

LET'S TALK ABOUT RACE
SESSION 4:
Beyond Black and White:
Race and Identity Issues for People of Color
Who Are Not African American and Political
Movements for Change

Workbook



Welcome to Session 4!

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PARTICIPANT PREPARATION

- *Tatum, Chapter 8, Critical Issues in Latino, American Indian, and Asian Pacific American Identity Development*
- *Microaggressions in the Classroom, Joel Portman*
- *Materials in the Workbook*
 - *Letter from the Birmingham Jail, excerpt*
 - *Black Panthers, 10 Point Program*

...I gradually gained a bit of satisfaction from being considered an extremist. Was not Jesus an extremist about love? Love your enemies, bless them that curse you.

Was not Amos an extremist for justice? "Let justice roll down like waters and righteousness like a might stream."

Was not Abraham Lincoln an extremist? "This nation cannot survive half slave and half free."

Dr. Martin Luther King, Jr.
1963 - Letter from the Birmingham Jail

SESSION 4 AGENDA: Let's Talk About Race

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Beyond Black and White: Race and Identity Issues for People of Color Who Are Not African American and Political Movements for Change

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WELCOME: Check in

PERSONAL STORYTELLER: About the Experience of Being Latina in America

– **Gabriela Uro**, an APS parent, Claremont and Wakefield; Director for English Language Learner Policy and Research for the Council of the Great City Schools, co-authored and/or led publications including *A Framework for Raising Expectations and Instructional Rigor for English Language Learners*, the comprehensive report on *English Language Learners in America's Great City Schools*, and *Succeeding with English Language Learners* (an influential study that revealed systemic factors contributing to improving ELL achievement in large urban districts), long standing member of the ESOL/HILT Citizen Advisory Committee; Board member of Edu-Futuro; Chair of Arlington Latino Network. M.P.A. Columbia University, specialization in Education Policy; B.A., University of California, Irvine

Ms Uro's story is one example among many of the issues of identity, race and racism for people of color "Beyond Black and White". The materials in session 4 include resistance information from Black, Native American, Latino and Asian groups, and the session includes the opportunity to share conversation about these cultures in small group.

We work here in the conflict that Tatum outlines in Chapter 8: "How can I make the experiences of my Latino, Asian and Native American students visible without tokenizing them? I am not sure that I can, but I have learned in teaching about racism that a sincere

EFFECTIVE QUESTION FOR THIS SESSION

> *What are the critical issues in Latino identity development?*



SESSION 4 AGENDA: Let's Talk About Race

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though imperfect attempt to interrupt the oppression of others is usually better than no attempt at all. In that spirit, this chapter is an attempt to interrupt the frequent silence about the impact of racism on these communities of color..." p. 133. In that spirit, this conversation tonight is an attempt to interrupt the racism that impacts communities of color which are not African American.

We hope that Ms Uro's story and the other stories and activities tonight are the beginning of your learning about racism beyond black and white.

SMALL GROUP: Check in

PAIR SHARE: How are you set for the work today?

WHAT IS WHITE CULTURE? A short practice in defining White Culture

JOURNAL

THE PRACTICAL EFFECTS OF WHITE PRIVILEGE: in the Lived Experiences of All People of Color in a World Where the Dominant Culture is White, and White culture confers privilegeThe Color Line (Using McIntosh's Materials)

JOURNAL

MAKING CONNECTIONS: The Storyteller, Gabriela Uro

JOURNAL

READ: How to Eat a Guava, When I was Puerto Rican, Esmeralda Santiago
(Odyssey to the North, Chapter 1, Mario Bencastro For later reading)

CONNECTIONS: the Speaker, Latino Culture, (Tatum), White Culture

QUESTION: In his discussion on microaggressions, Derard Sue describes the "lived experience" of all people of color as one that includes not only microaggressions but also daily demonstrations of the idea to which White individuals are socialized unconsciously, namely that people of color are likely not to succeed. This is the inter-connected effect of racism and cultural difference. How do the speakers story, the readings, and the activities tonight, connect for you?

RESISTANCE: Do you see common causes in the resistance materials?

CHECK-OUT: What do you think you will remember next week or next month from this Session.

PLEASE COMPLETE EVALUATION FORMS AND LEAVE IN THE PLACE PROVIDED.

THANK YOU FOR COMING: We look forward to seeing you at the final session, **3/29/17, 6- 8 pm. Unitarian Universalist Church of Arlington, Route 50 and George Mason Drive.**

PREPARATION FOR SESSION 5: OUR FINAL SESSION Race and Education, Achievement Gaps in APS
Please read for session 5:

- In this workbook (42-45):
Article: *Teacher Expectations, NPR*
- Handout tonight:
Gaining on the Gap, Introduction, Chapter 4 and 5. Table 9.1 and Afterword, Used with permission
- Selected APS data on SOL: To be sent by e-mail

Follow up on tonight's session

- *Harvest of Empire: Film based on the book. Free movie link: www.snagfilms.com/films/title/harvest_of_empire*

For your own growth in conversations on race:

- *Take the Implicit Bias Test <https://implicit.harvard.edu/implicit/research/>*
- *Read: Tatum: Chapter 10, Breaking the Silence: Embracing Cross Cultural Dialogue*



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. <i>"Please tell me more"</i> <i>"Help me out here"</i>	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>i.e. to continue listening.</i>	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

CONVERSATION GOALS

EVERY SESSION INCLUDES EXPERIENCES THAT WILL...

1 *Increase our understanding of ourselves.*

2 IMPROVE OUR UNDERSTANDING OF PEOPLE WHO ARE DIFFERENT FROM US.

3 Provide practice in talking about race, immigration and the process of learning English as another language and other subjects that maybe uncomfortable, along with the listening practice that makes those conversations possible.

4 *Explore how our roles as parents and teachers can be improved by being able to talk about race and difference.*

5 *Move us from telling to others to listening to others and their stories.*

7 Move us from thinking and talking to thinking, talking and acting to challenge racism where we find it.

6 *Help us learn to ask questions of genuine interest when we encounter difference. Would you... "Please Tell me more," "Help me out here?"*

Definitions

ANTIRACIST: Conscious and deliberate behavior that works to reverse disparities caused 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)

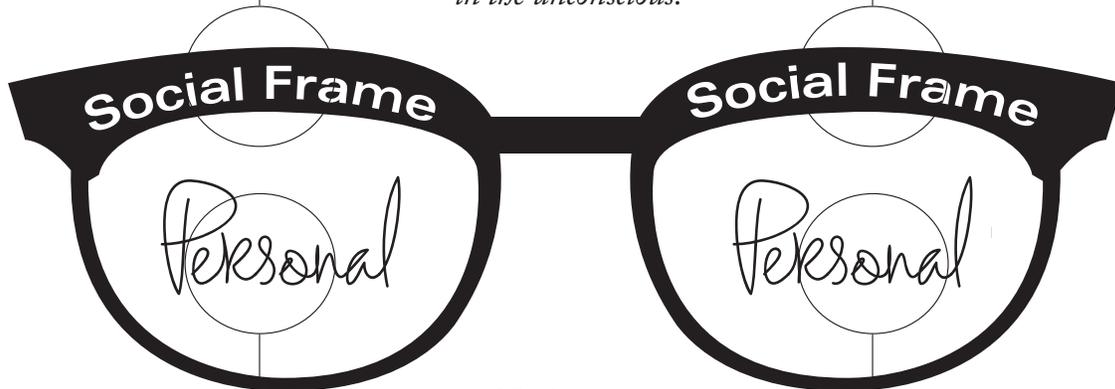
Socialization begins at birth. "We cannot make sense of the world without the meaning making system that our culture provides. Yet this system is hard to see, because we have always been swimming with in it; we just take for granted that what we see is real, rather than a particular perception of reality."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

Black Lives Matter

www.blacklivesmatter.com

Black Lives Matter is a unique contribution that goes beyond extra judicial killings of Black people by police and vigilantes. It goes beyond the narrow nationalism that can be prevalent within some Black communities, which merely call on Black people to love Black, live Black and buy Black, keeping straight is Black men in the front of the movement while our sisters, queer and trans and disabled folk take up roles in the background or not at all. Black Lives Matter affirms the lives of Black queer and trans folks, disabled folks, Black-undocumented folks, folks with records, women and all Black lives along the gender spectrum. It centers those that have been marginalized within Black liberation movements. It is a tactic to (re)build the Black liberation movement.

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WE AFFIRM THAT ALL BLACK LIVES MATTER

Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks' contributions to this society, our humanity, and our resilience in the face of deadly oppression.

DIVERSITY

We are committed to acknowledging, respecting and celebrating difference(s) and commonalities.

GLOBALISM

We see ourselves as part of the global Black family and we are aware of the different ways we are impacted or privileged as Black folk who exist in different parts of the world

BLACK WOMEN

We are committed to building a Black women affirming space free from sexism, misogyny, and male-centeredness.

BLACK VILLAGES

We are committed to disrupting the Western-prescribed nuclear family structure requirement by supporting each other as extended families and "villages" that collectively care for one another, and especially "our" children to the degree that mothers, parents and children are comfortable.

LOVING ENGAGEMENT

We are committed to embodying and practicing justice, liberation, and peace in our engagements with one another.

RESTORATIVE JUSTICE

We are committed to collectively, lovingly and courageously working vigorously for freedom and justice for Black people and, by extension all people. As we forge our path, we intentionally build and nurture a beloved community that is bonded together through a beautiful struggle that is restorative, not depleting.

COLLECTIVE VALUE

We are guided by the fact all Black lives, regardless of actual or perceived sexual identity, gender identity, gender expression, economic status, ability, disability, religious beliefs or disbeliefs, immigration status or location

EMPATHY

We are committed to practicing empathy; we engage comrades with the intent to learn about and connect with their contexts.

QUEER AFFIRMING

We are committed to fostering a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking or, rather, the belief that all in the world are heterosexual unless s/he or they disclose otherwise.

UNAPOLOGETICALLY BLACK*

We are unapologetically Black in our positioning. In affirming that Black Lives Matter, we need not qualify our position. To love and desire freedom and justice for ourselves is a necessary prerequisite for wanting the same for others.

TRANSGENDER AFFIRMING

We are committed to embracing and making space for trans brothers and sisters to participate and lead. We are committed to being self-reflexive and doing the work required to dismantle cis-gender privilege and uplift Black trans folk, especially Black trans women who continue to be disproportionately impacted by trans-antagonistic violence.

BLACK FAMILIES

We are committed to making our spaces family-friendly and enable parents to fully participate with their children. We are committed to dismantling the patriarchal practice that requires mothers to work “double shifts” that require them to mother in private even as they participate in justice work.

INTERGENERATIONAL

We are committed to fostering an intergenerational and communal network free from ageism. We believe that all people, regardless of age, shows up with capacity to lead and learn.

About Us – The Movement for Black Lives

www.policy.m4bl.org

In response to the sustained and increasingly visible violence against Black communities in the U.S. and globally, a collective of more than 50 organizations representing thousands of Black people from across the country have come together with renewed energy and purpose to articulate a common vision and agenda.

Our resistance and rebellion are not new, but like other times in history have come to a critical mass, and the bravery of those in Ferguson and across the country captured the attention of the world. A year ago, over 2,000 of us gathered in Cleveland to reflect on the state of our movement for liberation and celebrate our people, both those who have fallen and those who have survived. It was there that we began the process of uniting to articulate a shared vision of the world we want to live in.

Cleveland reaffirmed what we already knew. Neither our grievances nor our solutions are limited to the police killing of our people. State violence takes many forms – it includes the systemic underinvestment in our communities, the caging of our people, predatory state and corporate practices targeting our neighborhoods, government policies that result in the poisoning of our water and the theft of our land, failing schools that criminalize rather than educate our children, economic practices that extract our labor, and wars on our Trans and Queer family that deny them their humanity. On the last day of the conference hundreds gathered to have strategy conversations about what liberation would look like and the policies, organizing and resources that would be needed to get us there. During those

conversations we received a mandate – it was time to articulate our vision and unite behind it.

In response to this mandate, the Movement for Black Lives Policy Table engaged in a year long process of convening local and national groups to create a United Front. The result of our collective efforts is this platform. In addition to the groups in the United Front, we have also engaged our people. We have received feedback from hundreds of people through surveys, national calls, organizational membership, engaged dozens of other organizations, researchers, and other individuals for their insights and expertise to begin developing a framework for shared policy priorities. It does not include every policy Black people should be working on, but elevates those for which there was shared energy and action in this political moment.

What Is This?

Our hope is that this is both an articulation of our collective aspirations as well as a document that provides tangible resources for groups and individuals doing the work. We recognize that some of the demands in this document will not happen today. But we also recognize that they are necessary for our liberation.

For each of the 30+ policies in the document, we have policy briefs that describe the steps that must be taken to get us closer to our liberation. These briefs include information about whether legislation can happen at the local, state or federal level, information about groups already working on related projects, and resources including model legislation

and talking points.

Why a Platform?

We want this platform to be both a visionary agenda for our people and a resource for us. We take as a departure point the reality that by every metric – from the hue of its prison population to its investment choices – the U.S. is a country that does not support, protect or preserve Black life. And so we seek not reform but transformation. As this platform launches in the context of the Democratic National Convention, we also recognize that neither mainstream political party has our interests at heart. We know all too well that the reforms that have passed at the local and state level do not address the root causes of the killing, dehumanization, and torture of our people. Instead, many increase police budgets and diagnosis the problem as one of “implicit bias” or “bad apples.” At best these are band aids on gaping bullet wounds, and at worse they are interventions that simply increase corporate and state power and make it easier for the state to devalue and destroy our communities.

Our history has taught us that we must create our own agenda, we must implement it, and we must hold elected leaders accountable to following through. In a long tradition of Black covenants for Freedom, from the African National Congress Freedom Charter to the Black Radical Freedom Agenda, we offer this document as an articulation of our aspirations in this moment.

We are Black people from all walks of life – young, elder, queer, cis, trans, differently abled. We have come together in the rich tradition of our ancestors to imagine new ways forward for our liberation. We are dreamers and doers knowing that our work draws on the best of our history but must go beyond it to forge a fierce, free and beautiful future together that we can only imagine into reality.

Members of the United Front

- Black Alliance for Just Immigration
- Black Youth Project 100 (BYP100)
- Project South
- Southerners On New Ground
- Philadelphia Student Union
- Alliance for Educational Justice
- Black Lives Matter Network
- Dream Defenders
- Baltimore Bloc
- Freedom Inc.
- Organization for Black Struggle
- BlackBird
- Highlander Research and Education Center
- Million Hoodies Movement for Justice
- The National Conference of Black Lawyers
- Black Women’s Blueprint
- Ella Baker Center for Human Rights
- SpiritHouse Inc.
- The Worker’s Center for Racial Justice
- The BlackOut Collective
- Open Democracy Project at Crescent City Media Group
- National Black Food and Justice Alliance
- Coleman Advocates for Children and Youth
- Dignity and Power Now
- Center for Media Justice
- Environmental Justice Advocates of Minnesota
- BIG: Blacks in Green
- Mothers Against Police Brutality

Endorsing Organizations

- Color of Change
- Black Leadership Organizing Collaborative
- Black Liberation Collective
- Black Organizing for Leadership & Dignity
- FIERCE
- ONE DC
- Center for Constitutional Rights
- People of Color Beyond Faith
- Central Illinois CBTU
- Racial Justice Action Center (RJAC)

Solutions Not Punishment Coalition (Snap Co.)
 Million Women March Cleveland
 The National Committee for Responsive Philanthropy
 Women of Color Network, Inc.
 Right To The City
 Freedom Side
 Jobs With Justice
 Philly Coalition for REAL Justice
 Race Forward
 Center For Third World Organizing
 PICO's Live Free Campaign
 Southeast Asian Freedom Network
 National Economic & Social Rights Initiative
 Center for Popular Democracy
 Chicago Anti-Eviction Campaign
 Project NIA
 Community Justice Network for Youth
 Institute of the Black World 21st Century
 National African American Reparations Commission
 Brooklyn Movement Center
 The Truth Telling Project
 New York State Prisoner Justice Network
 Good Jobs Now
 The Ordinary People's Society
 People's Justice Project
 Missourians Organizing for Reform and Empowerment
 Urban Youth Collaborative
 European Reparations Commission (ERC)
 Showing Up for Racial Justice (SURJ)
 Direct Action for Rights and Equality (DARE)
 PolicyLink
 Minnesota Voice
 Fellowship of Reconciliation, USA
 North Star Fund
 James and Grace Lee Boggs Center to Nurture Community Leadership
 Breakthrough
 Jews for Palestinian Right of Return
 Ferguson Response Network
 Democratic Socialists of America

National Lawyer's Guild
 Citizen Action of New York
 Jewish Voice for Peace
 White Coats for Black Lives
 Queer Palestinian Empowerment Network
 New York Communities for Change
 The Power Shift Network
 US Campaign to End the Israeli Occupation
 Ashoka Changemakers
 Partnership for Working Families
 Wildfire Project
 Prison Action Network

***Endorsement of the platform reflects support of the forty policy demands listed but not necessarily an endorsement of the accompanying policy briefs or campaigns listed under the "Take Action" section of this website*

About The M4BL Policy Table

The M4BL Policy Table will focus on supporting the development and implementation of visionary and uncompromising local, national, and international policy objectives aimed at ending state-sanctioned violence against Black communities. The table will do this by: *Coordinating, supporting, and elevating local policies that divest in policing, invests in strong communities, and ensure community control*
Work to change the national narrative around policing & incarceration, serving as a hub for innovate and visionary thinking inspired by the need to challenge existing federal policy, laws and regulations, struggle to find alignment with regards to national demands, and collaborate on the development of transformative national policies
Use upcoming international opportunities and human rights mechanisms to expose the systemic human rights violations inflicted on black communities, the linkages between people of African descent in the US with other Black people around the world, make connections with oppressed people globally, and chip away at American exceptionalism

What Does NAACP Stand For?

www.naacp.org

The mission of the National Association for the Advancement of Colored People (NAACP) is to ensure the political, educational, social, and economic equality of rights of all persons and to eliminate race-based discrimination.

Vision Statement

The vision of the National Association for the Advancement of Colored People is to ensure a society in which all individuals have equal rights without discrimination based on race.

Objectives

The following statement of objectives is found on the first page of the NAACP Constitution – the principal objectives of the Association shall be:

To ensure the political, educational, social, and economic equality of all citizens

To achieve equality of rights and eliminate race prejudice among the citizens of the United States

To remove all barriers of racial discrimination through democratic processes

To seek enactment and enforcement of federal, state, and local laws securing civil rights

To inform the public of the adverse effects of racial discrimination and to seek its elimination

To educate persons as to their constitutional rights and to take all lawful action to secure the exercise thereof, and to take any other lawful action in furtherance of these objectives, consistent with the NAACP's Articles of Incorporation and this Constitution.

1967 – *Black Panthers: 10 Point program:* The Ten-Point Program

What We Want Now!

- We want freedom. We want power to determine the destiny of our Black Community.
- We want full employment for our people.
- We want an end to the robbery by the white men of our Black Community. *(later changed to “we want an end to the robbery by the capitalists of our black and oppressed communities.”)*
- We want decent housing, fit for shelter of human beings.
- We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present day society.
- We want all Black men to be exempt from military service.
- We want an immediate end to POLICE BRUTALITY and MURDER of Black people.
- We want freedom for all Black men held in federal, state, county and city prisons and jails.
- We want all Black people when brought to trial to be tried in court by a jury of their peer group or people from their Black Communities, as defined by the Constitution of the United States.
- We want land, bread, housing, education, clothing, justice and peace.

2016

- 2 YEARS *since the founding of Black Lives Matter*
- 49 YEARS *since the Black Panther 10 point program*
- 53 YEARS *since the Letter from the Birmingham Jail*
- 64 YEARS *since Brown vs. The Board of Education and school desegregation.*

AIM - American Indian Movement

www.aimovement.org

WHAT IS THE AMERICAN INDIAN MOVEMENT?

Things will never be same again and that is what the American Indian Movement is about ...

They are respected by many, hated by some, but they are never ignored ...

They are the catalyst for Indian Sovereignty ...

They intend to raise questions in the minds of all, questions that have gone to sleep in the minds of Indians and non-Indian alike ...

From the outside, AIM people are tough people, they had to be ...

AIM was born out of the dark violence of police brutality and voiceless despair of Indian people in the courts of Minneapolis, Minnesota ...

AIM was born because a few knew that it was enough, enough to endure for themselves and all others like them who were people without power or rights ...

AIM people have known the insides of jails; the long wait; the no appeal of the courts for Indians, because many of them were there ...

From the inside AIM people are cleansing themselves; many have returned to the old traditional religions of their tribes, away from the confused notions of a society that has made them slaves of their own unguided lives ...

AIM is first, a spiritual movement, a religious re-birth, and then the re-birth of dignity and pride in a people ...

AIM succeeds because they have beliefs to act upon ...

The American Indian Movement is attempting to connect the realities of the past with the promise of tomorrow ...

They are people in a hurry, because they know that the dignity of a person can be snuffed by despair and a belt in a cell of a city jail ...

They know that the deepest hopes of the old people could die with them ...

They know that the Indian way is not tolerated in White America, because it is not acknowledged as a decent way to be ...

Sovereignty, Land, and Culture cannot endure if a people is not left in peace ...

The American Indian Movement is then, the Warriors Class of this century, who are bound to the bond of the Drum, who vote with their bodies instead of their mouths ... THEIR BUSINESS IS HOPE.

Words and thoughts by Birgil Kills Straight, Oglala Lakota Nation.
Author, Richard LaCourse, Director, American Indian Press Association 1973

A Brief History of the American Indian Movement (AIM)

by Laura Waterman Wittstock and Elaine J. Salinas

In the 30 years of its formal history, the American Indian Movement (AIM) has given witness to a great many changes. We say formal history, because the movement existed for 500 years without a name. The leaders and members of today's AIM never fail to remember all of those who have traveled on before, having given their talent and their lives for the survival of the people.

At the core of the movement is Indian leadership under the direction of NeeGawNwayWeeDun, Clyde H. Bellecourt, and others. Making steady progress, the movement has transformed policy making into programs and organizations that have served Indian people in many communities. These policies have consistently been made in consultation with spiritual leaders and elders. The success of these efforts is indisputable, but perhaps even greater than the accomplishments is the vision defining what AIM stands for.

Indian people were never intended to survive the settlement of Europeans in the Western Hemisphere, our Turtle Island. With the strength of a spiritual base, AIM has been able to clearly articulate the claims of Native Nations and has had the will and intellect to put forth those claims.

The movement was founded to turn the attention of Indian people toward a renewal of spirituality which would impart the strength of resolve needed to reverse the ruinous policies of the United States,

Canada, and other colonialist governments of Central and South America. At the heart of AIM is deep spirituality and a belief in the connectedness of all Indian people.

During the past thirty years, The American Indian Movement has organized communities and created opportunities for people across the Americas and Canada. AIM is headquartered in Minneapolis with chapters in many other cities, rural areas and Indian Nations.

AIM has repeatedly brought successful suit against the federal government for the protection of the rights of Native Nations guaranteed in treaties, sovereignty, the United States Constitution, and laws. The philosophy of self-determination upon which the movement is built is deeply rooted in traditional spirituality, culture, language and history. AIM develops partnerships to address the common needs of the people. Its first mandate is to ensure the fulfillment of treaties made with the United States. This is the clear and unwavering vision of The American Indian Movement.

It has not been an easy path. Spiritual leaders and elders foresaw the testing of AIM's strength and stamina. Doubters, infiltrators, those who wished they were in the leadership, and those who didn't want to be but wanted to tear down and take away have had their turns. No one, inside or outside the movement, has so far been able to destroy the will and strength of AIM's solidarity. Men and women,

adults and children are continuously urged to stay strong spiritually, and to always remember that the movement is greater than the accomplishments or faults of its leaders.

Inherent in the spiritual heart of AIM is knowing that the work goes on because the need goes on.

Indian people live on Mother Earth with the clear understanding that no one will assure the coming generations except ourselves. No one from the outside will do this for us. And no person among us can do it all for us, either. Self-determination must be the goal of all work. Solidarity must be the first and only defense of the members.

In November, 1972 AIM brought a caravan of Native Nation representatives to Washington, DC, to the place where dealings with Indians have taken place since 1849: the US Department of Interior. AIM put the following claims directly before the President of the United States:

- 1) Restoration of treaty making (ended by Congress in 1871).
- 2) Establishment of a treaty commission to make new treaties (with sovereign Native Nations).
- 3) Indian leaders to address Congress.
- 4) Review of treaty commitments and violations.
- 5) Unratified treaties to go before the Senate.
- 6) All Indians to be governed by treaty relations.
- 7) Relief for Native Nations for treaty rights violations.
- 8) Recognition of the right of Indians to interpret treaties.
- 9) Joint Congressional Committee to be formed on reconstruction of Indian relations.
- 10) Restoration of 110 million acres of land taken away from Native Nations by the United States.
- 11) Restoration of terminated rights.
- 12) Repeal of state jurisdiction on Native Nations.
- 13) Federal protection for offenses against Indians.
- 14) Abolishment of the Bureau of Indian Affairs.
- 15) Creation of a new office of Federal Indian Relations.
- 16) New office to remedy breakdown in the constitutionally prescribed relationships between the United States and Native Nations.
- 17) Native Nations to be immune to commerce regulation, taxes, trade restrictions of states.
- 18) Indian religious freedom and cultural integrity protected.
- 19) Establishment of national Indian voting with local options; free national Indian organizations from governmental controls
- 20) Reclaim and affirm health, housing, employment, economic development, and education for all Indian people.

National Council of La Raza (NCLR)

www.nclr.org

Letter from Janet Murguía, NCLR President and CEO

Those familiar with the work of the National Council of La Raza (NCLR) know that we are the largest national Hispanic civil rights and advocacy organization in the U.S., and that we are an American institution committed to strengthening this great nation by promoting the advancement of Latino families. Founded in 1968, NCLR is a private, nonprofit, nonpartisan, tax-exempt organization headquartered in Washington, DC, serving all Hispanic subgroups in all regions of the country. Our mission is to create opportunities and open the door to the American Dream for Latino and other families.

We have state and regional offices in Chicago, Los Angeles, Miami, New York, Phoenix, and San Antonio, and proudly represent more than 260 Affiliates—community-based organizations providing a range of essential services to millions of Latinos and others in need. Since 1997, NCLR and its Affiliates have helped more than 32,250 low-income Hispanic families purchase their first homes. In addition, NCLR's network of 100 charter schools provides quality education to more than 20,000 Latino children every year. Since 2013, NCLR and its Affiliates have trained more than 500 community health workers and provided over 155,000 Latinos with face-to-face health information and education. Our Affiliates are working every day to help Hispanic immigrants integrate fully into American society by providing English-language classes, civics

courses, and naturalization assistance.

*NCLR is also among the most recognized organizations in the nonprofit sector. Our work in the health arena has been honored by the Surgeon General of the United States and numerous professional organizations. Among the many awards NCLR has received, both our former President/CEO and a past Chair of our Board of Directors earned the prestigious Hubert H. Humphrey Civil Rights Award by the Leadership Conference on Civil Rights, and The Nonprofit Times has recognized NCLR's leadership with its coveted "Power and Influence Top 50" award, honoring the top 50 leaders shaping the nonprofit world. In addition, NCLR is featured alongside Habitat for Humanity and the Heritage Foundation in *Forces for Good: The Six Practices of High-Impact Nonprofits*, a book that analyzes the practices of 12 nonprofit organizations that have successfully created social change (released in October 2007 and revised in May 2012).*

Our staff, leadership, and governing bodies reflect the great diversity of our nation. Our bylaws require that the NCLR Board of Directors include representatives of all geographic regions of the U.S. and all Hispanic subgroups, that one-third of the Board represent NCLR Affiliates, and that the Board includes equal representation of men and women.

We recognize that some people might be confused about our organization's name, our mission, and our work. Much of this is understandable. Compared

to some of our venerable counterparts in the civil rights and advocacy community, we are a relatively young institution representing Latinos, a historically disadvantaged and often misunderstood ethnic minority. We have a Spanish term in our name, "La Raza" (meaning "the people" or "community"), which is often mistranslated. Furthermore, we are engaged in some of the most controversial issues of our time, which we believe is essential if we are to stay true to our mission.

As a nonpartisan advocacy organization engaged in the public arena, we know that some will disagree with our views. As Americans committed to basic civil rights, we respect anyone's right to do so.

But it is also clear that some critics are willfully distorting the facts and deliberately mischaracterizing our organization and our work. Recently, we have been the subject of a number of ad hominem attacks that we believe cross the line of civility in public discourse.

At times, we have ignored these attacks, preferring to invest our precious time and resources in our work, believing that the quality of our labors speaks for itself. At other times, we have responded in a civil fashion through private correspondence or by requesting a meeting with a critic so we can discuss our differences. However, it is becoming increasingly difficult to do this in every case, especially when our private requests for civil discussion are responded to with further unfounded attacks, often echoed in the media as if they were accurate.

So, today we are engaging in an unprecedented step to make sure that the record is as clear and accessible as we can possibly make it. We do so in the interest of full disclosure and in the spirit of complete transparency. We trust that, after reviewing all of these materials, readers will come to their own conclusions about the merits

of these and similar attacks to which we have been subjected.

Janet Murguía

President and CEO, National Council of La Raza

The translation of our name

Many people incorrectly translate our name, "La Raza," as "the race." While it is true that one meaning of "raza" in Spanish is indeed "race," in Spanish, as in English and any other language, words can and do have multiple meanings. As noted in several online dictionaries, "La Raza" means "the people" or "the community." Translating our name as "the race" is not only inaccurate, it is factually incorrect. "Hispanic" is an ethnicity, not a race. As anyone who has ever met a Dominican American, Mexican American, or Spanish American can attest, Hispanics can be and are members of any and all races.

The term "La Raza" has its origins in early 20th century Latin American literature and translates into English most closely as "the people" or, according to some scholars, as "the Hispanic people of the New World." The term was coined by Mexican scholar José Vasconcelos to reflect the fact that the people of Latin America are a mixture of many of the world's races, cultures, and religions. Mistranslating "La Raza" to mean "the race" implies that it is a term meant to exclude others. In fact, the full term coined by Vasconcelos, "La Raza Cósmica," meaning the "cosmic people," was developed to reflect not purity but the mixture inherent in the Hispanic people. This is an inclusive concept, meaning that Hispanics share with all other peoples of the world a common heritage and destiny.

And this is not just NCLR's interpretation. According to the American Heritage Dictionary of the English Language, "La Raza" means: "... Mexicans or Mexican Americans considered as a group, sometimes extending to all Spanish-speaking people of the Americas." The Free Dictionary, available online, similarly finds that the term "La Raza":

"...embodies the notion that traditional, exclusive concepts of race and nationality can be transcended in the name of humanity's common destiny."

Support of separatist organizations

NCLR has never supported, and does not support, separatist organizations. Some critics have accused MEChA (Movimiento Estudiantil Chicano de Aztlán or Chicano Student Movement of Aztlán) of being a separatist organization and denounced NCLR for being a purported "major funder" of the organization. The reality is that in 2003, NCLR provided one chapter of the organization (Georgetown University) with a \$2,500 subgrant to support a conference of Latino students—mainly from the Southwest and West Coast—who were attending East Coast colleges but could not afford to travel home for Thanksgiving. These Latino student groups hold mini-conferences with workshops and speakers, bringing together students who are often the first high school graduates and college attendees in their families.

According to its mission statement, MEChA is a student organization whose primary objectives are educational—to help Latino students finish high school and go to college, and to support them while at institutions of higher education. NCLR freely acknowledges that some of the organization's

founding documents, e.g., Plan Espiritual de Aztlán, contain inappropriate rhetoric, and NCLR also acknowledges that rhetoric from some MEChA members has been extremist and inflammatory.

NCLR has publicly and repeatedly disavowed this rhetoric as we have others that we believe are inappropriate, as we did when we criticized a pro-separatist Latino website for its racist and anti-Semitic views. We will continue, however, to support programs and activities that help more Hispanics enter and finish college.

Throughout its history NCLR has supported numerous initiatives to oppose all forms of unlawful discrimination; for example:

A series of campaigns in conjunction with the Leadership Conference on Civil Rights Education Fund calling on all Americans to be tolerant of diversity

Joint initiatives with the National Urban League, the Anti-Defamation League of B'nai B'rith, and Leadership Education for Asian Pacifics to identify and denounce hate crimes and other acts of intolerance

Educational seminars and roundtables to expose and explore the causes of discrimination against Afro-Latinos and Indigenous Latinos, including instances of discrimination perpetrated by fellow Hispanics

Public service campaigns with the National Fair Housing Alliance, the Children's Defense Fund, the Bazelon Center for Mental Health Law, and other partners to prevent housing discrimination against minorities, families with children, and individuals with disabilities

Reconquista and segregation

Another misconception about NCLR is the allegation that we support a “Reconquista,” or the right of Mexico to reclaim land in the southwestern United States. NCLR has not made and does not make any such claim; indeed, such a claim is so far outside of the mainstream of the Latino community that we find it incredible that our critics raise it as an issue.

NCLR has never supported and does not endorse the notion of a “Reconquista” or “Aztlán.” Similarly, NCLR’s critics falsely claim that the statement “Por La Raza todo, Fuera de La Raza nada,” [“For the community everything, outside the community nothing”] is NCLR’s motto. NCLR unequivocally rejects this statement, which is not and has never been the motto of any Latino organization.

NCLR’s work as a civil rights institution is about inclusion and participation in the American Dream, including extensive efforts to assist new immigrants in the process of fully integrating into American life. In fact, NCLR and its Affiliates work everyday to provide English classes, support naturalization efforts, and offer other services that help integrate immigrants fully into American society.

Many of these critics claim that NCLR supports dividing up sections or regions of this country by race or ethnic heritage. In particular, this claim was made by one outspoken critic of NCLR, the late Representative Charlie Norwood (R-GA). As the nation’s largest Hispanic civil rights organization, NCLR has a long, proud, well-documented history of opposing segregation based on race or ethnicity. Toward that end, we have actively contributed to the enactment and enforcement of fair housing and

other civil rights laws and supported numerous measures to ensure that all Americans have the freedom to choose where to live.

NCLR has also supported:

- Programs supporting gender pay equity and affirmative action for small and disadvantaged businesses and affirmative action in higher education; Rep. Norwood voted against gender pay equity and affirmative action. (See pages vii and viii for descriptions of legislation and page 6 for Norwood’s votes.)
- Expanding coverage and toughening penalties in hate crimes legislation, in part because such crimes are often used to deter racial, ethnic, or religious minorities from living where they choose; Rep. Norwood opposed this legislation. (See page 2 for description of legislation and page 11 for Norwood’s vote.)
- More funding for affordable housing and programs to combat housing discrimination; Rep. Norwood voted against more funding for these programs. (See page 3 for description of legislation and page 13 for Norwood’s vote.)
- Removing barriers to voting for all Americans, regardless of race, ethnicity, or disability; In 2006, Rep. Norwood opposed an extension of the Voting Rights Act of 1965.

Solely serving Hispanic programs

Critics also argue that NCLR’s programs only serve Hispanics. This is simply not true. NCLR and its programs are covered by civil rights laws administered by independent agencies at the federal, state, and local level. We helped enact some of these laws, and we take them very seriously.

For example, in 2006, as part of NCLR’s

homeownership program, NCLR Affiliates served about 29,000 clients. Almost 20% were White and approximately 12% were Black. The program targets low-income neighborhoods that contain large Hispanic populations, where NCLR Affiliates are often among the few institutions to offer their services in both English and Spanish. For these reasons, and due to the demographics of the neighborhoods served and the type of services offered, NCLR Affiliates tend to attract a Hispanic clientele, although not exclusively.

We note that throughout NCLR's history, its staff have been represented by Americans from a wide spectrum of racial and ethnic groups—White, Black, Asian, Native American, Hispanic, and so on. We note further that NCLR's bylaws, personnel policies, and institutional values contain explicit prohibitions against discrimination.

Border security and immigration

Unfortunately, NCLR has been called an “open-borders advocate” and the “illegal alien lobby” numerous times. NCLR has repeatedly recognized the right of the United States, as a sovereign nation, to control its borders. Moreover, NCLR has supported numerous specific measures to strengthen border enforcement, provided that such enforcement is conducted fairly, humanely, and in a nondiscriminatory fashion. For example:

- NCLR helped draft and advocated for bipartisan legislation in the U.S. House of Representatives and the U.S. Senate, which included tough enforcement measures against unauthorized migration.
- NCLR President and CEO Janet Murguía served on and endorsed the recommendations of the Independent Task Force on Immigration and

America's Future, an independent, bipartisan, blue ribbon commission chaired by former Rep. Lee Hamilton (D-IN) and former Senator Spencer Abraham (R-MI), which recently released a set of recommendations on immigration reform, including more than a dozen new enforcement measures.

- In a major address in San Diego in 2005, Ms. Murguía stressed that any comprehensive immigration reform needed to include a strong, effective, and humane enforcement component.
- All of NCLR's policy materials describing its positions and activities on the immigration debate are available on the organization's official online repository, publications.nclr.org. In particular the website includes an Issue Brief, *Immigration Reform: Comprehensive Solutions to Complex Problems*.

Earmark of federal funds

Some critics have implied that federal funding earmarked to NCLR for housing and community development financing has been used, directly or indirectly, in whole or in part, to advance our public policy efforts on immigration. This is simply untrue.

Our housing and community development financing is carried out through our subsidiary, the Raza Development Fund (RDF). Established in 1999, the mission of RDF is to bring private capital and development assistance to local organizations serving Latino families in areas such as affordable housing, primary health care, and educational facilities. The RDF board of directors includes experts in housing and community programs as well as representatives from a number of prominent private financial institutions, including Bank of America, State Farm Insurance Company, Citi, and JPMorgan Chase.

In 1999, the Department of the Treasury certified RDF as a Community Development Financial Institution (CDFI). Today, RDF is by far the nation's largest and most successful Latino CDFI. Since its inception, RDF has made more than \$50 million in loans. More than half of RDF's capital comes from private financial institutions including Bank of America, State Farm Insurance Companies, Allstate Insurance, and other sources. RDF uses these monies, along with other public and private funds, to finance charter schools, health clinics, day care centers, other community facilities, affordable housing developments, and small businesses.

RDF uses the funds appropriated by Congress under the Department of Housing and Urban Development (HUD) Community Development Fund for the sole purpose of supporting its lending activities. Moreover, RDF's policy is that all earnings from its lending activities are to be reinvested in the fund for the sole purpose of advancing its mission. Thus, no federal funding earmarked to RDF has been retained by NCLR for any purpose; on the contrary, NCLR supports RDF by deploying considerable resources of its own to assist Latino-serving community-based organizations in developing community facilities and housing programs.

Other issues

Some critics mistakenly assert that activist Professor Jose Angel Gutierrez was a founder of NCLR. In fact, while Gutierrez was a key player in a number of Mexican American organizations, including the Mexican American Youth Organization (MAYO), the Brown Berets, and the Raza Unida Political

Party, he never had any connection to NCLR.

Indeed Jose Angel Gutierrez himself has articulated a clear distinction between himself and his allies and NCLR, an organization he criticizes as being "cautious and careful."

Others who note the NCLR's many mainstream supporters and stakeholders make veiled references to a "radical" past or suggest that the organization must have a "hidden agenda" since its programs, publications, and public statements appear "moderate." In fact, the institution has been well within the American mainstream from its very beginnings. Soon after its founding in 1968, in the midst of urban riots following the assassinations of Martin Luther King and Robert Kennedy, at a time when some elements of both the African American and Latino civil rights movements were urging the use of violence to achieve social change, the first two chief executives of the organization, Herman Gallegos and Henry Santiestevan, issued "A Call to La Raza for a Personal Pledge to Non Violence," which said in part:

"Violence must be courageously and consistently resisted, or we will corrupt the integrity of our cause and deepen the despair and suffering of our people... We must have change in America... [but] we will achieve change through community organizations and positive community action. Non-violence must govern our efforts or we will destroy far more than we will create."

Asian Americans Advancing Justice (AAJC)

www.advancingjustice-aaajc.org

For 25 years, Advancing Justice | AAJC has worked to strengthen the voice of the Asian American and Pacific Islander community and we are seeing the results of that work in all aspects of American life: In 2016, there are roughly 9.3 million eligible Asian American voters, up from just over 8 million in 2012. There are over 4,000 Asian American and Pacific Islander elected officials and appointees in the U.S. Community members have created and used hashtags like #MyAsianAmericanStory to combat stereotypes and share our real experiences. Though our programs and litigation, we plan to continue making change for our community.

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STRONGER ROOTS

We strengthen roots by increasing the visibility of Asian Americans as part of the fabric of America, strengthening and expanding federal immigration policies that promote family unification, integration and naturalization, and ensuring an accurate reflection of Asian Americans in the 2020 Census.

Immigration

The experience of immigration continues to play a significant role in the lives of most Asian Americans. We work to represent the interests of the many Asian Americans who know firsthand the importance of an immigration system that makes sense and keeps families together.

We are also involved in local efforts to increase the number of people who are becoming United States citizens through the New Americans Campaign. By providing citizenship workshops,

we can help the approximately 97,000 Asian immigrants in the Washington, D.C., Maryland, and Virginia area who are eligible to naturalize with their questions about the often complicated or intimidating process.

Census

An accurate count of our community in the census is a must, if government services are to be provided to our people and decision-makers are to understand the community's importance. We pursue a fair and accurate census count of Asian Americans and Pacific Islanders in the decennial census and American Community Survey (ACS).

We advocate for improved data collection and data disaggregation. We continue to work to educate policymakers and the broader community about the diversity of Asian American, Native Hawaiian, and Pacific Islander communities.

EQUAL PROTECTION

We promote equal protection by ensuring that civil and human rights of all Americans are recognized and protected.

Affirmative Action and Equal Opportunity

We work to preserve the consideration of race as a factor in admissions in higher education, and to prevent Asian Americans from being used as a wedge group.

Language Access

We advocate for the elimination of language barriers in government services, including improvements in the provision of interpretation services and translated documents for limited English proficient (LEP) individuals.

Racial Justice

In our ongoing fight against bigotry and the hate crimes it breeds, we monitor federal hate crimes legislation and push for tougher laws to ensure justice for these heinous acts. We work with partners in the Arab, Middle Eastern, Muslim, and South Asian communities to better respond to increased discrimination and harassment against individuals from those communities.

POLITICAL POWER

We build political power by increasing the voting power of the Asian American electorate at the regional and national level.

Voting Rights

We work to eliminate discriminatory barriers

to voting, to enforce the Voting Rights Act (VRA) whenever necessary, and advocate for its restoration. The Voting Rights Act

We provide technical assistance and training on many voter-related issues, including language assistance mandated by the VRA, voter suppression, and election reform.

Community Partners Network

We build a movement of civically engaged Asian Americans through our Community Partners Network (CPN), which is comprised of 130-community-based organizations across 30 states. Recognizing the rapidly growing Asian American population in our nation's South and Midwest regions, our CPN strengthens the capacity of local community-based organizations in these regions to advance and protect the rights of Asian Americans and other communities of color.

Youth Leadership Summit

We train and engage college students to improve their advocacy and leadership skills so that they are better able to engage in effecting policy change in their campus and home communities.

EXPERTISE

As the national voice advocating for Asian Americans and Pacific Islanders across a range of issue areas, we have a large library of documents including legal briefs, issue briefs with analyses and policy recommendations, letters and comments, testimony and statements, special reports, and community-facing fact sheets.

Journal: What is White Culture?

Write what first comes to your mind, words, phrases, for 2 minutes, max.

Path to Cultural Awareness for Whites. Excerpts from the Huffington Post blog

*A Path to Cultural Awareness for Whites: Peter DiCaprio, Huffington Post, 10/8/15
(full article available on line.)*

"Ways to see Whiteness: Some of us see White culture through the lens of cultural white supremacy."

....This is sometimes called "culture with a big 'C'." Whiteness, for example, is speaking certain kinds of English, listening to Beethoven, or centralizing ancient Rome in history.

None of these things are comprehensively or exclusively white, but they are examples of the Eurocentric priorities of those who situate whites at humanity's apex. In this perspective, white cultural awareness means knowing about the European cultures that spawned U.S. whiteness (most usually English and German)...

Others of us whites see white culture through the lens of antiracism. They see whiteness as having no culture but only a constructed system of oppression, devoid of content. In this perspective, white cultural awareness means 1) perceiving the ubiquity of whiteness, especially white privilege, as a tool of oppression, 2) striving to abolish whiteness, and 3) adopting aspects of the national or ethnic culture (with a big "C") that one's ancestors left behind in coming to the U.S. (or that they gave up here in order to be white).

None of these perspectives, however, accounts for white culture with a small "c." Culture with a small "c" is the aspects of a person's world view that are culturally determined, the shared assumptions about social interactions, identity, and the nature of reality.

Whereas experiencing culture with a big "C" may be going to a Beethoven concert, culture with a small "c" prescribes what being on time or late for the concert means socially, whose responsibility it is to pay for the tickets, in fact, the rules for all of the social interactions that make up the medium in which we live our lives with others. (This culture with a small 'c' includes all of the assumptions about race to which we are socialized. And it includes socialization about other qualities too.)

All groups form cultures, shared assumptions, both conscious and unconscious, about what behaviors and attitudes are the norm for their members. A football team is likely to have very different norms around personal space than a yoga club. The staff of an emergency room is likely to have very different norms about the nature of time than students in an art class. And, of course, national, ethnic, and racial groups often have very different norms from each other.

M. Swaim, 2016

Color Line Worksheet

	<p>Respond to each question with the following score:</p> <p>5 if the statement is ALWAYS true for you</p> <p>3 if the statement is SOMETIMES true for you</p> <p>0 if the statement is SELDOM true for you</p>	
1	I can be in the company of people of my race most of the time.	
2	If I should need to move, I can be pretty sure of renting/purchasing housing in an area I can afford and in which I would want to live.	
3	I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.	
4	I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.	
5	I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.	
6	When I am told about our national heritage or about "civilization," I am shown that people of my race made it what it is.	
7	I can be sure that my children will be given curricular materials that testify to the existence of their race.	
8	I can go into most supermarkets and find the staple foods that fit with my racial/ethnic traditions; I can go into any hairdresser's shop and find someone who can cut my hair.	
9	Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.	
10	I can arrange to protect my children most of the time from people who might mistreat them because of their race.	
11	I can swear, or dress in a secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.	
12	I can do well in a challenging situation without being called a credit to my race.	
13	I am never asked to speak for all the people of my racial group.	
	Total score from this page:	

Source: Glen Singleton, *Courageous Conversations*, p.187, 188

	<p>Respond to each question with the following score: 5 if the statement is ALWAYS true for you 3 if the statement is SOMETIMES true for you 0 if the statement is SELDOM true for you</p>	
14	I can remain oblivious to the language and customs of persons of color without feeling, from people of my race, and penalty for such oblivion.	
15	I can criticize our government and talk about how much I fear its policies and behavior without being seen as a racial outsider.	
16	I can be pretty sure that if I ask to talk to "the person in charge," I'll be facing a person of my race.	
17	If a police officer pulls me over, I can be sure I haven't been singled out because of my race.	
18	I can conveniently buy posters, postcards, picture books, greeting cards, and children's magazines featuring people of my race.	
19	I can go home from most meetings of the organizations I belong to feeling somewhat tied-in, rather than isolated, out-of-place, outnumbered, unheard, feared, or hated.	
20	I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.	
21	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.	
22	I can be sure that if I need legal or medical help, my race will not work against me.	
23	If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.	
24	I can comfortably avoid, ignore, or minimize the impact of racism on my life.	
25	I can speak in public to a powerful group without putting my race on trial.	
26	I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.	
	Total score from this page:	
	Total score from both pages:	

Journal: After the Color Line

What does the color line that we just did feel like to you? Can you think about that feeling and what it means? What does the color line demonstrate to you, in a visual way?

Journal: The Storyteller On Being Latina in White America, Gabriela Uro

What are your big takeaways from hearing Gabriela's story?

When I Was Puerto Rican

Esmeralda Santiago

From "Claroscuro"

by Lius Lloréns Torres

*El bobío del la loma,
bajo sus alas de paja,
siente el frescor mañanero
y abre sus ojos al alba.
Vuela el pájaro del nido.
Brinca el gallo de la rama.
A los becerros, aislados
de las tetas de las vacas,
les corre por el hocico
leche de la madrugada.
Las mariposas pululan
-rubí, zafir, oro, plata...-:
flores huérfanas que rondan
buscando a las madres ramas.*

*Under the palm frond wings,
the little house on the hill senses the freshness of the
morning and opens its eyes to dawn.
A bird flies from its nest.
The rooster jumps from his branch.
From the nostrils of calves separated from the cows runs
the milk of dawn.
Butterflies swarm
ruby, sapphire, gold, silver-orphan flowers in search of
the mother branch.*

PROLOGUE: How To Eat A Guava

Barco que no anda, no llega a puerto.

A ship that does not sail, never reaches port.

There are guavas at the Shop & Save. I pick one the size of a tennis ball and finger the prickly stem end. It feels familiarly bumpy and firm. The guava is not quite ripe; the skin is still a dark green. I smell it and imagine a pale pink center, the seeds tightly embedded in the flesh.

I a ripe guava is yellow, although some varieties have a pink tinge. The skin is thick, firm and sweet. Its heart is bright pink and almost solid with seeds.

The most delicious part of the guava surrounds the tiny seeds. If you don't know how to eat a guava, the seeds end up in the crevices between your teeth.

When you bite into a ripe guava, your teeth must grip the bumpy surface and sink into the thick edible skin without hitting the center. It takes experience to do this, as it's quite tricky to determine how far beyond the skin the seeds begin.

Some years, when the rains have been plentiful and the nights cool, you can bite into a guava and not find many seeds. The guava bushes grow close to the ground, their branches laden with green then yellow fruit that seem to ripen overnight. The guavas are large and juicy, almost seedless, their roundness enticing you to have one more, just one more, because next year the rains may not come.

As children, we didn't always wait for the fruit to ripen. We raided the bushes as soon as the guavas were large enough to bend the branch.

A green guava is sour and hard. You bite into it at its widest point, because it's easier to grasp with your teeth. You hear the skin, meat and seeds crunching inside your head, while the inside of your mouth explodes in little spurts of sour.

You grimace, your eyes water, and your cheeks disappear as your lips purse into a tight O. But you have another, and then another, enjoying the crunchy sounds, the acid taste, the gritty texture of the unripe center. At night your mother makes you drink castor oil, which she says tastes better than a green guava. That's when you know for sure that you're a child and she has stopped being one.

I had my last guava the day we left Puerto Rico. It was large and juicy, almost red in the center, and so fragrant that I did not want to eat it because I would

lose the smell. All the way to the airport I scratched at it with my teeth, making little dents in the skin, chewing small pieces with my front teeth, so that I could feel the texture against my tongue, the tiny pink pellets of sweet.

Today, I stand before a stack of dark green guavas, each perfectly round and hard, each \$1.59. The one in my hand is tempting. It smells faintly of late summer afternoons and hopscotch under the mango tree. But this is autumn in New York and I'm no longer a child.

The guava joins its sisters under the harsh fluorescent light of the exotic fruit display. I push my cart away, toward the apples and pears of my adulthood, their nearly seedless ripeness predictable and bittersweet. *1993*

Odyssey to the North

Chapter 1; Mario Bencastro

*They came from distant places
Carrying their dreams
Seeking the land of gold.*

*Many perished in the crossing
Others reached strange cities
They found hope
They began a new life.*

*Some continued the journey
Beyond the horizon.*

“It’s going to be a beautiful day here in Washington!” Exclaimed the voice on the radio. “Clear blue skies, seventy degrees, sunny with not threat of rain. A perfect spring day!”

Two policemen were making their rounds in the Adams Morgan district, the windows of their patrol cars open to receive the cool breeze which caressed the groves of trees in Rock Creek Park, carrying the perfume of the multicolored flowers outlined against the delicate blue sky.

The metallic voice coming over the transmitter from headquarters shook them out of their deep thoughts, ordering them to proceed immediately to a building on Harvard Street, across from the zoo, just a few minutes away. When they arrived on the scene, they had to

fight their way through the crowd of residents who had come running in response to the desperate shouts of a woman.

They ordered the people to move aside and then they saw the cause of the commotion: a smashed body stuck to the hot cement. The cranium was demolished. The facial features were disfigured by a grimace of pain. The eyes were still open, with an enigmatic gaze. The arms and legs were arranged incoherently, not at all in the normal symmetry of the human body. One leg was bent with the foot up by the neck. One shoulder was completely separated from the body as if it had been chopped off. “Spiderman!” someone exclaimed.

One of the policemen approached the man who had shouted and said to him, “Hey, show some respect; this is no joke!”

The man turned and walked away, hanging his head. But as soon as he was out of the officer’s reach, he turned around and screamed, “Spiderman! Spiderman!” and took off running towards the zoo, where he hid among some bushes.

The policeman started to chase him, but settled for insulting the man silently, biting his

lip to keep the words from escaping.

“Is there anyone here who knows the victim?” asked the other officer, scrutinizing the group of curious onlookers with an indecisive expression.

No one dared say a word.

“You?” he asked a brown-skinned man. “Do you know him?”

“I don’t speak English,” the man answered fearfully.

“?Tç, conocer, muerto?” insisted the officer, stammering in thickly accented Spanish.

“I don’t speak Spanish either,” said the man in broken English. “I’m from Afghanistan.”

The policeman appeared utterly disconcerted at the people’s silence. The loud sound of a lion’s roar came from the zoo.

Finally, a woman approached the men in uniform and, in an anxious voice, stated, “I was coming home from the store and when I was climbing the stairs to go into the building I heard a scream...Then I saw the shape of a man in the sky...With his arms stretched out like he was flying...But he came crashing down headfirst on the cement...He was just a ball of flesh and blood...He didn’t move anymore...”

The people listened open mouthed as the terrified woman described what had happened. One of the officers took down all the details in a small notebook. A reporter took countless photographs per second as if unable to satisfy his camera.

The shouts of “Spiderman! Spiderman!” were heard again, but this time they were completely ignored.

Calixto was among the spectators, stunned, terrified, and livid, unable to say a word about the tragedy, incapable of testifying that as they were washing the windows outside the eighth floor, the rope tied around his companion’s waist broke. Calixto feared they would blame him for the death and he would end up in jail, if not deported for being undocumented. “And then,” he thought, “who would support my family?”

The superintendent of the building was observing the scene from the lobby. He was not willing to talk either. He feared he would lose his job for permitting windows at that height to be washed without proper equipment for such a dangerous task. It would come out that he employed undocumented workers and paid them only a third of what cleaning companies usually charged.

The ambulance siren sounded in the neighborhood with such shrillness that it frightened the animals in the zoo. The lion roared as if protesting all the commotion.

The paramedics made their way through the crowd and laid a stretcher on the ground near the body. After a brief examination, one of the said dryly, "He's dead," confirming what everyone already knew.

"Who is he?" one of the paramedics asked the police. "What's his name?"

"No one knows," responded the officer. "Nobody seems to recognize him."

"He looks Hispanic," stated the other paramedic, observing the body closely.

"Maybe he's from Central America," said a woman, clutching her purse to her chest. "A lot of them live in this neighborhood... You know, they come here fleeing the wars in their countries..."

"If he's not from El Salvador, he must be from Guatemala," agreed one of the paramedics.

"Although now they're coming from all over: Bolivia, Peru, Colombia. We used to be the ones who invaded their countries, now they invade ours. Soon Washington will look like Latin America."

"Poor devils," said the other paramedic. "They die far from home, like strangers."

Meanwhile, in the zoo, the lion's loud roar was answered by that of the lioness. The pair of felines, oblivious to the conflicts going on around them, were consummating the reproduction of their species, part of the

ancient rites of spring.

The paramedics put the body into the ambulance. The policemen left. The crowd dispersed. A strange red stain remained on the cement.

Calixto entered the zoo and began to walk absentmindedly among the cages, thinking about his co-worker who just half an hour ago had been telling him that he had already bought his ticket to return to his country, where he planned to open a grocery store with the money he had saved from five years of hard work in the United States.

Suddenly Calixto realized that in a matter of minutes he had become unemployed. Despair seized him as he remembered that it had taken him a month and a half of constant searching to get the window washing job.

He spent the entire day at the zoo and, as he agonized over whether to return to his country or stay in Washington, he walked from one end of the zoo to the other several times. When they closed the park, he began to walk down the long streets with strange names, until finally night fell and he had no choice but to return to the place where he lived, a tiny one-bedroom apartment occupied by twenty people.

"At least I'm alive," he said to himself. "That's good enough for me."

CRITICAL ISSUES IN LATINO, AMERICAN INDIAN, AND ASIAN PACIFIC AMERICAN IDENTITY DEVELOPMENT

Tatum, Chapter 8

“Asian Pacific Americans, Latinos, and American Indians are disparate groups, but they all share with people of African descent the need for this life line. (The lifeline of self-consciousness about one’s identity)...The racialization of America has never been simple Black and White. Early European settlers used race-based policies towards Native Americans long before Africans were introduced to this continent. The U.S. government applied race-based discriminatory and exclusionary policies to Mexican residents and Chinese settlers in the Western territories immediately on contact. The social categories that we now use are the legacy of those racial formations. Cultural identities are not solely determined in response to racial ideologies, but racism increases the need for positive self-defined identity in order to survive psychologically. “

“...to find one’s racial or ethnic identity one must deal with negative stereotypes, resist internalizing negative self-perceptions and affirm the meaning of ethnicity for oneself. If educators and parents wish to foster these positive psychological outcomes for the children in our care, we must hear their voices and affirm their identities at home and at school. And we must interrupt the racism that places them at risk.” Tatum: pp. 165-166. Chapter 8, Tatum.

Selections and summary, M. Swaim, 2016

CRITICAL ISSUES IN LATINO, AMERICAN INDIAN, AND ASIAN PACIFIC AMERICAN IDENTITY DEVELOPMENT

Tatum, Chapter 8

"I took a Chicano Studies class my freshman year and that made me very militant." Chicano college student

"There is a certain amount of anger that comes from the past, realizing that my family, because they had to assimilate through the generations, don't really know who they are." An American Indian college student

Being an Asian person, a person of color growing up in this society, I was taught to hate myself. I did hate myself, and I am trying to deal with it." An Asian American college student.

"When we look at the experiences of Latinos, American Indians and Asian Pacific Americans in the United States, we can easily see that racial and cultural oppressions has been a part of their past and present and that it plays a role in the identity development process for individuals in these groups as well." p. 131

"In this multi-racial context... Jean Phinney's model of adolescent ethnic identity development (is): three stages: (1) unexamined ethnic identity, (2) ethnic identity search, when individuals are actively engaged in defining for themselves what it means to be a member of their own ethnic or racial group; and (3) achieved ethnic identity, when individuals are able to assert a positive, self-defined sense of one's racial or ethnic identity.

Tatum asks the question "How can I make the experiences of my Latino, Asian and Native students visible without tokenizing them? I am not sure that I can, but I have learned in teaching about racism that a sincere, though imperfect, attempt to interrupt the oppression of others is usually better than no attempt at all." P.132-133

(With that caveat, Tatum proceeds.)

Latinos: Tatum describes the variety of persons from Central and South America referred to as Latinos: Puerto Ricans who are US citizens, Cubans fleeing from Castro, Mexican Americans, immigrants and long time US citizens, many of whose roots predate the English arrival in Massachusetts in 1620, and the recent waves of immigrant refugees from Central America fleeing from civil wars and now the gang violence that is a fruit of war.

....."in particular the cultural value of familism, the importance of the extended family as a reference group and as providers of social support, has been identified as a characteristic shared by most Hispanics independent of their national background, birthplace, dominant language, or any other sociodemographic characteristic.

"In a carefully designed study of four groups of adolescents—Mexicans living in Mexico, immigrant Mexicans in the US, US born Mexican Americans, and White American adolescents, researchers

Carola and Marcelo Suarez-Orozco found that all of the groups of Latinos were similar to each other and different from the White Americans in many ways. . . . For example, achieving at school and at work were considered important by Latin teens because success would allow them to take care of family members. Conversely, White American teens considered education and work as a means of gaining independence from their families. The researchers concluded that "In Mexico the family seems to be centripetal force and in the US it is a centrifugal force. . . . p.137

"For many second and third generation Latinos the immigrant past may also be the present. . . . Among Latinos the past is not only kept alive through family narratives but unfolds in front of our very eyes as recent arrivals endure anew the cycle of deprivation, hardship, and discrimination that is characteristic of first generation life. . . . (quoted from Suarez-Orozcos)

Perhaps the most critical task facing the children of immigrants is reconciling the culture of home with the dominant American culture. . . . (There are) four possible outcomes for coping with this cultural conflict: assimilation, withdrawal, biculturalism and marginalization. . . ." Tatum, pp. 137 and 138

"Native Americans: 250 federally recognized communities. . . . A fluent member of a Cherokee Baptist Convention living in Tahlequah, Oklahoma is different from an English speaking, pow-wow-dancing Lakota born and raised in Oakland , California, is different from a Hopi fluent in Hopi, English, Navaho, and Spanish who lives on the reservation and supports her family by selling pottery in NY galleries. Pp. 144-145. . . . There are

also shared cultural values that are considered characteristic of American Indian families. Extended family and kinship obligations are considered very important. . . . Traditional Indian culture sees an interdependent relationship between all living things. Just as one seeks harmony with one's human family, so should a person try to be in harmony with nature.

"From the beginning of their encounters with Europeans these and other values were at odds with the individualistic and capitalistic orientation of white settlers. US government leaders were convinced that changing Indian cultural values was the key to "civilizing" Indians and to acquiring Indian controlled lands.

"Following the establishment of reservations, one of the major strategies used to facilitate this cultural conversion was the establishment of off reservation boarding schools for Indian children. . . . By the 1930's when this policy was reversed, several generations of Indian children had lost their cultural values and ways, and remained alienated from the dominant culture. p. 146. . .

"So this is my legacy and the legacy of many Indians, both reservation and urban. . . We are survivors of multigenerational loss and only through acknowledging our losses will we ever be able to heal. . ." Native American testimony, p. 148

Asian Americans: Historically, most Asian Americans were descendants of early Chinese and Japanese immigrants. After the 1965 changes in immigration law, Asian immigration increased so that over half of Asians here are foreign born.

The exception is the Japanese, who remain a community most of which come from families here before the 1920's.

While the stereotype is that Asians are the "model minority" the group shows a wide range of education and assets. Immigration policies favor the well educated and well financed, so that skews averages. The stereotypes affect Asian relationships with other people of color, sometimes negatively. The stereotypes also effect the education of Asian students, where teacher expectations sometimes cause a teacher to ignore what an Asian student actually needs. Summary, Pp 153-165.

"Asian Pacific Americans, Latinos, and American Indians are disparate groups, but they all share with people of African descent the need for this life line. (The lifeline of self-consciousness about one's identity)...The racialization of America has never been simple Black and White. Early European settlers used race-based policies towards Native Americans long before Africans were introduced to this continent. The U.S. government applied race-based discriminatory and exclusionary policies to Mexican residents and Chinese settlers in the Western territories immediately on contact. The social categories that we now use are the legacy of those racial formations. Cultural identities are not solely determined in response to racial ideologies, but racism increases the need for positive self-defined identity in order to survive psychologically. "

"...to find one's racial or ethnic identity one must deal with negative stereotypes, resist internalizing

negative self-perceptions and affirm the meaning of ethnicity for oneself. If educators and parents wish to foster these positive psychological outcomes for the children in our care, we must hear their voices and affirm their identities at home and at school. And we must interrupt the racism that places them at risk." Tatum: pp. 165-166. Chapter 8, Tatum.

Identity Development in Multi-Racial Families, Tatum, chapter 9.

"While it is clear that biracial children and (and do) grow up happy and healthy (as the research cited pp. 167-175 shows) it is also clear that particular challenges associated with biracial identity must be negotiated. One such challenge is embodied in the frequently asked question, "What are you?" While the question may be prompted by the individual's ambiguous appearance, the insistence with which the question is often asked represents society's need to classify its members racially. The existence of a biracial person challenges the rigid boundaries between Black and White, and the questioner may really be asking, "Which side are you on?"...

Choosing a standpoint and an identity (or identities) is a life long process that manifests itself in different ways at different developmental periods...p175

...What is most significant for the children of interracial unions is not what label they claim, but the self-acceptance they have of their multi-racial heritage..." p 186.

Selections and summary, M. Swaim, 2016

PREPARATION FOR SESSION 5:

OUR FINAL SESSION, MARCH 29, 2017: Race and Education, Achievement Gaps in APS

Please read for session 5:

- In this workbook: Article: *Teacher Expectations*, NPR p.42-45
- Handout tonight: *Gaining on the Gap*, Introduction, Chapter 4 and 5. Table 9.1 and Afterword, Used with permission
- Selected APS data on SOL: To be sent by e-mail

Follow up on tonight's session

- *Harvest of Empire*: Film based on the book. Free movie link: www.snagfilms.com/films/title/harvest_of_empire

For your own growth in conversations on race:

- Take the Implicit Bias Test <https://implicit.harvard.edu/implicit/research/>
- Read: Tatum: Chapter 10, *Breaking the Silence: Embracing Cross Cultural Dialogue*

(Chapter 6 on *White identity Development* and Chapter 9 on *Identity Development in Multi-racial Families* are also a good read, but they are not assigned.)

SESSION 5: Please Return for Our Last Session.

THE SESSION WILL ADDRESS THE FOLLOWING TOPIC:

SESSION 5: Race and Education: 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.

Teachers' Expectations Can Influence How Students Perform

ALIX SPIEGEL, NPR, SEPTEMBER 17, 2012

In my Morning Edition story today, I look at expectations — specifically, how teacher expectations can affect the performance of the children they teach.

The first psychologist to systematically study this was a Harvard professor named Robert Rosenthal, who in 1964 did a wonderful experiment at an elementary school south of San Francisco.

The idea was to figure out what would happen if teachers were told that certain kids in their class were destined to succeed, so Rosenthal took a normal IQ test and dressed it up as a different test.

"It was a standardized IQ test, Flanagan's Test of General Ability," he says. "But the cover we put on it, we had printed on every test booklet, said 'Harvard Test of Inflected Acquisition.' "

Rosenthal told the teachers that this very special test from Harvard had the very special ability to predict which kids were about to be very special — that is, which kids were about to experience a dramatic growth in their IQ.

After the kids took the test, he then chose from every class several children totally at random. There was nothing at all to distinguish these kids from the other kids, but he told their teachers that the test predicted

the kids were on the verge of an intense intellectual bloom.

As he followed the children over the next two years, Rosenthal discovered that the teachers' expectations of these kids really did affect the students. "If teachers had been led to expect greater gains in IQ, then increasingly, those kids gained more IQ," he says.

But just how do expectations influence IQ?

As Rosenthal did more research, he found that expectations affect teachers' moment-to-moment interactions with the children they teach in a thousand almost invisible ways. Teachers give the students that they expect to succeed more time to answer questions, more specific feedback, and more approval: They consistently touch, nod and smile at those kids more.

"It's not magic, it's not mental telepathy," Rosenthal says. "It's very likely these thousands of different ways of treating people in small ways every day."

So since expectations can change the performance of kids, how do we get teachers to have the right expectations? Is it possible to change bad expectations? That was the question that brought me to the Curry School of Education at the University of Virginia, where I met Robert Pianta.

Pianta, dean of the Curry School, has studied teachers for years, and one of the first things he told me when we sat down together was that it is truly hard for teachers to control their expectations.

"It's really tough for anybody to police their own beliefs," he said. "But think about being in a classroom with 25 kids. The demands on their thinking are so great."

Still, people have tried. The traditional way, Pianta says, has been to sit teachers down and try to change their expectations through talking to them.

"For the most part, we've tried to convince them that the beliefs they have are wrong," he says. "And we've done most of that convincing using information."

But Pianta has a different idea of how to go about changing teachers' expectations. He says it's not effective to try to change their thoughts; the key is to train teachers in an entirely new set of behaviors.

For years, Pianta and his colleagues at the Curry School have been collecting videotapes of teachers teaching. By analyzing these videos in minute ways, they've developed a good idea of which teaching behaviors are most effective. They can also see, Pianta tells me, how teacher expectations affect both their behaviors and classroom dynamics.

Pianta gives one very specific example: the belief that boys are disruptive and need to be managed.

"Say I'm a teacher and I ask a question in class, and a boy jumps up, sort of vociferously ... 'I know the answer! I know the answer! I know the answer!'"

Pianta says.

"If I believe boys are disruptive and my job is control the classroom, then I'm going to respond with, 'Johnny! You're out of line here! We need you to sit down right now.'" "

This, Pianta says, will likely make the boy frustrated and emotionally disengaged. He will then be likely to escalate his behavior, which will simply confirm the teacher's beliefs about him, and the teacher and kid are stuck in an unproductive loop.

But if the teacher doesn't carry those beliefs into the classroom, then the teacher is unlikely to see that behavior as threatening.

Instead it's: " 'Johnny, tell me more about what you think is going on ... But also, I want you to sit down quietly now as you tell that to me,'" Pianta says.

"Those two responses," he says, "are dictated almost entirely by two different interpretations of the same behavior that are driven by two different sets of beliefs."

To see if teachers' beliefs would be changed by giving them a new set of teaching behaviors, Pianta and his colleagues recently did a study.

They took a group of teachers, assessed their beliefs about children, then gave a portion of them a standard pedagogy course, which included information about appropriate beliefs and expectations. Another portion got intense behavioral training, which taught them a whole new set of skills based on those appropriate beliefs and expectations.

For this training, the teachers videotaped their classes over a period of months and worked with personal coaches who watched those videos, then gave them recommendations about different behaviors to try.

After that intensive training, Pianta and his colleagues analyzed the beliefs of the teachers again. What he found was that the beliefs of the trained teachers had shifted way more than the beliefs of teachers given a standard informational course.

This is why Pianta thinks that to change beliefs, the best thing to do is change behaviors.

"It's far more powerful to work from the outside in than the inside out if you want to change expectations," he says.

In other words, if you want to change a mind, simply talking to it might not be enough.

7 Ways Teachers Can Change Their Expectations

Researcher Robert Pianta offered these suggestions for teachers who want to change their behavior toward problem students:

1) Watch how each student interacts. How do they prefer to engage? What do they seem to like to do? Observe so you can understand all they are capable of.

2) Listen. Try to understand what motivates them, what their goals are and how they view you, their classmates and the activities you assign them.

3) Engage. Talk with students about their individual interests. Don't offer advice or opinions – just listen.

4) Experiment: Change how you react to challenging behaviors. Rather than responding quickly in the moment, take a breath. Realize that their behavior might just be a way of reaching out to you.

5) Meet: Each week, spend time with students outside of your role as "teacher." Let the students choose a game or other nonacademic activity they'd like to do with you. Your job is to NOT teach but watch, listen and narrate what you see, focusing on students' interests and what they do well. This type of activity is really important for students with whom you often feel in conflict or who you avoid.

6) Reach out: Know what your students like to do outside of school. Make it a project for them to tell you about it using some medium in which they feel comfortable: music, video, writing, etc. Find both individual and group time for them to share this with you. Watch and listen to how skilled, motivated and interested they can be. Now think about school through their eyes.

7) Reflect: Think back on your own best and worst teachers, bosses or supervisors. List five words for each that describe how you felt in your interactions with them. How did the best and the worst make you feel? What specifically did they do or say that made you feel that way? Now think about how your students would describe you. Jot down how they might describe you and why. How do your expectations or beliefs shape how they look at you? Are there parallels in your beliefs and their responses to you?

Selections and summary, M. Swaim, 2015

Additional Notes and Information about Teacher Expectations:

Although often unintended, research demonstrates that teacher perceptions result in differential treatment of students. (Teacher Expectations: Student Achievement, LA County Office of Education)

Ron Ferguson, Harvard economist, of the Tripod Project and other Minority Student Achievement Network (MSAN) research projects collects data from thousands of students showing that Black and Latino students hand in homework, ask questions, work hard at a much higher rate for teachers whom they perceive as interested in them, believing they can succeed, and are accessible to questions. The teacher perception/relationship variable matters about half as much to White students. "We Care, Therefore They Learn", Ron Ferguson, Interview, National Staff Development Council, Journal, Fall, 2003, vol..24, #4

According to a report on teacher expectations of students in a Dec. 2012 publication by the Education Commission of the States, "Without realizing it [and without intent M.Swaim] teachers reveal expectations in learning opportunities provided. A teacher might set lower standards for historically low-achieving students or might perceive various student behaviors differently [again without intent. mls]. A delayed response from a non-minority, more affluent students might be perceived as thoughtful consideration, while the delayed response from a minority student might be considered lack of understanding. These (tiny) differences in teacher behavior convey expectations to students, which can significantly affect their own behavior in ways that impede academic achievement. These negative teacher effects are estimated to account for 5-10 % of the variance in student achievement (Brophy, Jere, Jnl of Ed Psych, vol. 75, no.5). While the percentile

is relatively small, the effects on individual students, especially minorities and low income, can be great, and therefore warrant the attention of policymakers and education leaders." (p. 2)

Stereotype threat research by Claude Steele shows that successful Black college students are likely to respond with lower achievement to situational/ subliminal negative messages. A number of colleges who are concerned about the high attrition rate among their students of color are experimenting with using positive messages to increase success. New students are asked to participate in sessions using positive feedback from successful students of color, both on tape and in live mentoring sessions. Successful students talk about the common difficult experiences they have had, how they dealt with them and moved on. Even short sessions such as these have a positive effect on retention and academic success for students of color.

Based on the data above, the APS theory of change is that teacher interactions can empower and influence students. What the student believes educators think about him/her affects his/her performance.

See also:

- "Teacher Expectations of Students, A Self Fulfilling Prophecy?" in The Progress of Education Reform, Dec. 2012, vol. 13 # 6.
- NPR, 9/18/12, 2012, interviews with Robert Rosenthal and Robert Pianta
- "Race and the Schooling of Black Americans" by Claude M. Steele, April, 1992, pp 68- 78, The Atlantic Monthly
- Smith, et al, Gaining on the Gap, 2011, Ch. 6 and 7 on APS teachers
- Rosenthal and Jacobson, Pygmalion in the Classroom, 1968

This information on teacher expectations assembled by M. Swaim with the help of Larry Cuban, professor emeritus, Stanford University.

