Key Terms and Concepts around Racial Equity in Public Schooling

Caucasian: originated in the eighteenth century as part of the developing European science of racial classification. After visiting the region of the Caucasus Mountains, between the Caspian and Black seas, German anatomist Johann Blumenbach declared its inhabitants the most beautiful in the world, the ideal type of humans created in "God's Image," and deemed this area the likely site where humans originated. He decided that all light-skinned peoples from this region, along with Europeans, belonged to the same race, which he labeled Caucasian.

Conscientisation- **(Understanding the part we play in perpetuating the status quo of inequality). It** begins by understanding where we may be inappropriately using power and privilege over others. Leaders in Shelby County Schools must accept they have a moral responsibility to resist social injustices and challenge inequities within their own sphere of influence.

Courageous Conversations: Stay Engaged. Expect to Experience Discomfort. Speak Your Truth. Expect and Accept a Lack of Closure

Culture- includes the student's **experience of power in society**, the students making meaning activity, the student's own language and more.

Equity: "being unable to predict students' academic achievement and participation based solely upon characteristics such as race, class, ethnicity, sex, beliefs, and proficiency in the dominant language" Gutiérrez, 2007, p. 41

Equity Traps- ways of thinking or assumptions that prevent educators from believing that their students of color can be successful learners." "These equity traps, as we are conceptualizing them, are **patterns of thinking** and behavior that trap the **possibilities** for creating equitable schools for children of color." "are both **individual** and **collective**, often reinforced among administrators and teachers through formal and informal communication, assumptions and beliefs.

   Deficit View Equity Trap 1. Valencia's (1997) work on deficit thinking: a theory that posits that the student who fails in school does so principally because of **internal deficits** or deficiencies.

- Main reason teachers gave for their students not being motivated to learn was they felt the students' parents did not value education.
- The teachers did not believe that school was the place where students developed a desire, a motivation, to learn; they felt the students needed to come to school **already motivated** to learn.
- Teachers repeatedly identified the students as having **"built- in" deficits** that the teachers could not be expected to overcome.

Racial Erasure Equity Trap 2. "the notion that by refusing to see color, by acting as if we can erase the race of those of color, and by prioritizing other factors – such as economics – over race, we can deny our own racism."

Avoidance and Employment of the Gaze Equity Trap 3. This idea of the gaze is taken directly from Foucault's (1977) work. The teachers from the study did not feel as though they were under the surveillance of parents and administrators in their low-income schools like they were at their middle-income schools. These teachers chose this low-income school to avoid the gaze or surveillance of parents, other teachers, and the administrators like they had experienced in their white middle-class schools: "I can slide here, where I couldn't slide on the west side". Also, because the teachers' behaviors were not being scrutinized, they could treat the students at East River in ways that would not have been tolerated at their former middle-income schools: "I have said things here that I would have never said over there... like "Get away from my desk, sit down and leave me alone."

Paralogical Beliefs and Behaviors Equity Trap 4. "it is false reasoning that involves self-deception" e.g. teachers in the study concluded that their negative behaviors (such as losing control, screaming at their students, being disrespectful) were caused by how their students treated them and each other. Involves "drawing a conclusion from a false premise."

Everyday antiracism- Actions one could take, every day, to help counteract racial inequality and racism in society.

High Help, High Perfectionism Pedagogies: Students invest more effort under these two instructional conditions "high help"(i.e., when the teacher communicates convincingly that he/she likes it when students ask questions and he/she loves to help them when they get confused or make mistakes) and "high perfectionism" (i.e., when the teacher continually presses students to strive not only for understanding but also for accuracy as they complete their assignments).

IQ "Intelligence Quotient"- Even after the abolition of slavery, scientists tried to justify the racial hierarchy that was reconstructed as Jim Crow segregation by arguing that "the races" differed in intellect. Indeed, that effort was inextricably intertwined with the development of intelligence tests.

Internalized Oppression- When minority group members subscribe to the dominant groups negative stereotypes of their group.

Jim Crow- refers to repressive laws and customs once used to restrict black rights, but the origin actually dates back before the Civil War. In the early 1830's, the white actor Thomas Dartmouth "Daddy" Rice was propelled to stardom for performing minstrel routines as the fictional "Jim Crow," a caricature of a clumsy, dimwitted black slave, Rice claimed to have first created the character after witnessing an elderly black man singing a tune called "Jump Jim Crow" in Louisville , Kentucky.

Liberatory Consciousness: enables humans to live their lives in oppressive systems and institutions with awareness and intentionality, rather than on the basis of the socialization to which they have been subjected (Love, 2010). Four elements in developing a **Liberatory Consciousness** is:

    a. <u>**Awareness**</u> – Practicing awareness or noticing what is happening

    b. <u>**Analysis**</u> – Thinking about what needs to be done in a given situation

    c. <u>**Action**</u> – Awareness/Analysis alone are not enough; Put thinking into action

    d. <u>**Accountability**</u> – The socialization to which we have been subjected results in our thinking and behaving in very role-specific ways. **We have been socialized into roles of dominant and subordinate.**

Working in connection and collaboration with each other, across and within "role" groups, we can make progress in ways that are not apparent when working in isolation an in separate communities.

Low Help, High Perfectionism Pedagogies: The most common classroom type when **students of color were the vast majority**. It produces much worse behavior and substantially lower effort. It is important to note that insistence on correct answers (perfectionism) can be problematic in the absence of assistance.

Students of color- "urban" "inner city" "disadvantaged" "at-risk" "low-income minority" ***These terms gloss over the actual local needs of specific children and subgroups.***

End Notes:

The extraction of wealth in communities of color is well documented (see for examples, Melvin Oliver and Thomas Shapiro, *Black Wealth/White Wealth*. (Routledge, 2006); and Meizhu Lui, Barbara Robles, Betsy Leondar-Wright, Rose Brewer, and Rebecca Adamson, *The Color of Wealth: The Story Behind the U.S. Racial Wealth Divide*. (The New Press, 2006). Throughout U.S. history, federal and state governments provided "wealth starter kits" for some Americans, giving gifts of land, education, government-backed mortgages and farm loans, a social safety net, and business subsidies to white families – sometimes exclusively, usually disproportionately, and subsidized precisely by those who were excluded: families of color. **Beginning with the period of chattel slavery, when blacks were literally the property of white slave owners, and continuing through the use of restrictive covenants, redlining, general housing and lending discrimination—policies that generated a white asset-based middle class—and the foreclosure crisis (which was characterized by predation and racially disparate impacts), blacks have faced structural barriers to wealth accumulation.**

Historian Ira Katznelson in *When Affirmative Action Was White: An Untold History of Racial Inequality in Twentieth- Century America* (W.W. Norton & Company, 2005) documents how **post-Great Depression and World War II New Deal policies accelerated racial disparities and generated an asset-based middle class for whites overwhelmingly at the exclusion of blacks. Katznelson (2005; p. 29) states that "(i)n essence, the compromise reached to the core of New Deal. By not including occupations in which African Americans worked, and by organizing racist patterns of administration, New Deal policies for Social Security, social welfare, and labor market programs restricted black prospects while providing positive economic reinforcement for the great majority of white citizens."**

Liquid assets include assets such as checking and savings accounts and retirement accounts. Wealth that is linked to a tangible asset, such as home equity, vehicle equity, or business equity is excluded from measures of liquid assets. [11] William Elliot III's (2011) research shows **that family assets are an essential resource for translating educational success into higher income and earnings, stable employment, and greater levels of wealth.** Elliott, W. (2011). "When Effort and Ability are not Enough to Reduce the College Enrollment Gap, Does College Savings Help?" Center for Social Development. Working Papers No. 11-31. Nam, Yunju, Hamilton, Darrick and Darity, William Jr. (Forthcoming 2015). "Inherited Opportunities: Parents' Economic Resources, Intergenerational Financial Assistance-, and Black-White Disparities in Economic Achievement**."** [13] Aja, Alan, Bustillo, Daniel, Darity Jr., William, and Hamilton, Darrick. (Summer, 2014). "From a Tangle of Pathology to a Race-Fair America," *Dissent*. [14] **It is noteworthy that white families in the lowest income quintile, those making below $18,000, have dramatically more net worth than comparable black families, these same white families typically have very little liquid assets, $120**

Principal Preparation programs and Social Justice: The traditional educational leadership preparation program (ELPP) prepares aspiring principals on an accountability model aimed at closing the achievement gap by managing schools through data driven practices; however, there is a disconnect between learning how to manage for achievement accountability and learning how to lead for social justice (Miller & Martin, 2014). Rivera-McCutchen (2014) suggests that the instructional framework of ELPPs should be designed to emphasize structural inequities and support participants in acknowledging their biases and assumptions to avoid the equity traps (McKenzie & Scheurich, 2004) that perpetuate institutionalized inequities for students of color. In their study on educational leadership preparation programs' capacity building of social justice school leaders, Miller and Martin (2014) found that it is essential for principals to be prepared to confront culture, equity, and social justice issues in their schools and to possess strategies and tools to "identify, challenge, and counteract discrimination and prejudice"

These lenses help to shape the skills that are needed to move the work forward (i.e., technical), create the contexts and structures that allow the cultural work of school to flour- ish (i.e., contextual), and leverage equity by understanding whose needs are being served and for what purpose (i.e., critical). By understanding who is privileged and who is marginalized by specific policies and decisions, systems leaders can begin to address and redress the built in equity traps that exist within systems (McKenzie & Scheurich, 2004). In order for a new generation of students to learn in complex ways, we need leadership practice that recognizes the complexity of human systems, the underlying importance of cultural practices, and a deep understanding of how history and context shapes activity.

To address deficit views of the school and community, educational leaders and their teams need knowledge of the array of assets in children and their families (Yosso, 2005). In addition, leaders need skills "to help teachers reframe thinking about students, families, and communities, and thus move their thinking from a deficit orientation to an assets-based" orientation (McKenzie & Scheurich, 2004, p. 609). Developing asset-based perspectives is critical because new ways of seeing create new ways of being and leading (Ledwith, 2011).

Moreover, principals who enact culturally responsive leadership practices can stimulate the growth of culturally responsive teachers who are then able to capitalize on African American students' funds of knowledge (Gonzales, Moll, & Amanti, 2005) and avoid equity traps (Mckenzie & Scheurich, 2004). To cultivate such culturally responsive school cultures, rural principals must participate in and engage their teachers in professional development opportunities that center explicitly on equity in literacy, anti-racist pedagogy, and culturally responsive teaching and leadership practices (Gay, 2010;Khalifa, 2018).

Consequently, it is vital for educators to understand their identities and how they influence their understanding and beliefs about teaching students from diverse communities. McKenzie and Scheurich (2004) noted educators who do not recog- nize their constructed assumptions about race, class, and ethnicities will label some learners by their perceived deficits (i.e. race, culture, class, language, behaviour, etc.) rather than recognizing their strengths.

McKenzie and Scheurich (2004) identified four equity traps from their research:

1. A deficit view
2. Racial erasure
3. Avoidance and employment of the gaze
4. Paralogical beliefs and behaviours

Shields (2010), calls leaders such as these '**transformative leaders**'. These leaders take seriously the personal and public responsibility to use power, privilege and position to promote social justice and enlightenment for the benefit of society as a whole. This requires listening to the needs and aspirations of the wider community within which one serves.