

LET'S TALK ABOUT RACE
SESSION 1:
Getting Started: Who We Are - Stories
and an Historical Understanding
of Racism

Workbook



Welcome!

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When asked, "How do you judge racial progress?"
Black people compare where we are now to where we ought to be.
White people compare where we are now to where we used to be.

Eric Deggans
Based on research done by Stanford and Yale

SESSION 1 AGENDA: Let's Talk About Race

PAGE 1

Getting Started: Who We Are - Stories and an Historical Understanding of Racism

The Arlington PARTNERSHIP FOR FAMILY AND YOUTH: Welcome and Goals

WELCOME: Steven Jones and Marty Swaim, the Lead Facilitators

CHECK-IN ACTIVITY: Introductions in Your Table Group

Find a partner whom you do not know well. The person with the birthday in the earliest month starts. Please introduce yourself to your partner by answering these questions:

- *Name, child/children, school connection or other connection, and*
- *Why you are here tonight?*
- *What would you like to learn?*

ENTERING INTO CONVERSATIONS ABOUT RACE: How We Got to 2016

CONVERSATION GUIDELINES: The Parking Lot / Right to Pass

DEFINITIONS: As a Common Language

- Definitions: RACE Are We So Different? Part I, "Introduction", The History of Race, (Video)
- Definitions from *Why Are All the Black Kids Sitting Together in the Cafeteria?* (Beverly Daniel Tatum) (Workbook)
- Definitions and description of socialization from *What Does it Mean to be White?* (Robin DiAngelo) (Workbook)

RACISM AS A SYSTEM OF ADVANTAGE:

Race: The Power of An Illusion. Part 111, The House We Live In

continued on the next page...



EFFECTIVE QUESTIONS FOR THIS SESSION

- > *What do we know about the variety of ways that people in this room*
 - *Describe themselves,*
 - *Have experienced race*
- > *What are the goals participants have for these conversations?*
- > *What did you learn about yourself this evening?*



SESSION 1 AGENDA: Let's Talk About Race

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....continued from the previous page.

JOURNAL: The House We Live In. Please write briefly. This writing is for you. You may write in any language and any form: notes, phrases, full sentences, your choice.
(Workbook)

- What is new to you in this film and if this wasn't new for you, what did this bring up for you?
- How did the federal government, FHA, cut off Black people and other people of color from opportunities to get ahead?

SMALL GROUP continued in an another room. Bring your journal with you.

WHO WE ARE AND WHAT WE EACH BRING TO THE TABLE: A Circle of Questions: A Mandala *(Workbook)*

THE HOUSE WE LIVE IN, Journal: Pair/ Share and Discussion

CHECK-OUT ACTIVITY: A Word or Two: One word that expresses the evening for you.

THANK YOU FOR COMING: *We look forward to seeing you at the next session, Wednesday, 11/16, 6 pm- 8pm, on White Privilege and Advantage*

PREPARATION FOR 11/16: *Please bring with you an object from your life that tells us something important about you that you would like to share. If you cannot bring the object, draw it or just tell us about it. This is another way to get each of our stories into the room.*

- *If you are using the book, for the next session please read Chapters 1 and 2, in Why Are All the Black Kids Sitting Together in the Cafeteria? by Beverly Daniel Tatum.*
- *Please read the short newspaper story 'New Deal, Raw Deal' by Ira Katselson author of "When Affirmative Action Was White", (Workbook)*

EVALUATION FORM: *Please take your evaluation form from your materials, complete it and drop it in the place provided.*





CONVERSATION GOALS

THE ARLINGTON PARTNERSHIP FOR CHILDREN, YOUTH & FAMILIES IS CONVENING AN INTERGENERATIONAL CONVERSATION ON RACE AND RACISM CALLED "LET'S TALK ABOUT RACE."

- 1) Our goal is to create positive change in Arlington through open, facilitated dialogue focusing on increased awareness of self and others in the Context of present and past racial realities.
- 2) To build a framework for discussion and incorporate activities and materials to stimulate dialogue.
- 3) To support facilitated dialogue to create small groups in which honest dialogue about race and racism can take place.
- 4) To construct a foundational experience for building an Arlington community in which race and racism can be discussed because participants have practiced talking about race.

Supported by: Arlington Dept. of Human Services, Child and Family Services Division, Arlington Public Schools, Arlington Juvenile & Domestic Relations Court Services Unit, and the Arlington Partnership for Children, Youth & Families Foundation

For further information, contact: 703-228-1667 | HYPERLINK "<mailto:apcyf@arlingtonva.us>" apcyf@arlingtonva.us

Conversation Guidelines

1 Seek knowledge about yourself and others.

2 Use 'I' messages.

3 **Be present. Stay engaged. Listen.**

4 Ask questions of genuine interest.
"Please tell me more"
"Help me out here"

5 **Experience discomfort. Talking about race does not create divisions itself. Talking about race opens doors.**

6 Challenge and ask questions respectfully.

7 Say 'ouch' when something bothers you. Explain or write the 'ouch' in the Parking Lot.

8 Know that there is **always** the right to pass, *i.e. to continue listening.*

9 ASSUME GOOD INTENT.

10 Practice recognizing the difference between intent and impact. One may have a given intent but a different impact on the listener. Try to think about both.

11 Accept and expect non-closure. Our goal is not always to agree but to explore difference.

12 Take Risks.

13 **This conversation is a beginning. We will not finish today. Relax.**

14 Respect confidentiality. It allows others to talk freely.

15 *Enjoy learning each other's stories*

Definitions

ANTIRACIST: Conscious and deliberate behavior that works to reverse disparities cause by racism.

ALLY: A member of the “majority” group who rejects the dominant social construct of race and racism and takes action against this construct in the belief that eliminating oppression will benefit both the majority and the minority.

CULTURE: The sum of attitudes, customs, and beliefs that distinguishes one group of people from another.

DISCRIMINATION: Actions based on unconscious or conscious prejudice.

ETHNICITY: A socially defined group based on cultural criteria such as language, customs and shared history.

PREJUDICE: A preconceived judgment or opinion based on limited information.

RACE: A socially constructed means of identifying people that has virtually no basis in biology.

RACIAL IDENTITY DEVELOPMENT: Defining for oneself the personal significance and social meaning of belonging to a particular racial group.

RACISM: A system of advantage based on race. Racism like other forms of oppression is not only a personal ideology but also a system involving cultural messages, institutional policies and practices, as well as the beliefs and actions of individuals.

SOCIAL CONSTRUCT: A concept or practice which may appear to be natural and obvious to those who accept it but is in fact an invention or artifact of a particular culture or society. Ex: Race and ethnicity are both socially constructed.

STEREOTYPE: A set of beliefs generalized about a whole group of people.

CULTURAL COMPETENCE: The ongoing development of awareness, attitudes, skills, knowledge and behaviors that enable staff to create an equitable learning environment. By focusing on relationships, pedagogy, environment and curriculum, culturally competent educators increase the quality of education to insure that race and English language acquisition are no longer predictors of achievement for the students they teach.

CULTURALLY RESPONSIVE TEACHING: A set of congruent behaviors that recognize the importance of including students’ cultural references, along with those of the teacher, in all aspects of learning.

EQUITY: Providing each student with the individual support he/she needs to reach a common standard of performance. Equity is demonstrated explicitly by teachers through expectations and the work to help students achieve those expectations, through rigor, the relevance of work to students’ lives, and most of all, by relationships.

Definition - Socialization

From Chapter 3, "Socialization", *What Does It Mean to be White?* (Robin DiAngelo)

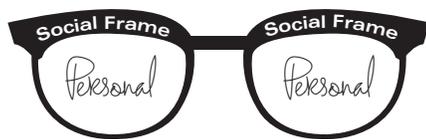
"The systems of (cultural) meaning tend to be below the surface of everyday awareness." (Page 13)

"Socialization is the process of being trained into our culture: learning the norms, meanings and practices that enable us to make sense of the world and behave appropriately in a given culture. We are taught these norms in myriad ways and through a variety of mediums." (Page 14)

"Socially constructed: Meaning that is not inherently true but is agreed upon by society. Once society agrees to this meaning, it becomes real in its consequences for our lives." (Page 17)

"As we are socialized into our culture's gender roles, so we are socialized into our country's racial roles. Our parents may tell us that race does not matter... but as with gender socialization this explicit teaching is not enough to inoculate us against the role of other messages circulating in our culture. For example, if race does not matter, why do we live so racially separate? We do so because in our culture race does matter." (DiAngelo, Page 17)

Socialization begins at birth. "We cannot make sense of the world without the meaning making system that our culture provides. Yet this system is hard to see, because we have always been swimming with in it; we just take for granted that what we see is real, rather than a particular perception of reality." (Page 17)



This collective socialization is the framework of the glasses through which we see the world. Our personal experience is the lens. The collective socialization is to the superiority of Whiteness.

What I Bring...

Socialization to White Privilege is our framework for looking at the world about race. Our social frame is in the unconscious.

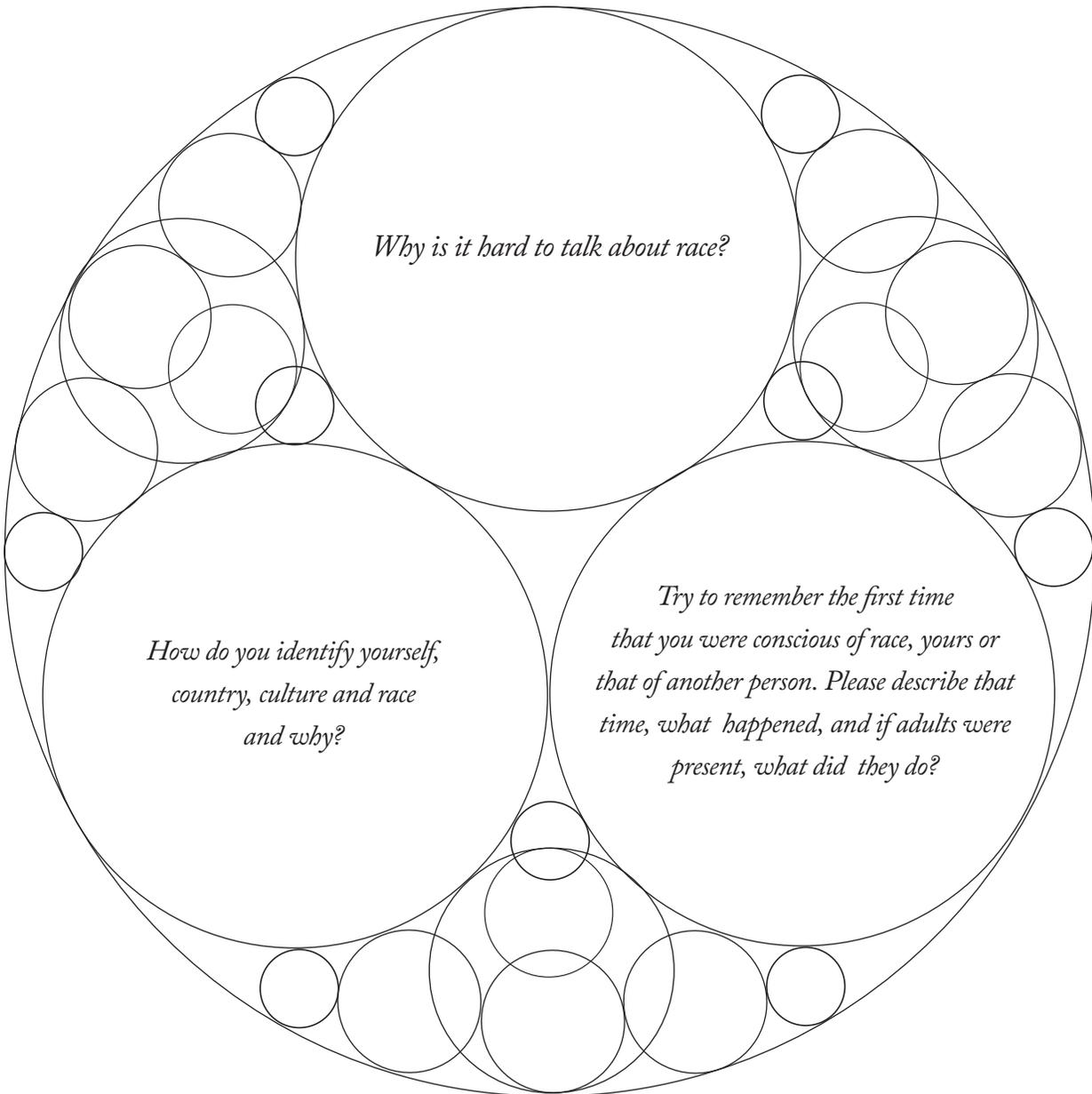


The lenses in that frame are our personal experiences that inform us.

Ingrained White socialization, that “White is better” has consequences for all of us, but the consequences are negative for people of color. (There are negative consequences for White people too, but in general they are unaware.) This system of White advantage based on race is racism. Racism has two forms: a personal ideology based on racial prejudice, and systems (such as discrimination) involving socialized cultural messages and institutionalized policies, practices and the behavior of individuals within those institutions, to the advantage of White people.

A Circle of Questions: A Mandala, A Great Circle

Mandala [*muhn-dl-uh*]: a symbol representing the effort to reunify the self.



'The concept of identity is a complex one, shaped by individual characteristics, family dynamics, historical factors and social and political contexts. Who Am I? The answer depends in large part on who the world around me says I am. Who do my parents say I am? Who do my peers say that I am? What message is reflected back to me in the faces and voices of my teachers, my neighbors, store clerks?

This "looking glass self" is not one dimensional.... How one's racial identity is experienced will be mediated by other dimensions of oneself: male, female, young, old, wealthy, middle class or poor, (and so on.)... Who is my cohort group?... What has my social context been?... Was I surrounded by people like myself.... Or was I part of a minority?... Identity formation employs a process of simultaneous reflection and observation...'
Why Are All the Black Kids Sitting Together in the Cafeteria (Tatum, Pp.18-19)

Why is it hard to talk about race?

How do you identify yourself, country, culture and race and why?

Try to remember the first time that you were conscious of race, yours or that of another person. Please describe that time, what happened, and if adults were present, what did they do?



Evaluation and Reflection: Session 1

Date: _____

Location: _____

1. What part of the session was most useful to you?

2. What was the most interesting?

3. What would you like us to know about anything related to this conversation?

What do you need?

What didn't you like...?

What didn't you understand?

Thank you so much for your feedback!





EVALUATION

Your feedback is important to us! Please complete our brief survey.

LET'S TALK ABOUT RACE, SESSION 1:

Getting Started: Who We Are - Stories and an Historical Understanding of Racism

(Please Circle One)

Strongly Disagree

Strongly Agree

This event was high quality and worth my time.

1 2 3 4 5

This event increased my knowledge and/or abilities.

1 2 3 4 5

The format of the event was effective.

1 2 3 4 5

Will you do anything differently as a result of this session? Please explain:

What was least useful? What was most useful?

What topics would interest you in the future?

How did you hear about this event?

Please provide any additional comments on the back side.

Please add me to the mailing list for updates and information:

Name: _____

Email: _____

Thank you so much for your feedback!

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PREPARATION FOR SESSION 2

- Why Are All the Black Kids Sitting Together in the Cafeteria (Beverly Daniel Tatum)
 - Chapter 1, "Defining Racism, 'Can we talk?'"
 - Chapter 2, "The Complexity of Identity, 'Who am I?'"
- Please bring in (or draw) an object from your life that tells us something important about you that you would like to share.

Guiding Questions for Reading Chapter 1 and 2, Tatum:

Chapter 1:

How do you think the following ideas are demonstrated in Tatum's writing?

- a) Racism is not primarily acts of meanness or prejudice, but a system of privilege that gives preference to white people and hurts people of color.
- b) This description runs counter to American ideas that individuals succeed on merit alone, that anyone who works hard, succeeds.

Chapter 2:

- 1) When children get negative messages about themselves, what happens to their identity?
- 2) What were the messages you got growing up about parts of your identity, and about your competence and place in the world?
- 3) Power exists for the dominant group, either the power of gender or race. What does this mean practically for the dominant group and for the subordinate group.
- 4) What are the ranges of reactions of people in subordinate positions such as women/men, people of color/white people?
- 5) Think of a time when you have been subordinate. Describe it. Who had power? What kind of power? What kind of power did you have?

We look forward to seeing you next session!

SESSIONS 2 - 5: Please Return for All of the Sessions.

THE SERIES WILL ADDRESS THE FOLLOWING TOPICS:

SESSION 2: White Advantage and Privilege: Race as a Social Construct and Socialization to Race

– **Race: The Power of Illusions, Part III, The House We Live in:** the second half, about the creation of White suburbs and the accompanying destruction of Black family investments in housing by FHA policy.

– **Housing Segregation in Arlington: A Map and Some History: FHA loans reinforcing historical segregation.**

Materials about housing policy in Chicago and Baltimore that deny access to families of color, and make their possible purchases of housing risky and very expensive, Ta Nehesi Coates, Atlantic Magazine, Lawrence Mishel, EPI.

– **White Privilege: Unpacking the Invisible Knapsack, Peggy McIntosh**

– **Personal Storyteller**

SESSION 3: What it Means to be a Person of Color in a White Society: Racial Microaggressions and Cultural Appropriation

– **Derard Wing Sue, interview on Microaggressions**

– **Racial Microaggressions in Everyday Life: Is subtle bias harmless? Derard Wing Sue**

– **Personal Storyteller**

– **Microaggressions in Schools**

SESSION 4: Black Lives Matter and Other Political Movements for Change, and

– **Beyond Black and White: Race and Identity Issues for Other People of Color.**

SESSION 5: Race and education: minority achievement and achievement gaps in APS.

The Partnership is pleased to be working with the organizers of *Challenging Racism: Through Stories and Conversations* to design and facilitate this Community Conversation. For more information on Challenging Racism, please visit www.challengingracism.org.

Sponsored by Arlington County Dept. of Human Services, Child and Family Services Division, Arlington Public Schools, Arlington Juvenile and Domestic Relations Court Services Unit, and the Arlington Partnership for Children, Youth, and Families Foundation.

New Deal, Raw Deal

BY IRA KATZNELSON

SEPTEMBER 27, 2005, WASHINGTON POST

[HTTP://WWW.WASHINGTONPOST.COM/WPDYN/CONTENT/ARTICLE/2005/09/27/AR2005092700484.HTML](http://www.washingtonpost.com/wpdyn/content/article/2005/09/27/AR2005092700484.html)

Hurricane Katrina's violent winds and waters tore away the shrouds that ordinarily mask the country's racial pattern of poverty and neglect. Understandably, most commentators have focused on the woeful federal response. Others, taking a longer view, yearn for a burst of activism patterned on the New Deal. But that nostalgia requires a heavy dose of historical amnesia. It also misses the chance to come to terms with how the federal government in the 1930s and 1940s contributed to the persistence of two Americas.

It was during the administrations of Franklin Roosevelt and Harry Truman that such great progressive policies as Social Security, protective labor laws and the GI Bill were adopted. But with them came something else that was quite destructive for the nation: what I have called "affirmative action for whites." During Jim Crow's last hurrah in the 1930s and 1940s, when southern members of Congress controlled the gateways to legislation, policy decisions dealing with welfare, work and war either

excluded the vast majority of African Americans or treated them differently from others.

Between 1945 and 1955, the federal government transferred more than \$100 billion to support retirement programs and fashion opportunities for job skills, education, homeownership and small business formation. Together, these domestic programs dramatically reshaped the country's social structure by creating a modern, well-schooled, home-owning middle class. At no other time in American history had so much money and so many resources been targeted at the generation completing its education, entering the workforce and forming families.

But most blacks were left out of all this. Southern members of Congress used occupational exclusions and took advantage of American federalism to ensure that national policies would not disturb their region's racial order. Farmworkers and maids, the jobs held by most blacks in the South, were denied

Of the **3,229** GI Bill guaranteed loans for homes, businesses and farms made in 1947 in Mississippi, for example, only **two** were offered to black veterans.

Social Security pensions and access to labor unions. Benefits for veterans were administered locally. The GI Bill adapted to “the southern way of life” by accommodating itself to segregation in higher education, to the job ceilings that local officials imposed on returning black soldiers and to a general unwillingness to offer loans to blacks even when such loans were insured by the federal government. Of the 3,229 GI Bill guaranteed loans for homes, businesses and farms made in 1947 in Mississippi, for example, only two were offered to black veterans.

This is unsettling history, especially for those of us who keenly admire the New Deal and the Fair Deal. At the very moment a wide array of public policies were providing most white Americans with valuable tools to gain protection in their old age, good jobs, economic security, assets and middle class status, black Americans were mainly left to fend for themselves. Ever since, American society has been confronted with the results of this twisted and unstated form

of affirmative action.

A full generation of federal policy, lasting until the civil rights legislation and affirmative action of the 1960s, boosted whites into homes, suburbs, universities and skilled employment while denying the same or comparable benefits to black citizens. Despite the prosperity of postwar capitalism’s golden age, an already immense gap between white and black Americans widened. Even today, after the great achievements of civil rights and affirmative action, wealth for the typical white family, mainly in homeownership, is 10 times the average net worth for blacks, and a majority of African American children in our cities subsist below the federal poverty line.

President Lyndon Johnson faced up to racial inequality in “To Fulfill These Rights,” a far reaching graduation speech he delivered at Howard University in June 1965. He noted that “freedom is not enough” because “you do not take a person who, for years, has been hobbled by chains and liberate him, bring him up

to the starting line of a race and they say, 'you are free to compete with all the others,' and still justly believe you have been completely fair." What is needed, he argued, is a set of new policies, a dramatic new type of affirmative action for "the poor, the unemployed, the uprooted, and the dispossessed." He had in mind the kind of comprehensive effort the GI Bill had provided to most returning soldiers, but without its exclusionary pattern of implementation.

This form of assertive, mass-oriented affirmative action never happened. By sustaining and advancing a growing African American middle class, the affirmative action we did get has done more to advance fair treatment across racial lines than any other recent public policy, and thus demands our respect and support. But as the scenes from New Orleans vividly displayed, so many who were left out before have been left out yet again.

Rather than yearn for New Deal policies that were tainted by racism, or even recall the civil rights and affirmative action successes of the 1960s and beyond, we would do better in present circumstances to return to the ambitious plans Johnson announced but never

realized to close massive gaps between blacks and whites, and between more and less prosperous blacks.

Without an unsentimental historical understanding of the policy roots of black isolation and dispossession, and without an unremitting effort to cut the Gordian knot joining race and class, our national response to the disaster in the Gulf Coast states will remain no more than a gesture.

Ira Katznelson, a professor of political science and history at Columbia University, is the author of "[When Affirmative Action Was White: An Untold History of Racial Inequality in America.](#)" 2007

Your Challenging Racism Facilitators:

Gladis Bourduane

Communications Coordinator: Family Engagement & Public Information, APS

- *RBF, 101-301, APS SEED,*
- *Facilitator for the APS Cultural Competence Initiative, 2007-2013*

Andrea Brown (ne Brickhouse)

HR, Workforce Policy related issues, U.S. Department of State, Washington, D.C.

- *National SEED Project (Seeking Educational Equity and Diversity),*
- *Results Based Facilitation,*
- *Courageous Conversations About Race,*
- *10 years of facilitation experience,*
- *Certified mediator,*
- *Alternative Dispute Resolution professional*

Michele M. Chang

Administrative staff, Our Lady Queen of Peace Catholic Church

- *RBF, Challenging Racism: Learning to Lead, Summer, 2016*
- *Parent Alumni of Challenging Racism: Learning How through Stories and Conversations, 2013*
- *OLQP Staff developing Conversations on Otherness Program for Parish Community. Facilitation experience In Challenging Racism, OLQOP, and professional life.*

Cliff Collins

34 years in higher education. 18 years as a counselor and instructor in the military and 16 years as a college administrator.

- *Served as the Director of the Advising, Transfer and Career Services department at Prince George's Community College.*

Tim Cotman

Minority Achievement Coordinator, Thomas Jefferson Middle School, Arlington, Virginia, May 1996-present

- *RBF 101-401, SEED, Adaptive Schools*
- *Stir Fry Seminars Cross-Cultural Facilitation for Diversity Trainers*
- *Cognitive Coaching, Myers-Briggs Type Indicator Certification*
- *Facilitation for Becoming Culturally Competent Educators: Conversations on Race, 2009-2016, and other facilitated training*

Andi Cullins

Principal, The McCormick Group, Inc., Arlington, VA

- *Over 25 years of facilitation and diversity training experience in Arlington community organizations such as the libraries, Leadership Arlington, Neighborhood College and many other commercial organizations.*
- *Authored numerous diversity training programs for law firms, consulting firms and commercial businesses over the last 20 years.*
- *Also consults with organizations on diversity recruitment and cultural awareness issues in hiring and retention.*

Tammy John

Kindergarten Teacher, Patrick Henry Elementary

- *Facilitator Training, APS*
- *Facilitator, Becoming Culturally Competent Educators: Conversations on Race, 2016*

Steven Jones - Lead Facilitator
Founder and principal, Results Based Facilitation, coach and leadership trainer with 25 years of experience.

Coaching Training

- Graduate of the Newfield Network Coaching Program
- Completed graduate program in coaching and organizational learning

Certifications and Training

- Newfield Network – Coach and Organizational Learning
- Certified Myers-Briggs Type Indicator (MBTI) Administrator
- Certified EQi and EQ 360 Administrator
- Certified administrator of The Profiler Executive Coaching
- Qualified Results Based Facilitator

Coaching Experience

Steven Jones is an executive coach to leaders of foundations, non-profits, banking and in federal government agencies including:

- the Annie E. Casey Foundation,
- Jim Casey Youth Opportunities Initiative,
- the Africa Development Foundation,
- National Cooperative Bank,
- US Department of Health and Human Services,
- Federal Aviation Administration,
- Department of Education,
- National Institute of Health,
- Smithsonian Institution,
- U.S. Department of Commerce.
- Since 2001, he's served as coach for of leaders in communities across the USA, Caribbean and Africa.
- Among current work is in the Partnership for Public Service, and the Center for Emotional Intelligence and Human Relations Skills.
- Provider of Results Based Facilitation training in APS 2008–2015

Madeline LaSalle
Academic Academy Coordinator, Career Center

- SEED, RBF, Licensed social worker, Myers Briggs Certified, Certified Parent Trainer
- Facilitator: *Becoming Culturally Competent Educators: Conversations on Race*, 5 years, Facilitator for *Challenging Racism*, 2 years

Amin Littman
Special Education Teacher, KW Barrett Elementary

- RBF, Cultural Competence Facilitators
- Training, Cultural Competency Facilitators Summer Institute
- Facilitator, *Becoming Culturally Competent Educators: Conversations on Race*, 4 years

Heidi Neunder
Special Education, Thomas Jefferson Middle School

- RBF, APS Facilitator Training
- Facilitation for *Becoming Culturally Competent*, 2009–2016

Gail Perry
English Teacher, Langston High School Continuation

- *Challenging Racism: Learning to Lead*, Facilitator Training, 2016
- *Challenging Racism: Learning How*, 2014
- *Facilitation in Faith Based Initiatives*

Jeanette Prenicksy
Music teacher, Barcroft Elementary

- RBF, SEED, Facilitation training for *Becoming Culturally Competent*, APS
- Facilitation for *Becoming Culturally Competent*, 2009–2016

Casey Robinson

Principal at H-B Woodlawn

- *Former Minority Achievement Coordinator at HBW*
- *Facilitator: Becoming Culturally Competent Educators: Conversations on Race*

Lourdes Rubio

ESOL-HILT Counselor, Washington and Lee and Yorktown

- *RBF, Facilitation for Becoming Culturally Competent, 2009-2016*
- *Facilitator: Becoming Culturally Competent Educators: Conversations on Race 2009-2016,*

Melissa Stone

Speech-language therapy at Swanson and Jefferson

- *SEED, RBF, Adaptive Schools*
- *Facilitator, Becoming Culturally Competent Educators: Conversations on Race, 6 years*

Marty Swaim - Lead Facilitator

Co-founder and facilitator for Challenging Racism: Learning How through Stories and Conversations, Teacher, Social Studies, APS, 1984 - 2001

- *RB 101-401, SEED, Adaptive Schools*
- *Facilitator: Becoming Culturally Competent Educators: Conversations on Race 2009-2016, APS SEED facilitator, 2003-2005*

Jessica Voepel

Teacher of the Deaf/Hard of Hearing at Patrick Henry Elementary, APS

- *Facilitator training 2014-15, SEED 2016*
- *Facilitator, Becoming Culturally Competent Educators: Conversations on Race, 1 year.*
- *Currently facilitating SEED 1 in APS*