MILE HIGH EARLY LEARNING:
CREATING AN EQUITABLE
EARLY LEARNING PROGRAM

MILE HIGH EARLY LEARNING
MONTESSORI INSPIRED

SCHOOL READINESS CONSULTING

INTENTION STATEMENT

At School Readiness Consulting (SRC) we put children at the center of our work. Our comprehensive approach integrates our commitment to social justice and building equitable programs, schools, and systems for all young children and their families. In order to build these equitable environments and systems, we need to have some difficult conversations. We have to talk about racism, about privilege and class, and about sexism and power relationships. We have to talk about our own complex experiences and about our own biases and misconceptions.

There is no way of transforming the schools, programs, and institutions we work in and for, without having these conversations. For all of us, that takes courage and it requires taking some risk, being present and attentive in the moment, being a listener as much as a talker, and staying curious to what the speaker is saying and feeling. Having a courageous conversation means being direct and saying what you honestly think and feel, while being willing to collaborate through challenges. It will not always be comfortable but we all intuitively know that real growth and change that leads to transformation, rarely is.

We invite you on this journey with us and your colleagues to speak your truths, lean into the conversations, experience discomfort and expect and accept that these conversations most likely will not lead to closure of the pervasive issues of culture, bias, and equity that we grapple with in these two days. We appreciate your willingness to keep an open heart and mind and actively participate as you take the first step on your journey. It is our hope that the knowledge and skills you develop in this special session on culture and equity inspires and prepares you to move from intention to action on behalf of all children and their families.

Thank you for being here!

The School Readiness Consulting Team

SCHOOL
READINESS
CONSULTING

SPECIAL SESSION OBJECTIVES

Over the course of the two-day session, participants will:

ANALYZE
Analyze how historical and societal inequities impact families, and how those inequities potentially create barriers for building relationships.

DEFINE
Define "cultural responsiveness" and understand the role of power in building responsive and inclusive relationships with children and families.

IDENTIFY
Identify the goals of an anti-bias approach and develop visions for improving current practices in your early learning program.

EXAMINE
Examine effective strategies and tools that staff can adopt in order to execute a substantial anti-bias approach.

COMMUNITY AGREEMENTS

The following agreements will be used to guide our discussion throughout the sessions.

• Speak your truth without blame or judgment

• Listen attentively, with your eyes, ears, and heart

• Notice moments of discomfort, and stay curious

• Be open to the experience of the workshops and to each other

• Create space so everyone can share/Listen as much as or more than you speak

• Keep information shared confidential

• Be present/check devices out of the room and return quickly

"Beloved community is formed not by the eradication of difference but by its affirmation, by each of us claiming the identities and cultural legacies that shape who we are and how we live in the world....We deepen those bondings by connecting them with an anti-racist [anti-bias] struggle."

BELL HOOKS

PERSONAL HISTORIC TIMELINE

Plot three events on the above timeline using the prompt:

Which life events in the following categories shaped who you are today?

FAMILIAL ····· RACIAL ····· POLITICAL ····· HISTORICAL

Be sure to only choose one category per event.

EVENT CATEGORY	DESCRIPTION

BECOMING AN EQUITY-ORIENTED LEADER THROUGH CRITICAL SELF-REFLECTION

Adapted from Tammera Moore, Robin G. Jackson, Tiffany S. Kyser, Seena M. Skelton, and Kathleen King Thorius

DID YOU KNOW?

In order for leaders to engage in critical self-reflection, they must move beyond a superficial understanding of self and others and reflect upon their positionality (e.g. the intersecting and multiple identities of an educator, such as race and gender). In so doing, educators and leaders must also critically reflect upon their professional development, conversations with colleagues, daily tasks and preparation, and their interactions with children and families (Great Lakes Equity Center, 2015).

Often educators encourage students to self-reflect on their own learning without participating in the practice themselves. When education leaders do engage in reflective strategies it is often for skill development or application of theory without critically examining their identities, and their implications in their work (Patil, 2013).

This approach to self-reflection is problematic for two reasons. First, without critically reflecting on how one's identities and cultural histories mediates how one understands theories and practices, professionals do not have the opportunity to question their own power and privilege, the impact of their prior learning, or to examine their own implicit and hidden attitudes and assumptions in order to change the dominant narrative (Bay & Macfarlane, 2011). Next, self-reflection without critical reflection allows education professionals to presuppose teaching and learning to be an objective craft rather than understanding that education leaders bring their cultural histories, biases, and privilege into the classroom. In this case, leaders are assumed to be devoid of beliefs and behaviors which could adversely affect child and family outcomes (Gay & Kirkland, 2003).

Although self-reflecting upon theories and practices is important, if education professionals do so without a level of criticality they may never fully be aware of how and why they choose to utilize cer-

tain practices, procedures and materials, and the implications of these choices on school/program relationships. When leaders begin to critically self-reflect on their own personal biases it can have a profound impact on the relationships they have with children, families, and community members. For example, some leaders may engage in professional development for families consisting of predictable patterns of instruction followed by seat work seen in traditional schools/programs. Leaders may do this because they received this type of instruction during their academic careers and thus, they tend to utilize the same methodology in their teaching practices (Yerrick, 1997). Because all learners respond differently to teaching methods and materials this type of regimental instruction may not be conducive to promoting equitable outcomes and may become barriers to child and adult learning (Morley, 2008).

Self-reflection without critical examination can lead to positioning a learner as receiver of information rather than as a thought partner, co-constructor of knowledge, and a resource which education leaders may leverage to better inform their practice. When critical self-reflection is present, leaders value feedback, consider the strengths and lived experiences learners bring to the learning environment, and consider which groups of people their methodologies advantage or disadvantage.

WHY IT MATTERS?

Critical self-reflection can help produce a more equitable and just society because it allows education leaders to examine practices on a metacognitive level and alter practices which may unwittingly perpetuate power inequities. As leaders reflect and experience paradigm shifts through critical self-reflection, everyone benefits from their expanded way of viewing self and others. As a result of critical self-reflection, leaders may modify their work to critique and redress issues of privilege and bias (e.g. sexism, ageism, ableism, racism, and heteronormative stereotypes) in their own materials selection, development, preparation, and delivery. In this way, education leaders assist families and colleagues in creating a counter-narrative to oppose the often deficit-orientation to difference that the dominant narrative perpetuates (Morley, 2008).

Critical self-reflection promotes autonomy in thinking. As the critically self-reflective education leader challenges inequities based on a greater understanding of self, they begin to create a non-judgmental culture and climate in schools/programs in which all learning community members are critically acknowledged as reciprocal partners in teaching and learning (Bay & Macfarlane, 2011). Critical self-reflection involves more than examining a set of skills or tools educators use; it means education leaders, through introspection with peers and families, begin to think and act independently of dominant ideologies. As leaders engage in critical self-reflection they move towards a non-hierarchical, equitable power relation between children, families, and other professionals, and recognize the importance of collaborative learning (Morley, 2008). Engaging in critical self-reflection enables education leaders to make connections between knowing and learning.

FOR EQUITY NOW

Engaging in journaling, with or without prompts, can ensure education leaders consistently reflect on their instructional and programmatic practices (Radd & Kramer, 2013). The following prompts (Great Lakes Equity Center, 2015) can aid education professionals in critical self-reflection. Professionals can use reflective prompts before and after engaging in interactions with colleagues, children, and families. As leaders' journal and reflect on these important questions they gain a greater understanding of how theories, beliefs, and attitudes impact practice.

GENERAL CRITICAL REFLECTION QUESTIONS

1. What are my multiple cultural identities and how do they inform and/or affect my practice?

2. How do I create a physically, intellectually, socially, emotionally, and culturally safe and inclusive teaching and learning community?

3. How will I acquire accurate information about the cultural histories and community practices of my colleagues, children, and families? *(Paris & Alim, 2014)*

CRITICAL REFLECTION QUESTIONS FOR ONGOING LEARNING AND DEVELOPMENT

Before Interactions: In what ways do I demonstrate an affirming attitude for all people?
After Interactions: In what ways did I demonstrate an affirming attitude for all people?

Before Relevant Tasks: In what ways do I understand my own cultural identity, and its implications in my practice?
After Relevant Tasks: In what ways did I demonstrate an understanding of my own cultural identity, and its implications in my practice?

Before Learning Sessions: How do I develop constructive ways of centering participants' lived experiences and sustaining their community practices? *(Paris & Alim, 2014)*
After Learning Sessions: How effectively did I center the lived experiences and sustained participants' community practices? *(Paris & Alim, 2014)*

Before Relevant Tasks: How do I demonstrate appreciation of the multiple and diverse perspectives in my practices?
After Relevant Tasks: How effectively did I demonstrate my appreciation of the multiple and diverse perspectives in my practices?

Before Interactions: How do I demonstrate my commitment to getting to know all people authentically?
After Interactions: How well did I demonstrate my commitment to getting to know all people authentically?

THE EFFECTS OF OPPRESSION ON THE LEARNER'S BRAINS

Adapted from Rock, D. (2008). "SCARF: a brain-based model for collaborating with and influencing others". NeuroLeadership Journal and Tarakali, V (2010). Surviving Oppression, Healing Oppression. http://www.vanissar.com/blog/surviving-oppression-healing-oppression/

Student outcomes across the United States show predictable patterns of achievement and failure. State to state and district to district, the students who are not succeeding in schools are disproportionately African American, Latino, low income and/ or English Language Learners. This is true using any measure of success: test scores, graduation rates, suspension and expulsion rates, etc. At the National Equity Project, we see these results as much more than a collection of individual student or teacher actions; they are part of a larger context in which a variety of institutions have, over time, created an oppressive system that consistently reproduces the same outcomes.

Vanissar Tarakali states in Surviving Oppression: Healing Oppression:

> "Oppression is a social trauma… that impacts entire communities. … If these (traumatic) experiences… are not immediately followed by restorative experiences of finding safety and being acknowledged, these (automatic survival) reactions become stored in the body. Trauma stored in the body in this way shapes our perceptions and worldview in profound ways,… the world around us may seem inherently unsafe."

As students in such communities enter school, they are already managing living in an oppressive system, which means that their survival mechanisms can kick in quickly. Constant messages that they are inferior, not capable or not worthy have a cumulative effect on students – whether these messages are implicit or explicit, coming from media, institutions, authority figures (police, former teachers, etc.), or peers. For many students in these communities, job and life prospects are less hopeful, and success in school may not seem relevant to their lives. Institutions, including schools, perpetuate these inequities and may be experienced as places not to be trusted. This can result in a student experiencing a consistent state of stress or threat in which they are being triggered by actions or situations that may seem innocuous to the teachers or other adults in the institution.

Negative experiences have a powerful impact on the human brain, which is wired to recognize threats more readily than rewards. Research in neuroscience has revealed that the brain responds to perceived social threats in the same manner as threats to survival. When a person perceives a threat, one of the following survival responses is triggered in the brain: fight, flight, freeze, appease or dissociate. In the brain, each of these responses includes a dramatic increase in cortisol (commonly referred to as a "stress hormone") and a decrease in oxygen and glucose available for brain functions that support cognitive reasoning. Therefore, when someone perceives a social threat, they are unable to reason clearly or take in new learning.

For marginalized students who are highly attuned to potential dangers, survival mechanisms can kick in quickly in response to a perceived social threat. Neuroscientist David Rock has developed the acronym "SCARF" to refer to five key domains of human social needs: **Status**, **Certainty**, **Autonomy**, **Relatedness**, and **Fairness**.

STATUS: **A sense of importance or value relative to others; a person's perceived role in the "pecking order"**

CERTAINTY: **An ability to predict what will happen next; a sense of consistency**

AUTONOMY: **A feeling of having control or influence over events or one's environment; having choices**

RELATEDNESS: **The feeling of being safe and connected with others; being part of a "tribe" or community**

FAIRNESS: **The perception that interactions between people are unbiased and appropriate based on shared standards; decisions are just**

In schools, when students feel threatened in any of these domains, they most frequently display signs of fight, flight or dissociation. This can look like:

• Fight: frequent disruption, negative language, physical and/or verbal conflicts

• Flight: walking away from authority figures, chronic absences, actively avoiding interactions/meetings.

• Dissociate: "spacing out," not doing work, seeming non-responsive or apathetic

In order to become independent, successful learners, students must take risks, engage in difficult tasks and think deeply about new concepts. How then can educators support students to move from a place of threat and defensiveness to one of openness and engagement? Particularly for students and communities that have been underserved, educators must develop classroom and school communities that attend to their social needs: Status, Certainty, Autonomy, Relatedness and Fairness. While a threat to any of these domains will result in an inability to engage in learning and continued breaches in trusting relationships, increased attention to these needs can be experienced by students as a reward.

Through individual interactions as well as classroom and school-wide routines and structures, adults in schools must build opportunities to strengthen students' sense of relatedness or belonging, autonomy, their sense of worth or status, as well as helping them develop trust through adult consistency and fairness. Doing this work is not merely a matter of helping students feel comfortable; for many students experiencing oppression in their lives, it is the only way they will be both willing and able to learn in school.

JOURNALING:
THE EFFECTS OF OPPRESSION

What is the continued/lasting impact of our history for the groups of people that have been impacted the most by these inequities?

Think about issues like: access to quality, identity development, neighborhood/community afety, generational income and wealth, access to health services, housing security, social-emotional development, etc. to guide your thoughts.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

"There is no such thing as a single-issue struggle because we do not live single-issue lives."

AUDRE LORDE

CURRENT REALITIES: TIPS FOR LIVING IN A POST-TRUTH ERA

Always check for sources.

It's not always easy, because we live in times when anyone can start a website and post misinformation. When reading online, try to cross reference stories about politics and disadvantaged groups. Typically, you will be able to find multiple articles and resources from veritable sources that tell the same story. When in doubt, do a deeper Google dig and see if you can find a pattern.

Look for bias.

Is there a narrative that 'others' a specific group of people? How does this information speak of marginalized groups? The unbalanced, over-the-top information might validate your own beliefs, but ask yourself as you're reading if you enjoy the story because it's thoroughly researched and well-reported or simply because it tells you what you want to hear.

Discuss with others.

You don't have to find an expert on certain information to learn more about it. You can take your questions and thoughts to others to work together to comprehend and unpack information more deeply. It's particularly helpful to talk with people with different lived experiences and diverse identities, so you can gain a more robust, well-supported understanding of the information discussed.

Engage in critical thinking.

It's important to interpret and analyze information through an objective lens when possible. Critical thinking is neither magical nor foolproof, but it strengthens your ability to discern factual information. To do that, you must continuously examine implications of the information, use reason and evidence to resolve personal misunderstandings, and re-evaluate your point of view in light of any new information.

TEMPERATURE CHECK

Take a moment to briefly describe any emotions you're feeling after our morning together. Some examples of emotions can be excited, angry/infuriated, sad/upset, confused, worried, shocked, content.

If you're comfortable, you can share your thoughts and feelings with others who gathered at the same chart paper.

Over the last 60 years, research, public discourse and writings about social justice and equity issues have evolved and been refined. As a way of sharing their thinking about the multitude of topics, writers, researchers, educators and public speakers have created and debated definitions and terminology to communicate these complex concepts and behaviors to a wider audience. It is an ongoing conversation and struggle for all of us who engage in this work to adequately characterize individual and group behaviors, intentions, and motivations around equity, especially when those definitions bring up uncomfortable feelings and emotions.

The definitions you are about to read may undoubtedly bring up feelings of disbelief, anger, guilt, confusion, shame, sadness, recognition and even acceptance. Understand that the definitions are a tool to help us know that we are talking and thinking about the same "thing" when a term is used or encountered in your readings. We ask that you stay open, even in the midst of your possible discomfort, and lean into the conversations with your colleagues and us.

Ask yourself: How are inequities perpetuated and how do inequalities continue to thrive? How are inequities still at play today on these three levels?

ON AN INDIVIDUAL LEVEL:

Cultural Racism

Definition: The preference for the culture, heritage, and values of one's own group (ethnocentrism), but also the imposition of this culture on other groups. This term cultural racism has been used historically, and to date with increasing frequency to draw attention to racism from physical characteristics (skin color) such as social customs, manners and behavior, religious, and moral beliefs and practices, language, aesthetic values, and leisure activities.

Examples: The belief that those who practice the Muslim religion are taught to hate America through said religion. The Moynihan report of 1965 concluded that Black men's low work ethic is the reason why there is hiring discrimination, which explains why Black families are primarily led by Black women. The belief that Mexican immigrants are mostly violent, and migrate to America to cause people harm.

The Impact: This form of racism is different than judging, interacting with, and acting against a person solely based on their skin color. Rather, this form of racism is based on the notion that people are inferior because of their belief system, or lack thereof, which ultimately dehumanizes people of color on a deeper level.

Read More: Google - ZNet Institutional Racism Instructional - Culture and Racism by Justin Podur (2002)

Microaggressions

Definition: A comment or action that is subtly and often unintentionally hostile or demeaning to a member of a minority or marginalized group.

Examples: In conversation with a woman, someone might say - "Wow, you're over 30 and single with no children, what's wrong with you?" In conversation with a person of Latin descent, someone might say "Are you sure you're from El Salvador, because you speak so well for a Latino!" When seeing an overweight person eating a salad, a person might say "Good for you! It's so great that you're finally trying to be healthy!"

The Impact: While microaggressions often come off as very subtle from a person from a dominant group, this impact can be extensive for a traditionally marginalized person. A traditionally marginalized person can have a range of reactions - from laughing it off to internalizing negative emotions about themselves, and usually avoid interrupting the behavior for fear of being told he/she/they are overreacting.

Read More: Google - Microaggressions Matter by Simba Runyowa in The Atlantic

White Detours

Definition: Attitudes or behaviors that signal a detour or wrong turn into white guilt, denial or defensiveness.

Examples: In response to someone accusing a white teacher of saying a derogatory statement towards a teacher of color, the white teacher might say: "I'm not racist against Chinese people, I have Asian friends." When having a conversation about the racism Black people still face in current times, a white person might say in response: "Racism is over because we had a Black president." In response to a child asking about her skin color, a white person may say: "I don't see color."

The Impact: When white people use these diversions in conversation, it erases the experiences of people of color.

Read more: http://www.racialequitytools.org/resourcefiles/olson.pdf

ON AN ORGANIZATIONAL LEVEL:
Hiring Discrimination

Definition: A form of discrimination based on race, gender, religion, national origin, physical or mental disability, and age by employers.

Examples: The positions in a school/program that are service (cleaning, clerical, etc.) or assistant-based are only held by women of color, while all positions of leadership are held by white people. A person in a wheelchair not being hired to work on a job that requires some physical labor. Resumes with 'ethnic'-sounding or hard to pronounce names have been found to be passed over in the hiring process at a higher rate than 'normal' sounding names.

The Impact: A professional setting that lacks diversity in identities runs a risk of perpetuating inequality and inequities on interpersonal and organizational levels.

Read more: https://www.thebalance.com/types-of-employment-discrimination-with-examples-2060914

Erasure and/or Tokenization of Cultures

Definition: The celebration of certain cultures, while simultaneously ignoring others that are present in the school/program, and/or the tokenizing of other cultures by only celebrating the surface level (food, clothing, music, etc) aspect of it.

Examples: A school or program honoring the Latino cultures in the community by only holding taco Tuesday celebrations. A school promoting and celebrating LBGT History Month, but not mentioning or honoring Black History Month. A teacher asking a Hindi-speaking family to teach the classroom words in their native language, but does not ask for more elements of their culture to be brought into the classroom.

The Impact: This action breeds an organizational culture of 'othering' non-dominant cultures, either deducing the valuable contributions of diverse groups to food and language or altogether excluding them from the school/program.

Read More: Google - Interculturalism: Addressing Diversity in Early Childhood by Leslie Ponciano and Ani Shabazian

Exclusionary Family Engagement

Definition: The intentional or unintentional exclusion of families in the process of supporting their children in the teaching and learning process based on barriers around language, education, ability, or income.

Examples: A deaf parent not being able to access the same info that other parents can easily access. A classroom making decisions about a child's behavior without consulting with the family because they haven't been to any parent-teacher conferences. Materials being sent out in only English to families.

The Impact: This practice damages the relationship schools and programs have with their families, which can ultimately impact the child's success in the school or program.

Read More: Google - Family Engagement, Diverse Families, and Early Childhood Education Programs: An Integrated Review of the Literature by Linda C. Halgunseth and Amy Peterson

ON AN INSTITUTIONAL LEVEL:
Education Reform

Definition: Traditionally, education reform refers to changing the education system to foster equality for all children. In practice, educational reform has come to mean repackaging old methods to produce the same inequitable outcomes.

Examples: In response to the growing concerns about the school-to-prison pipeline, a school district decides to implement harsher discipline policies to deter youth away from misbehaving. A state level Pre-K program receiving a grant to implement a family engagement program that does not include the families' voice in the implementation and evaluation of the program. In response to civil rights data demonstrating both boys and girls of color being disproportionately impacted by implicit bias in behavior management, the White House started an initiative called "My Brother's Keeper," centering only boys of color.

The Impact: Education reform only becomes detrimental when it recreates the same inequities that established the need for reform.

Read More: Google - We Don't Need Education Reform by Tim Monreal on Medium

Funding

Definition: Money provided by an organization or government for a particular purpose

Examples: Federal and state government institutions failing to prioritize early childhood programs in their budget for education. The issue of child care being costly for families, while the providers and teachers cannot afford to send their kids to the same programs based on their salaries. Funding initiatives that pour money into charter and private schools while public schools struggle for resources.

The Impact: When resources aren't provided to all schools and programs that work with young children, the children and families lose an opportunity to access high quality education regardless of their background.

Read More: Google - Fighting the War on Poverty with Early Childhood Education by Jennifer Rokosa on Center for American Progress

Policies

Definition: A plan of action adopted or pursued by an individual, government, party, business, etc.

Examples: A federal judge blocked the Obama administration's guidance on transgender bathroom policies in schools, which prohibited sex discrimination in schools, colleges and universities. In Missouri, a law set to take effect with the new year will allow felony charges to be brought against children who get into fistfights on school buses or on school property. In 2014, a 5-year-old Native American boy was sent home on his first day of school in Texas and ordered to cut his hair short because it allegedly violated district dress code policy.

The Impact: When it becomes law to oppress others, it sets the clock backwards for actualizing an education system where every child can succeed.

Read More: Google - Equity and Early Childhood Education: Reclaiming the Child by the National Council of Teachers of English

THE MEANS FOR CHANGE: STRATEGIES FOR ALL LEVELS

What can you do as an individual?

- Commit to a personal mission for advocating for equity by setting realistic goals and devoting time to achieving those goals

- Recognize that this is an ongoing journey that requires constant learning, self reflection, and checking for personal biases and privileges.

- Use your voice, power, & privilege to end inequities for marginalized children, families, & communities.

- Donate your time or resources to local community causes that impact the children and families you work for.

- Build relationships with families - centering the oppressed groups' voices in efforts to advocate for change.

What can groups of professionals/colleagues do together?

- Cultivate spaces in the workplace where continued dialogue, research, problem-solving, and deepened understanding can occur.

- Partner with other professionals to share skills, pool resources, build partnerships and networks across families, and have accountability support in keeping the work going.

- Utilize tools (environment checklists, book/materials audits, etc) to analyze the surroundings for evidence of equity.

- Develop individual action plans and align timelines with other colleagues as a way to have formal check-ins and celebrations for progress.

- Find volunteer and community service opportunities to commit to as a group

How can organizations address this as a whole?

- Offer professional learning opportunities that provide professionals and families with tools and skills to promote equity for all children.

- Hire staff that reflect the identities of the children and families in the community.

- Audit the materials, classroom supports, and overall program design on a periodical basis to ensure that diversity and equity are key components.

- Establish a board or advisory committee of community members that reflect children and families' voices and values

- Create and advocate for inclusive policies, standards, and practices that impact marginalized children and families

*Sources, with more strategies are in the Appendix

WHAT IS POSSIBLE? PLANNING

What is possible now?

_____

_____

_____

_____

_____

What is possible in the future?

_____

_____

_____

_____

_____

What resources do you feel like you need to make this happen?

_____

_____

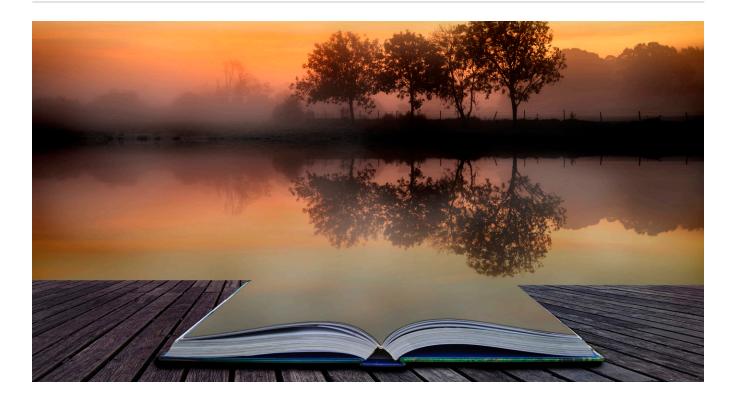_____

_____

_____

_____

SPECIAL SESSION OBJECTIVES

- **DEFINE** "cultural responsiveness" and understand the role of power in building responsive and inclusive relationships with children.

- **IDENTIFY** the goals of an anti-bias approach and develop visions for improving current practices in your early learning program.

- **EXAMINE** effective strategies and tools that staff can adopt in order to execute a substantial anti-bias approach.

JOURNALING: REFLECTIONS ON DAY 1

Write about what you learned yesterday or what stood out for you from the content and experiences shared. If you choose, share with an elbow partner.

SOCIAL CAPITAL

The social resources found in the family and community.

FAMILY CAPITAL

*Informal opportunities or experiences through everyday or regular occurrences that contribute to children's learning.
Family capital has two elements:*

1. *Social relationships that provide access to resources.*

2. *The choices family's make on how to utilize those resources to support learning.*

FUNDS OF KNOWLEDGE

A particular kind of family capital. An important form of prior, everyday knowledge, based on the unique informal family and community experiences that contribute to children's foundational knowledge.

FUNDS OF KNOWLEDGE

FUNDS OF KNOWLEDGE
"the historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being"
(Moll, Amanti, Neff, Gonzalez, 2001, p. 133).

FUNDS OF KNOWLEDGE ARE...	FUNDS OF KNOWLEDGE ARE NOT...
• grounded in **culture**; created through events or activities; demonstrated/taught by an 'elder'; adopted by subsequent generations *Examples: the cultural process of naming a child; introducing a child to the social/religious community; rituals around fertility/birth/death; rites of passage ceremonies*	• characterized by **personal traits** of family or community members *Examples: family tradition of naming children after a grandparent; gender role assignments: boys do the yard work while girls do the housework; family holiday celebrations; reading or telling stories at bedtime*
• characterized by the **social relationships** and activity of people in the family *Examples: who is chosen by an elder to learn how to cook; how foods are prepared and presented; rituals around blessing, eating and sharing of food; teaching artisan skills, items used in daily life or for specific work – music-making, wood carving, weaving, beading*	• **a collection** of possessions, food, clothes, holidays, music, etc. *Examples: types of food you eat or clothing you choose to wear; variety of holiday celebrations; ethnic music*
• an **activity** that motivates individuals to **establish social relationships** with family members and others in the community **needed for the transfer** or **utilization of knowledge** or other **resources** *Examples: subsistence and work skills- farming/ gardening, ranching, hunting, fishing, mining, mechanics; food preservation and conservation; preparing for weather-related emergencies and its aftermath (drought, flooding, snowstorms, earthquake, hurricane/tornadoes, fire); bartering/ trading, knowledge of herbs and plants used for healing*	• **individual** facts, information, skills, stories shared between family members, friends, community members *Examples: "Tall tales" or morality stories told to children for socialization or conformity; sharing family recipes, family health remedies (e.g. chicken soup for a cold, Vick's vapor rub, cold baths for fevers), donating clothing/household goods to needy families, helping a neighbor repair a car*

CHILDHOOD IDENTITY DEVELOPMENT EXPERIENCES

Make a list of all of the various social identities you have now (e.g. related to your appearance, work, economic status, family statuses).

_____

_____

_____

Find a partner and discuss 2 of the 4 questions below. Take notes so you are prepared to share with the larger group.

What social identities have brought you rewards? Which ones brought you or other close family members prejudice and discrimination or limited your or their access to societal institutions?

_____

_____

How did schools help or hurt you in your various social identities?

_____

_____

Did you feel that you and your family were visible and/or invisible in the program leadership, teaching staff, learning materials and curriculum?

_____

_____

What overt and covert lessons might young children get from their favorite television programs? Who is visible? Who is invisible? About which groups are there positive or negative messages?

_____

_____

ANTI-BIAS EDUCATION:
A PATHWAY TO EQUITY

Excerpted from Bisson Hohensee, J., Derman-Sparks, L., Implementing an Anti-bias Curriculum in Early Childhood. Clearinghouse on Early Education and Parenting.

> **"Why is my skin this color? Can I change it?"**
>
> **"Why does he talk funny?"**
>
> **"You're a baby, you can't walk."**
> **(Comment to child in wheelchair)**
>
> **"Martha has two mommies, does she have a daddy?"**
>
> **"Girls aren't strong. Boys can't play with dolls."**

Children are aware of differences in color, language, gender, and physical ability at a very young age. Numerous research studies about the process of identity and attitude development conclude that children learn by observing the differences and similarities among people and by absorbing the spoken and unspoken messages about those differences. The biases and negative stereotypes about various aspects of human diversity prevalent in our society undercut all children's healthy development and ill-equip them to interact effectively with many people in the world. Consequently, anti-bias curriculum seeks to nurture the development of every child's fullest potential by actively addressing issues of diversity and equity in the classroom. It empowers children by giving them the tools to foster confident and knowledgeable self- identities, empathetic interactions, critical thinking skills, and activism.

THE FOUR GOALS OF ANTI-BIAS EDUCATION

Louise Derman-Sparks & Julie Olsen Edwards, 2010. Anti-Bias Education for Young Children & Ourselves. Washington DC: National Association for the Education of Young Children. p.xiv.

These four goals interact and build on each other. They are for children of all ages and backgrounds.

ABE GOAL 1

Each child will demonstrate self-awareness, confidence, family pride, and positive social identities.

ABE GOAL 2

Each child will express comfort and joy with human diversity; accurate language for human differences; and deep, caring human connections.

ABE GOAL 3

Each child will increasingly recognize unfairness, have language to describe unfairness, and understand that unfairness hurts.

ABE GOAL 4

Each child will demonstrate empowerment and the skills to act, with others or alone, against prejudice and/or discrimination.

THINKING ABOUT POWER:
AN INDIVIDUAL, ORGANIZATION & INSTITUTION ASSESSMENT

Adapted from Tools for Change. To Equalize Power Among in Adair, M. Howell, S., Breaking Old Patterns
Weaving New Ties: Alliance Building. www.toolsforchange.org

For those of us who bring the pattern of privilege, here are some guidelines to help us equalize relations. Privilege is invisible to those individuals , organizations and institutions who have it. To create a context that embraces diversity, in which no one is marginalized, a conscious and ongoing effort is required at all levels. By noticing and changing what we take for granted, we make room for everyone's contribution.

DIRECTIONS

1) Complete the assessment. 2) Find another person with a similar position as your own and discuss how power is expressed (power over, power with, power to, power within) in your different organizations.

CONSIDER THIS...	Y or N	CONSIDER THIS...	Y or N
Do I tend to always speak first, interrupt or take more than my share of space?		Do I take responsibility for, think for, or speak for others?	
Does only one or a few individuals in my organization unilaterally set meeting agendas?		Does my organization assume that one individual speaks for others from their group?	
Do I assume I'm more capable?		Do individuals from one cultural/ethnic/class group control the organization's resources?	
Do I trivialize the experience of others?		Does my supervisor/manager/leadership reduce employee difficulties to personality conflicts, ignoring history or power factors?	
Does my organization/institution have a code of conduct that supports individuals in challenging or questioning the tone, attitude or manner of others?		Do I assume the root of a problem is misunderstanding or lack of information?	
Does my organization/institution make assumptions about what someone is more "suited" for?		Do I ask others to explain, prove, or justify themselves?	
Do I mimic other cultural traditions or religious practices?		Am I encouraged or rewarded in my organization/institution for ignoring or minimizing differences by emphasizing similarities?	
Do I expect to be treated as an individual outside of my group's history?			

CONSIDER THIS...	Y or N	CONSIDER THIS...	Y or N
Do I expect others to be grateful?		Do I assume someone is exceptional compared to the "average" person of their group?	
Do I defend mistakes that others may find offensive by focusing on good intentions?		Do I assume everyone has the same options I do?	
Does the organization/institution message, implicitly or explicitly, that employees are expected to educate "others" about their group's history, or sensibilities?		Do the majority of supervisors/managers/leadership represent a single cultural/ethnic group?	
Do I always expect to be trusted?			

NEGOTIATING THE USE OF POWER BETWEEN ADULTS AND CHILDREN

From Curtis, D., Lebo, D., Cividanes, W., Carter, M. Reflecting in Communities of Practice: A Workbook for Early Childhood Educators. Redleaf Press, 2013.

DIRECTIONS: One person is the teacher and the other is the player. Role-play three different play situations in which the teacher demonstrates each kind of power (you may choose to have 3 different teachers for each kind of power) while s/he interacts with the player. The rest of the group observes and discusses these questions following the play.

What did the teacher specifically do or say when using each kind of power?

POWER ON:

_____

_____

POWER FOR:

_____

_____

POWER WITH:

_____

_____

What was the impact on the play of using this kind of power?

_____

_____

What other actions or words could a teacher offer when using Power For and Power With in these play situations?
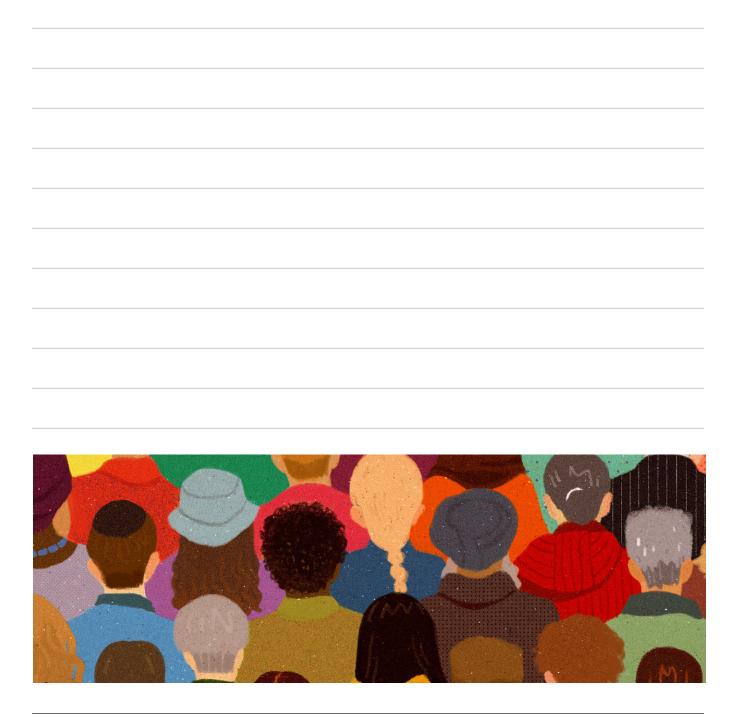
_____

_____

VIDEO NOTES & QUESTIONS:
THE DANGER OF A SINGLE STORY

Discuss the questions with 2 people you have not worked with today:

1. What is the danger of a single story? Write down 2-3 BIG ideas based on your viewing of the video.

2. How do we make space for "other's narratives" to be heard?

3. How does knowing the "narrative" of others help you respond sensitively and appropriately to their goals and needs?

"SINGLE STORIES" ACTIVITY

DIRECTIONS: In groups of 4, choose 1-2 photos on your table. Write a single story that you, your organization or institution may have created or could create about the children and families in your photo. Share out with the larger group.

DIRECTIONS: Make a trio and read the brief scenarios on your tables. Respond to the questions below as you reference the "Framework for Anti-Bias Teaching."

Framework for Anti-Bias Teaching

Entry Points	Feeling	Thinking	Responding	Sharing
What are children, teachers, and families thinking about?	What feelings come up for you?	What might be meaningful to explore with the children?	How do you implement a curriculum that supports learning?	How do you share anti-bias learning by cummunicating process and outcomes?
Consider what you • See in children's play • See in the news • Hear families talking about • Think about yourself • Need to do to listen carefully to children and families • Might document to determine possible entry points	Consider how you • Feel initially • React initially • Respond based on your personal experiences • Feel about discussing a topic with children or families	Consider planning • Individually • With your team • With colleagues • By doing more research about a topic • By analyzing and reviewing documentation • Whether an issue feels appropriate to discuss with the program's children and families	Consider how you could • Respond in the moment • Respond long-term • Revisit or expand on the issue with children • Make topics accessible to children	Consider the ways you can share with • Children • Teachers (each other) • Families • Colleagues • The early childhood education field

What are children, teachers, and families thinking about?

_____

What feelings come up for you?

_____

What might be meaningful to explore with the children or adults?

_____

How do you implement a curriculum that supports learning?

_____

How do you share anti-bias learning by communicating process and outcomes?

_____

CHILDREN AND BIAS:
THE ROLE OF THE ADULT

Adapted from Teaching Young Children to Resist Bias: What Parents Can Do
Louise Derman-Sparks, Maria Gutierrez, Carol Brunson Day

Research tells us that between ages 2 and 5, children become aware of gender, race, ethnicity, and disabilities. They also become sensitive to both the positive attitudes and negative biases attached to these four key aspects of identity by their family and by society in general. Young children develop "pre-prejudice": misconceptions, discomfort, fear, and rejection of differences that may develop into real prejudice if parents and teachers do not intervene.

"Girls aren't strong."
"Boys can't play house."
"You can't play with us, only light-skinned kids can."

Many adults find it hard to accept that 2-, 3-, and 4-year-olds actually make these kinds of comments. They would prefer to believe that young children are blissfully unaware of the differences between people upon which prejudice and discrimination are based. But young children not only recognize differences, they also absorb values about which differences are positive and which are not. How we as parents and teachers react to the ideas that young children express will greatly affect the feelings they will form. If we want children to like themselves and to value diversity, then we must learn how to help them resist the biases and prejudice that are still far too prevalent in our society

SOMETHING HAPPENS	WHAT DO YOU DO?
You observe two boys whispering and giggling then run over to another boy wearing his hair in a topknot and grab at it.	

You listen in on three girls (all White) playing in the dramatic area, and one says, "I get to be princess 'cuz I've got blond hair," and the other girls agree without comment.	
You hear 3 children chanting a rhyme they have made of another child's name. When you ask the children to stop, the child replies: "That's okay. They're my friends."	
You hear a staff member refer to a family newly immigrated to the US as "those kinds of people."	
You have a couple ask you to not place their infant with the only teacher of color in the infant room. They tell you, "the baby will settle in faster and feel more comfortable with a caregiver that looks like her mom."	
You overhear a staff person coordinator comment on a child's "expensive running shoes" when "that family can hardly keep a roof over their heads."	

CASE SCENARIOS ON DIVERSITY AND EQUITY IN EARLY EDUCATION

Goal: Apply your knowledge and understanding of culturally responsive, anti-biased, strengths-based child and family engagement to a group analysis of a case scenario.

DIRECTIONS:

1) Divide into groups of 3-5 participants who do the same work from the following "teams":

- [ ] Infant-toddler teachers and teaching assistants/home visitors
- [ ] Preschool teachers and teaching assistants
- [ ] Food/nutrition services
- [ ] Office Staff/enrollment and transition coordinators
- [ ] Coach/ Program Director/MHEL Leadership

Overview: There are four (4) scenario options below. Choose the scenario that resonates most with your team's work. The goal is to have at least 2 teams address each scenario.

Read the scenario together or individually and discuss the reflection questions. After your discussion, go to the end of the transcripts and read the description of each step in the *Case Analysis Process*. Through an equity lens and as a group complete the *Case Analysis Worksheet*.

2) Case Scenario Activity

- [ ] **STEP 1: Read and Take Notes** (20 minutes)
  Take notes or highlight sections as needed to focus on essential information.

- [ ] **STEP 2: Discussion** (20 minutes)
  As a group, discuss the reflections questions then complete the Case Analysis Process and worksheet at the end of the scenarios.

- [ ] **STEP 3: Analyze and Develop a "Plan"** (30 minutes)
  Based on your group's analysis of the issues and dynamics at play at the individual, program or organization levels, develop a 'plan of action' that might prove effective.

- [ ] **STEP 4: Share with Group** (20 minutes - 3 minutes per group)
  Summarize the key points or takeaways of your plan to share with the group.

CASE SCENARIOS

Adapted from Gorski, P.C., Pothini, S.G., Case Studies on Diversity and Social Justice Education. Routledge, 2014.

Scenario: "An Assigned Nickname"

It was the first day of transition into the infant-toddler rooms for children and their parents. Ms. Goodwin, an experienced infant teacher, enjoyed supporting the parents as they transitioned their babies into the program. Initially, she had met the two new families during enrollment visits to the center and today was the first day that both babies would stay for a short period of time without their parents. Ms. Goodwin always felt a little anxious on transition days, but for a reason she never quite understood, the challenge of learning to pronounce all of the baby and parent names was especially nerve-inducing to her. The families were becoming more ethnically and linguistically diverse each year, and she struggled to properly pronounce the names of some of the babies and at times their parents.

The first new family arrived right on time- mom, dad, and grandmother holding 3-month old Sarai (pronounced Sā-rā-ē). The Mendoza family had immigrated from Mexico just before Sarai was born. Although Ms. Goodwin had met the family during the enrollment process and Sarai and her mother had visited her infant room twice since then, Ms. Goodwin still stumbled over the correct pronunciation of Sarai's name. She felt she had asked the mother so many times to pronounce her daughter's name for her, that she was uncomfortable asking again.

Over the next few days of transition, Ms. Goodwin found herself avoiding saying Sarai's name. She felt bad only using terms of endearment (Sweetie, Beautiful, Cutie-pie) to refer to Sarai, but was not sure what to do. She decided to ask one of her Spanish-speaking co-workers, Marissa for help. Marissa tried to help, saying the name slowly, but as Ms. Goodwin continued to struggle pronouncing it, she sensed that Marissa was growing impatient with her.

Another co-worker standing nearby was sympathetic to Ms. Goodwin's struggle and suggested that since Sarai's name sounded a lot like the name "Sara," that she could call the baby that for now. After-all, "Sara" sounded close and Sarai wouldn't know the difference in pronunciation of her name at this age. This didn't quite feel right to Ms. Goodwin but it ended an uncomfortable conversation and took care of the problem for now. "That's a good idea. Sara is a pretty name." She further reassured herself by thinking this was just temporary until she had enough practice saying Sarai's name out loud, but in private until she got it right.

For the next several weeks, Sarai was introduced to the other families in the room and staff as "Sara."

When it came time for new parent meetings, Ms. Goodwin, momentarily forgetting that "Sara" was not Sarai's given name, noticed some confusion on her mother's face when she referred to her as "Sara." She explained to Sarai's mother that some of the other babies have nicknames and parents were fine with the staff calling them by those names. "Is that okay with you?" Sarai's mother nodded, and Ms. Goodwin continued with the conference. She noticed, however that Sarai's mother seemed quieter and less engaged than earlier.

1. What other strategies could Ms. Goodwin have used to learn to pronounce Sarai's name correctly?

2. Why might Sarai's mother have assented even if she was not completely comfortable with her daughter being called "Sara"?

3. How might Ms. Goodwin have introduced the topic of Sarai's nickname in a way that invited her mother to share concerns she might have had? When should she have invited Sarai's parents into such a conversation?

4. Why is it so important for teachers to learn to pronounce every child's full given name correctly?

Read the Case Analysis Process and **complete** the worksheet at the end of the transcripts.

Scenario: "Differing Abilities"

Ms. Stinson is a special education coordinator responsible for ensuring that all children with an Individualized Education Plan (IEP) receives services and program accommodations specified in the plan. She is assigned to three different centers within the agency.

One Friday, upon her arrival at one of the centers, the director pulled Ms. Stinson aside and informed her that he would be administering a surprise fire drill later that morning. He asked her to take the necessary measures to ensure that the children with special needs would not be negatively affected by the event.

One of the children Ms. Stinson immediately thought about was Aiden, a fairly new enrollee at the center who had recently moved from another state where he had been receiving special education services since he was 2 years old. Aiden had been diagnosed with an Autism Spectrum Disorder but functioned well in an inclusive classroom setting. Aiden's parents had indicated during their intake interview that loud noises scared him so much they could disrupt his entire week. Although this concern was not yet indicated in his IEP, Aiden's parents had asked Ms. Stinson if she could notify Aiden about fire drills before they occurred and provide him with noise-reducing headphones.

Ms. Stinson stopped by Aiden's classroom to share the plan with Ms. Foster, Aiden's prekindergarten teacher. "I'll sneak in a minute or so before the alarm goes off to give Aiden the headphones," Ms. Stinson explained. "Then I will escort him out of the center with the rest of the class."

Ms. Foster expressed concern s about this arrangement. "It isn't a surprise fire drill if the children see you preparing Aiden for it," she complained. "These children are young. They're still learning the procedures to follow if there is a fire. The best thing we can do for all of them is to make the drill as authentic as possible." After a short pause, she continued: "Plus, if it's not mandated in Aiden's IEP, i don't think we should do it. You You wouldn't be able to come in and give him headphones if it were a real fire."

Ms. Stinson was too surprised by Ms. Foster's resistance and reminded her of the parents' request. She mentioned the potentially severe consequences for Aiden if he were taken by surprise and subjected unexpectedly to the noise and chaos of the fire drill. "I understand your desire to make it authentic," she explained, "but we can't knowingly subject Aiden to a harmful experience."

"I promise that I'll be discreet," Ms. Stinson continued. "It is in Aiden's best interest to remain with the other children so he will be prepared if there is a real fire."

"Sorry," Ms. Foster responded curtly. "If you think headphones are necessary, then you'll need to take him out of my classroom well in advance of the drill so the other children don't suspect anything. That's my best compromise. I need to keep all of the children's safety in mind."

Scenario: "The Winter Party"

One evening in early December, several teachers and a few school support staff joined a group of interested parents and guardians to plan the upcoming Winter Party. The Winter Party was an annual tradition at the program, always occurring the day before winter break toward the end of December. Teachers at the center typically planned the party individually or in age groupings (infant and toddler classrooms, preschool and prekindergarten classrooms, and a staff party), with separate parties. This year, though,the teachers decided to facilitate community-building among all of the children, families, staff and teachers by having all of them celebrate together. Stations involving some sort of craft or game would be set up in every room, allowing children to rotate among the rooms, and each station would be led by parent volunteers. Rather than generating ideas on their own and assigning volunteers, the teachers invited all of the parents and guardians to the meeting to help brainstorm fun party activities.

Once several parents and guardians arrived, the teachers explained the party format and asked for ideas. The parents obliged, sharing a variety of possibilities. One recommended a station where children could decorate a paper Christmas trees. Another suggested a station where children could pin tails on reindeer, eliciting excited agreement among other attendees. Then someone suggested, "How about a game in which the kids identify the missing words in popular Christmas songs? You know we sing it and leave out a word that they have to fill-in."

As the meeting progressed, the group started to identify adults willing to lead each station activity. Ms. Mahdi, whose children were new to the school, was happy to volunteer and was asked to lead the Christmas song game. She agreed, but then joked that she might not be the best person for that particular station since her family does not celebrate Christmas. "Also," she added, "I have not been

in this country long enough to be familiar with the popular songs. I will need a sheet of answers too." Ms. Madhi's statement prompted Mr. Olson, whose stepson attended the program, to scan the list of activities more closely. "Wait a minute,' he said. "Did anybody notice that these are all Christmas activities?" He suggested adding a station related to Hanukkah such as a dreidel craft. Other parents and guardians nodded their agreement and praised Mr. Olson for trying to make the event more inclusive. "What about a game or project to represent Kwanzaa?" another parent asked. "Maybe I can find something on the Internet."

Hearing this, Ms. Mahdi suggested not having any activities at the party related to religious celebrations. "I thought this was supposed to be a winter party," she said. Several parents opposed this suggestion, explaining that children enjoy Christmas-themed activities.

"We don't see these activities as religious, " Ms.Tyler said,looking at Ms. Mahdi. "It's really more cultural, more American, than religious."

Sensing the growing tension in the room, Mr. Smithson, another of the parents, reminded the group that the Fall Party in October was based mostly on Halloween, instead of seasonal activities. "Maybe there's some confusion with the name," he said. "Why don't we call it a Holiday Party and celebrate all of the holidays? Can we do that?" he asked the teachers.

Ms. Dyce interjected, "Well nobody raised any concerns in the past. It sounds like we have no shortage of ideas. Why don't we just write them all down and then take a vote?" She began making a list of the suggested activities on the whiteboard.

As she wrote, a parent who, until that point had been fairly quiet complained, "I think we are trying too hard to be politically correct. These are preschoolers. It's no big deal to do some Christmas-related activities as long as we also have some other activities like snowmen and dreidels. It's OK if children don't celebrate Christmas at home because they see it everywhere in public anyway."

REFLECTION DISCUSSION QUESTIONS:

1. Mr. Smithson suggested that they call the event a Holiday Party and try to include "all of the holidays." What do you think he meant by "all of the holidays"? Do you think his suggestion is a good one? Why or why not?

2. What kind of privilege can be made manifest when teachers and programs turn decision-making over to parents? How can teachers and programs encourage parent engagement and empowerment and ensure that multiple voices and viewpoints are heard and make a difference in the outcome of the decision?

3. What role can teachers play in either ensuring equity or enshrining privilege in the ways that they communicate with or "hear" from different parents? How can a teacher's unaddressed biases affect who is truly "heard?"

Read the Case Analysis Process and **complete** the worksheet at the end of the transcripts.

Scenario: "Two Dads"

Mr. Ribiero, a prekindergarten teacher at Gibson Elementary School, was very attuned to his students' needs and equally committed to building authentic community in his classroom. So when he learned that Denise, who lived with her two dads, would be in his class, he did some research and found two highly-recommended books that depicted families with same-gender parents to add to the classroom library. He mentioned this to Denise's dads at Back to School Night. They appreciated his thoughtfulness.

A couple months into the school year, Mr. Ribiero noticed a few students picking one of those books up and looking it over before putting it back and choosing another book. Then, one day in mid-November, he noticed Denise looking at one of the books. Julia, another prek student, was sitting next to her. "What's that book?" Julia asked Denise.

"This?" Denise replied, showing Julia the book cover. "It's a book with a girl who has two dads." "Two dads?" Julia asked, voice elevated, eliciting the attention of other students who were sitting nearby. "Two dads? Where's her mom? She doesn't have a mom? Nobody has two dads!" Denise appeared a bit flustered and mumbled something under her breath.

Mr. Ribiero, having overheard their conversation, interrupted, "okay that's enough questions. Denise is looking at her book. Focus on your own book and let Denise focus on hers." Immediately Mr. Ribiero was dissatisfied with his response. He was uneasy about how he had responded and definitely did not feel comfortable trying to teach a lesson on same-gender parents on the spot. He worried that evening over what to do. He knew he needed to do something, not as a matter of marriage rights or explicit advocacy for lesbian or gay people, but as a simple matter of accuracy. Families with two dads do exist. Plus, although as far as he knew, Denise was the only student in his class with same-gender parents, others lived in one of many other family structure scenarios.

Despite his uneasiness, Mr. Ribiero decided to read "Some People Have Two Dads" aloud to the class the following day as a way to begin a conversation about family diversity. He was thrilled the next day to see how open and curious his students were about the book. "So you have two dads?" Julia asked Denise. "Yeah. Two dads and a cat" Denise replied, holding up two fingers.

As other students began asking Denise questions, Mr. Ribiero felt tempted to stop the conversation and remind them that there are many forms of family diversity. But he paused, proud of how curious they were until he looked closely at Denise. Tears were slowly streaming down her face. "Okay everyone, that's enough questions for Denise. I want to talk about other kinds of families as well." He moved his chair closer to Denise, who appeared to be calming herself and began talking about other family structures.

After the meeting, as children moved into centers, Mr. Ribiero pulled Denise aside and asked what had made her so upset. Denise replied, as her eyes welled up again, "They kept asking me and asking me, and I don't know the answers….I want to pretend I only have one daddy like everybody else!"

REFLECTION DISCUSSION QUESTIONS:

1. How else might Mr. Ribiero have responded when he heard Julia asking Denise questions about a book with a child with two dads?

2. Other than reading that book to the class, what might Mr. Ribiero have done to engage his students in a conversation about diverse family structures?

3. What else might Ms. Ribiero have done to make this conversation more comfortable for Denise? What can he do now, after Denise's wish to pretend she had only one dad?

Read the Case Analysis Process and **complete** the worksheet at the end of the transcripts.

CASE ANALYSIS PROCESS:
AN EQUITY LITERACY APPROACH

Designed by Paul C. Gorski (gorski@edchange.org) and Seema Pothini (sg1515@hotmail.com) for their book, Case Studies on Diversity and Social Justice Education (Routledge, 2014).

The equity literacy case analysis process encourages us to reflect deeply on program, organization and institution scenarios by considering them within a larger context of unequal access to privilege, power, and equity.

STEP 1: Identify the problem or problems posed by the case

STEP 2: Take stock of varying perspectives, trying to remember the full variety of stakeholders and community members, including those who are involved directly and those who are involved at more of a distance.

STEP 3: Consider possible challenges and opportunities, paying special attention to biases and inequities and how the situation presents an opportunity for dialogue and positive change, not just for those immediately involved, but for the institution.

STEP 4: Imagine equitable outcomes, remembering that equity requires a fair distribution of opportunity and access—a resolution of the bias or inequity, not just a resolution of interpersonal conflict.

STEP 5: Brainstorm immediate-term responses, thinking specifically about how you might respond immediately in order to overcome challenges and maximize opportunities.

STEP 6: Brainstorm longer-term policy and practice adjustments, keeping in mind that individual and program conflict usually are symptoms of bigger structural inequities.

STEP 7: Craft a plan of action, including both immediate-term and long-term components.

CASE ANALYSIS WORKSHEET

STEP 1: Problem(s) posed by the case:

_____

_____

_____

_____

_____

STEP 2: Identify the varying stakeholder's perspectives including those who are involved directly and those who are involved at more of a distance.

_____

_____

_____

_____

STEP 3: Identify some challenges that may be based in possible biases and opportunities for culturally responsive dialogue amongst the stakeholders.

_____

_____

_____

_____

STEP 4: Imagine equitable outcomes, remembering that equity requires a fair distribution of opportunity and access – a resolution of the bias or inequity, not just a resolution of interpersonal conflict.

_____

_____

_____

_____

STEP 5: Brainstorm immediate-term responses, thinking specifically how you might respond immediately in order to overcome challenges and maximize opportunities.

_____

_____

_____

_____

STEP 6: Think long-term. What needs to be addressed, changed or built at the individual, program or institution levels to maximize opportunities for change?

_____

_____

_____

_____

STEP 7: Craft your plan of action.

_____

_____

_____

_____

GLOSSARY OF TERMS

Ableism: a set of practices and beliefs that assign inferior value (worth) to people who have developmental, emotional, physical or psychiatric disabilities.
Source: http://www.stopableism.org/what.asp

Bias: prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair.
Source: https://en.oxforddictionaries.com/definition/bias

Classism: a set of beliefs and cultural attitudes that ranks and places value on people according to economic status, family lineage, job status, level of education, and other divisions.
Source: http://www.classism.org/about-class/what-is-classism/

Culture: Refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, expressions, meanings, hierarchies, religion, notions of time, roles, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.
Source: https://www.tamu.edu/faculty/choudhury/culture.html

Cultural Racism: refers to the preference for the culture, heritage, and values of one's own group (ethnocentrism), but also the imposition of this culture on other groups. This term cultural racism has been used historically, and to date with increasing frequency to draw attention to racism from physical characteristics such as social customs, manners and behavior, religious, and moral beliefs and practices, language, aesthetic values, and leisure activities.
Source: http://files.eric.ed.gov/fulltext/ED504856.pdf

Cultural Responsiveness: a teaching and learning practice that holds cultures in high esteem, implementing proactive and family-inclusive approaches that support children and families from diverse backgrounds at all levels.
Source: School Readiness Consulting

Dignity: The state or quality of being worthy of honour or respect; A sense of pride in oneself; self-respect
Source: https://en.oxforddictionaries.com/definition/dignity

Educational Equity: Equity is the recognition and undoing of historical and systemic injustices that occur within a system. Educational equity is the result of eliminating individual, organizational and institutional policies and practices that prevent the realization of children's lifelong learning and self-actualization, regardless of racial, cultural, economic or any other social factor.
Source: School Readiness Consulting

Family: Two or more people who share goals and values, have long-term commitments to one another and reside usually in the same dwelling.
Source: http://family.lovetoknow.com/about-family-values/meaning-family

Funds of Knowledge: The historically accumulated and culturally developed bodies of knowledge and skills…essential for household or individual functioning and well-being.
Source: http://www.learnnc.org/lp/editions/brdglangbarriers/939

Homophobia: The hatred or fear of homosexuals - that is, lesbians and gay men - sometimes leading to acts of violence and expressions of hostility.
Source: http://archive.adl.org/hate-patrol/homophobia.html

Identity: Either (a) a social category, defined by membership rules and (alleged) characteristic attributes or expected behaviors, or (b) socially distinguishing features that a person takes a special pride in or views as unchangeable but socially consequential (or (a) and (b) at once). Characteristics of identity can include gender, race, income, family type/make-up, neighborhood, disability, sexual orientation, culture, religion, language, etc.
Source: https://web.stanford.edu/group/fearon-research/cgi-bin/wordpress/wp-content/uploads/2013/10/What-is-Identity-as-we-now-use-the-word-.pdf

Individual Level: A person within any given context. Individual is used to refer to teachers, children, families, and program and school leaders.
Source: School Readiness Consulting

Institutional Level: An establishment or organization with a defined purpose to pursue a particular type of endeavor. Institution is used to refer to education at the district, state, or national levels that impact smaller entities such as schools, programs, or agencies.
Source: School Readiness Consulting

Intersectionality: Audre Lorde and Intersectionality is a way of thinking holistically about how different forms of oppression interact in people's lives.
Source: http://www.yesmagazine.org/planet/get-intersectional-why-your-movement-ca   n-t-go-it-alone

Oppression: When a person or group in a position of power controls the less powerful in cruel and unfair ways.
Source: https://www.vocabulary.com/dictionary/oppression

Organizational Level: a body of people with a particular purpose or a group of people structured and managed to meet a need or pursue collective goals. Organization is used to refer to program or school level policies, practices, and behaviors.
Source: School Readiness Consulting

Othering: The process of perceiving or portraying someone or something as fundamentally different or alien, thereby denigrating or dehumanizing them.
Source: https://www.wordnik.com/words/othering

Power: The capacity or ability to direct or influence the behavior of others or the course of events. There are four expressions of power defined in Power section of workbook - Power over, Power with, Power to, Power within.
Source: https://en.oxforddictionaries.com/definition/power

Privilege: a special right, advantage, or immunity granted or available only to a particular person or group of people.
Source: https://www.merriam-webster.com/dictionary/privilege

Racism: Racism refers to a variety of practices, beliefs, social relations, and phenomena that work to reproduce a racial hierarchy and social structure that yield superiority, power, and privilege for some, and discrimination and oppression for others. Racism takes representational, ideological, discursive, interactional, institutional, structural, and systemic forms.
Source: http://sociology.about.com/od/R_Index/fl/Racism.htm

Resiliency: the ability to overcome challenges of all kinds–trauma, tragedy, personal crises, and bounce back stronger, wiser, and more personally powerful.
Source: https://www.resiliency.com/what-is-resiliency/

Saviorism: the notion that marginalized groups can only be 'rescued' from their plights from a person or group of people with more power and access.
Source: https://en.wikipedia.org/wiki/White_savior_narrative_in_film

Sexism: Discrimination based on gender and the attitudes, stereotypes, and the cultural elements that promote this discrimination.
Source: https://finallyfeminism101.wordpress.com/2007/10/19/sexism-definition/

Transphobia: Unreasoning hostility, aversion, etc., toward transgender people.
Source: http://www.dictionary.com/browse/transphobia

White Supremacy: In the past, white supremacy has been understood as the belief that white people are superior to people of color, which was the driver for justifying slavery and colonialism. Currently, it is a multifaceted system that manifests in myriad ways, many not overtly nor as hateful or violent as slavery--in fact often quite subtle and unseen. The white supremacy of our society is evident in the fact that whites maintain a structural advantage over people of color in nearly every aspect of life. White people maintain an educational advantage, an income advantage, a wealth advantage, and a political advantage.
Source: http://sociology.about.com/od/W_Index/fl/What-is-White-Supremacy.html

1) PRINT FRONT AND BACK 2) CUT ALONG THE DOTTED LINES 3) FOLD ONCE ALONG THE CENTER LENGTHWISE 4) FOLD THE RIGHT AND LEFT BLOCKS WITH THE WORDS "INTERRUPT" AND "ECHO" INWARD 5) FOLD IN HALF SO THAT "SPEAK UP AT SCHOOL" APPEARS ON THE FRONT 6) POCKET AND REFERENCE OFTEN

SPEAK UP
AGAINST BIAS

ECHO

INTERRUPT

*I AM A PERSON
WHO WILL*

TEACHING
TOLERANCE

A PROJECT OF THE SOUTHERN POVERTY LAW CENTER

TOLERANCE.ORG

EDUCATE

QUESTION

TOLERANCE.ORG

SPEAK
UP AT
SCHOOL

RESPOND
TO EVERYDAY
STEREOTYPES
AND BIAS

A TEACHING TOLERANCE POCKET GUIDE

A TEACHING TOLERANCE POCKET GUIDE

TOLERANCE.ORG

SPEAK
UP AT
SCHOOL

RESPOND
TO EVERYDAY
STEREOTYPES
AND BIAS

QUESTION

EDUCATE

TEACHING
TOLERANCE

A PROJECT OF THE SOUTHERN POVERTY LAW CENTER

TOLERANCE.ORG

*I AM A PERSON
WHO WILL*

INTERRUPT

ECHO

SPEAK UP
AGAINST BIAS

INTERRUPT

Speak up against every biased remark—every time, in the moment, without exception. Think about what you'll say ahead of time so you're prepared to act instantly.

TRY SAYING
"I DON'T LIKE WORDS LIKE THAT." OR "THAT PHRASE IS HURTFUL."

QUESTION

Ask simple questions in response to hateful remarks to find out why the speaker made the offensive comment and how you can best address the situation.

TRY ASKING
"WHY DO YOU SAY THAT?" WHAT DO YOU MEAN?" OR "TELL ME MORE."

EDUCATE

Explain why a term or phrase is offensive. Encourage the person to choose a different expression. Hate isn't behind all hateful speech. Sometimes ignorance is at work, or lack of exposure to a diverse population.

TRY SAYING
"DO YOU KNOW THE HISTORY OF THAT WORD?"

ECHO

If someone else speaks up against hate, thank her and reiterate her anti-bias message. One person's voice is a powerful start. Many voices together create change.

TRY SAYING
"THANKS FOR SPEAKING UP, ALLISON. I AGREE THAT WORD IS OFFENSIVE AND WE SHOULDN'T USE IT."

Teaching Tolerance - Speak Up Pocket Cards (Above): This resource can be used as a practical tool in speaking up against biased behavior. Print the two graphics as a double sided one-page document and follow the instructions for folded it. Read more about Speak Up! here: http://www.tolerance.org/sites/default/files/general/Speak_Up_at_School.pdf

Interrupting Oppressive Language: This resource offers more strategies for interrupting behaviors, and offers scenarios for practice. Read more here: https://www.pdx.edu/sites/www.pdx.edu.civil-dialogue-committee/files/Interrupting%20Oppressive%20Language%20Training.Final.pdf

Victorian Early Years Learning and Development Framework - Evidence Paper - Practice Principle 4: Equity and Diversity: This resource offers an extensive review and recommendations for implementing an approach that honors childrens and families in their early childhood education experiences. Read more here: https://www.eduweb.vic.gov.au/edulibrary/public/earlylearning/evi-equitydiversity.pdf

National Childcare Accreditation Council - Equity for Children and Families: This resource provides insight on how early childhood professionals can actualize an equity approach within the context of out of school care. Read more here: http://ncac.acecqa.gov.au/educator-resources/factsheets/oshcqa_factsheet_8.pdf

Hopkins School District - Equity Strategy Framework: This resource provides a multi-tiered strategy for a school district to implement and actualize equity in their programming. Read more here: http://www.racialequitytools.org/resourcefiles/hopkinsboe.pdf

DAY 2 RESOURCES

Teaching Tolerance: Critical practices for Anti-Bias Education
4, 1-hour modules
http://www.tolerance.org/seminar/critical-practices-anti-bias-education

National Association for the Education of Young Children : Anti-Bias Education
http://www.naeyc.org/anti-bias-education
From Our President: The Challenge to Move an Anti-bias Agenda Toward the Future
http://www.naeyc.org/yc/move-antibias-agenda-toward-future

The National Center on Parent, Family, and Community Engagement - Professional Development Guides for Implementing Parent, Family, and Community Engagement: This resource offers more strategies for interrupting behaviors, and offers scenarios for practice. Read more here:
https://www.pdx.edu/sites/www.pdx.edu.civil-dialogue-committee/files/Interrupting%20Oppressive%20Language%20Training.Final.pdf

Head Start - Parent, Family, and Community Engagement Simulation: Boosting School Readiness through Effective Family Engagement Series: Explore and practice everyday strategies to develop positive goal-oriented relationships with a family. Simulation 1 allows you to practice building bonds with families, beginning with an intake visit. Simulation 2 explores the process of developing and implementing goals with families. Simulation 3 explores using strengths-based attitudes to partner with families during challenging times. Read more here:
https://eclkc.ohs.acf.hhs.gov/hslc/tta-system/family/pfce_simulation

Harvard Family Research Project - Family Involvement Network of Educators (FINE): This community of educators, practitioners, policymakers, and researchers is dedicated to strengthening family–school–community partnerships. FINE membership is free and provides access to current information on family involvement via the FINE newsletter and other resources. Read more here: http://www.hfrp.org/family-involvement/fine-family-involvement-network-of-educators

The National Association for the Education of Young Children - Family Engagement Resource List: Provides a wealth of resources on engaging diverse families including: blogs, research, tips and strategies, books, articles and position statements for professionals, policy makers, and families. Read more here:
http://www.naeyc.org/files/naeyc/file/ecprofessional/Tool%20Kit%20Resource%20List_for%20Web%20May%202010_1.pdf

Zero to Three - Connecting Families to Appropriate Services: The better able we are to connect and provide parents with support, resources, and guidance, the greater the positive impact on children. Family engagement is not an add-on, it is an integral component of service provision for all children. Read more here: https://www.zerotothree.org/resources/140-meeting-the-challenge-connecting-families-to-appropriate-services