closer we get to the root of our bias, the more we can create a new narrative that disarms it.¹³

¹¹ Derman-Sparks, L and Edwards, J., (2010). *Anti-Bias Education for Young Children and Ourselves*. p.23

¹² Ibid

¹³ Ross, H., (2014). *Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives*. p.112-17

How Many Interpretations Are There?

How often do you find yourself in a situation with a student and you just “know” what happened, or what someone was *about to do*, or even what someone else was *thinking*. We believe what our brains tell us 100% of the time and rarely, if ever, question our first hunch or instinct about what we’re observing. Mitigating unconscious bias takes awareness and a willingness to pause and use different parts of our brain. When we give ourselves space to see more than what our eyes and conditioning tell us, we give ourselves a chance to step beyond our bias and see a bigger picture.

Do this!

When you feel you are 100% sure of your interpretation of an interaction with a student, it may be healthy to turn on your “inner skeptic” and ask if there is another way to interpret or perceive the situation or person you’re interacting with. Doing so releases you from a “my view is the only view” manner of thinking and makes you more open to the ideas and perspectives of others.

For example, if you meet someone for the first time and they offer you a weak handshake, what is a common interpretation? Perhaps that the person is not strong-willed, or that they aren’t interested in you. However, if we turn on our “inner skeptic” we can recognize that there are many ways to interpret their handshake. Maybe the person is recovering from a medical procedure, or they were distracted, or they thought the handshake was fine. The key thing to recognize is that we create many interpretations from one action – a handshake. Once you recognize that there are other ways to interpret an interaction, you close the door on your bias, and open yourself to more than one way of seeing a situation.

The next time you find yourself with a 100% sure interpretation of an interaction you’ve had with a student, ask yourself:

1 What actually happened, or what did I actually observe?

2 What meaning or interpretation am I applying to what happened/ my observation?

3 What other meanings or interpretations can be applied to my observation? What are other ways I could perceive or interpret the situation?

4 Can I put myself in my student’s shoes? What are possible reasons for the student’s actions? What might he or she have been experiencing in that moment? How might he or she have seen the situation differently?

5 With alternate interpretations possible, what is the most productive way to deal with the situation?¹⁴

¹⁴ Ross, H., (2014). *Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives*. p.112-17

How Many Interpretations Are There?

Consider the scenarios below and apply the four questions from the previous page. How many interpretations are there to these situations?

SCENARIO 1	SCENARIO 2	SCENARIO 3
You are speaking to a student and they do not give you direct eye contact. What is your first reaction?	A student is often late for the first class of the day. How do you respond?	You meet the parent/guardian of one of your students, and they don't say much or ask you questions about their child. What is your first thought?

When we give ourselves space to see more than what our eyes and conditioning tell us, we give ourselves a chance to step beyond our bias and see a bigger picture.

There is a difference between what we actually see or experience, and the meaning (or interpretation) we give the encounter. When we activate our inner skeptic, it is possible to see that our initial perspective is not the only one, and that other possibilities do exist. With the knowledge of other ways to interpret a situation or experience, we can identify or create a better way to handle various situations. This helps disarm our bias by offering us a broader perspective and acknowledging that there is more than one way to look at an interaction.

"Self-awareness is our capacity to stand apart from ourselves and examine our thinking, our motives, our history, our scripts, our actions, and our habits and tendencies."
- Stephen Covey

"Just because you think it, doesn't mean it's true."

"The eye sees only what the mind is prepared to comprehend."
- Robertson Davies, Tempest-Tost

Man's mind, once stretched by a new idea, never regains its original dimensions.
- Oliver Wendell Holmes

Boost Your Exposure with Books.

The United States is home to more than 325 million people. Many cultures, racial identities, religious beliefs, value systems, sexual identities, abilities, and more exist among our students, families, and larger society. How can you step out of your conditioning and boost your knowledge about the variety of people across the country? Books are a critically important tool to help inform your perception and thus your way of thinking about and relating to others. Books:

- Give us the opportunity to learn about people, cultures, and ways of life that we don't see in our regular routine, or that we may have strong stereotypes about.
- Allow us to see the "other side of the story" that is often missing from the total picture or mainstream conversation, especially when written by authors who are a part of a group or groups we have an unconscious bias about.
- Disarm the stereotypes, media influences, and conditioning we hold; help us understand things that are unfamiliar to us; and allow us to develop a new appreciation for the experiences of others.



Step 1 - Refer to your results from the online assessment and Activity #1.

Do this!

In what areas do you have a preference or bias? What experiences and teachings did you highlight from your childhood that influenced your beliefs? Make a list of the areas where you could use more exposure. For example, if you prefer a particular racial group, consider reading books about characters or individuals from other racial groups. If you prefer one religion, consider reading stories about characters or individuals with different religious backgrounds. Remember, the goal in getting exposure is not to "convert you" (say, in the case of religion), but to help broaden your perspective and awareness about others. Doing so can help your brain reorganize or retrain itself to see people beyond what your conditioning has taught you.

Step 2 - Create a book list.

Now that you have a list of themes that you'd like to explore, it is time to select books that can help you "see another side" to the preferences or biases that you have. First Book offers thousands of books across a variety of themes that can help you expand your awareness about others. Visit the *Stories for All* section (<https://www.fbmarketplace.org/stories-for-all-project>) to find titles written by authors from a variety of racial backgrounds, religions, ethnicities, life circumstances, and so much more.

Step 3 - Once you read a book, ask yourself these questions:

- In what ways did this book shed new light on this area of preference or bias?
- What have I learned that I didn't know before about the area where I hold an unconscious bias?
- What was my biggest "aha"?
- How has this stretched my mind?



CONCLUSION

There is still much work to be done to make our classrooms, schools, and communities places where all students are treated equally and have access to a high-quality education without the shadow of unconscious bias. This self-assessment has been created as a tool to help you uncover your own unconscious biases and offer strategies and techniques to help you become more aware of them, learn how to manage their impact, and how to give yourself ways to grow beyond your conditioning.

For additional resources to help you learn more about unconscious bias, please see the appendix. The work to uncover one's bias is not always easy, but it can be done, and our students will be better positioned for success because of our efforts.

Finally, this is the second part of a 3-part resource collection focused on bias, cultural competence, and equity. First Book and the Maryland State Education Association will launch a workbook for educators and students focused on these themes in Spring 2019. To access the first resource, a printable 12-month calendar that features key dates of significance across many cultures and activities to help your students expand their awareness of others, please visit <https://www.fbmarketplace.org/free-resources/>.



APPENDIX

Additional Sources to Learn about Unconscious Bias



PBS 2-minute videos series on implicit, or unconscious, bias

Visit the links below to view a series of 2-minute videos from PBS about implicit, or unconscious, bias. Just as we have been conditioned to associate peanut butter with jelly, other associations have a similar hold in our unconscious. Learn more in these engaging videos, and how you can address unconscious bias from PBS.

Get started here: <https://bit.ly/ImplicitBiasVideos>



1 - Implicit Bias:
Peanut Butter, Jelly,
and Racism



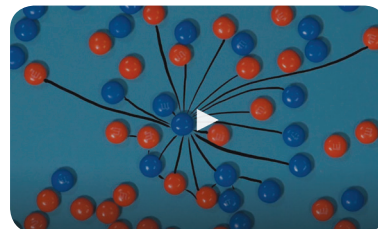
2 - Implicit Bias:
High Heels, Violins
and a Warning



3 - Implicit Bias:
Why We're Awkward



4 - Implicit Bias:
Snacks and Punishment



5 - Implicit Bias:
Check our Bias to
Wreck Our Bias



America to Me – Documentary Series

<https://bit.ly/AmericaToMe>

America to Me is a 10-part documentary series available on the Starz Network. It follows the lives of high school students, teachers and families at Oak Park and River Forest High School in suburban Chicago. This series offers a profound insight into how unconscious bias, equity, history and the complexities of race, identity and privilege play a role in educating our students and preparing them for a life of great promise. Discussion guides are available for download with each episode.





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TEACH FOR JUSTICE

Beyond Foundations: Putting Anti-Bias/ Anti-Racist Education Into Practice



Scott Thomas

Reflection Guide

Bio

Scott Thomas serves as Director of Education Services in Intermediate (a regional district) in MN. He is the former principal of two racially and economically diverse magnet schools; Echo Park Elementary School of Leadership, Engineering, and Technology and Glacier Hills Elementary School of Arts & Science. Prior to that, Scott served as the Executive Director for Magnet Schools of America, based in Washington DC. During this time, Scott worked to develop national standards for magnet schools that define essential characteristics that include leveraging student diversity in meaningful ways, equity, family and community engagement, academic excellence, and theme fidelity. Scott is also a consultant with school districts on projects related to magnet school design, student selection, evaluation and improvement and systemic school equity. He has served in education for over 20 years and loves every day of it. He is the father of three children and lives with his husband in Eagan.

What does it mean to be a teacher who educates to liberate vs. oppress? Which are you and what evidence can you point to?

The Five Whys

Take 5 minutes to answer these *Five Whys*. By clarifying your intent, you can clarify your practice. As teachers, you must be clear in your *WHY*. If you are not clear on this, you will be easily moved away from your mission and purpose. Try this exercise with this question, first: What is it about this webinar that brings you here today? Write down the question, write down why four more times, and answer them.

Reflect on the beliefs you hold around these topics: Race, religion, economic status, national origin and immigration status, gender, sexual orientation, and ability.

What beliefs do I hold about _____?

Why?

Why?

Why?

Why?

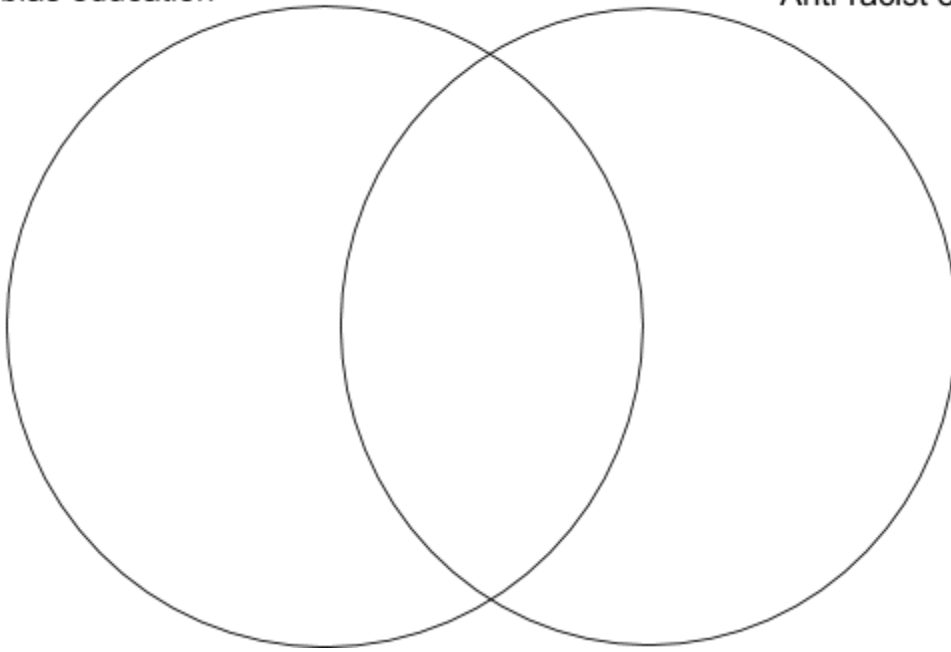
Why?

Anti-bias vs. Anti-racist Education

Reflect on what you think the differences are between anti-bias and anti-racist education as we discussed today. How are they different and how do they overlap?

Anti-bias education

Anti-racist education



How to Be an Anti-Racist Educator

Read [How to Be an Anti-Racist Educator](#). Use the T-Chart below and make a list of the behaviors described in the article noted on the left slide and your personal examples of these behaviors on the right. These behaviors may include opportunities you've had and taken advantage of or opportunities you've missed.

Behaviors Described	Personal Examples

What is the difference between knowledge and understanding? When you think about your teaching, how are you providing students with opportunities for choice? Reflection? Application? How are students connecting to the world beyond your classroom?

Teaching Tolerance’s Social Justice Standards

Explore building a learning plan using the Teaching Tolerance [website](#) using the Social Justice Standards. Think about your first week back in school and how you might use this resource in the future.

What is Critical Pedagogy?

List 10 words or phrases that you associate with what instruction looks like in a culturally responsive classroom.

When thinking about Critical Pedagogy, reflect on the following questions:

- What is my personal relationship to and experience with systems of power and oppression? For instance, what identities do I carry and how do they impact and inform my lived experience and perception of the world?
- What are my students' relationships and experiences with systems of power and oppression? How do our similarities and differences shape our collective classroom's understanding and experience of systems of power and oppression?
- What systems of power and oppression do I have the most knowledge about and confidence in recognizing and analyzing (i.e. race, gender, class, ability, sexuality, religion, etc.)? What systems of power and oppression do I need support in better understanding and recognizing?

A large, empty rectangular box with a thin black border, occupying the lower half of the page. It is intended for the student to write their reflections on the questions listed above.

Reflection

Take some time to reflect and write down the ways racial injustice and bias show up in your professional role. Be specific and focus on your experiences in your school and community. Do not be general or reflect on others, focus on you.

Resources Recommendations

- **Teaching Tolerance** (free resources and subscription)
- [Critical Practices](#)
- [Speak Up At School Webinar](#)
- [Social Justice Standards](#)
- [Equity Learning Institute](#) (free courses, resources)
- [Teaching for Change](#)
- [Teach & Transform](#) (Liz Kleinrock on Instagram)
- [Edutopia Resources](#)
- [Designing Group Work](#) (Book)
- [Culturally Responsive Teaching and the Brain](#) (Book)
- [Who Owns the Learning? Preparing Students in the Digital Age](#) (Book)
- [The Atlantic: What Anti-racist Teachers do Differently](#)
- [ASCD: How to be an Anti-Racist Educator](#)

White Privilege: Unpacking the Invisible Knapsack

Peggy McIntosh

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

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are overprivileged, even though they may grant that women are disadvantaged. They may say they will work to women's statues, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there are most likely a phenomenon, I realized that, since hierarchies in our society are interlocking, there was most likely a phenomenon of while privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools , and blank checks.

Describing white privilege makes one newly accountable. As we in women's studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are just seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work that will allow "them" to be more like "us."

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

Daily effects of white privilege

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

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.
18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

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31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions which give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.
47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

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

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

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

Elusive and fugitive

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

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience that I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant, and destructive.

I see a pattern running through the matrix of white privilege, a patter of assumptions that were passed on to me as a white person. There was one main piece of cultural turf; it was my own turn, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit, in turn, upon people of color.

For this reason, the word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work systematically to over empower certain groups. Such privilege simply confers dominance because of one's race or sex.

Earned strength, unearned power

I want, then, to distinguish between earned strength and unearned power conferred privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages, which we can work to spread, and negative types of advantage, which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power that I originally say as attendant on being a human being in the United States consisted in unearned advantage and conferred dominance.

I have met very few men who truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance, and, if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the United States think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and angers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantages associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage that rest more on social class, economic class, race, religion, sex, and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the members of the Combahee River Collective pointed out in their "Black Feminist Statement" of 1977.

One factor seems clear about all of the interlocking oppressions. They take both active forms, which we can see, and embedded forms, which as a member of the dominant groups one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the system won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitude. But a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these subject taboo. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that

democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power and serves to keep power in the hands of the same groups that have most of it already.

Although systemic change takes many decades, there are pressing questions for me and, I imagine, for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

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