



MIDDLE WATERS, LLC

ANTI-RACIST LEADERSHIP IN EDUCATION

SAMMAMISH HIGH SCHOOL
AUGUST 27TH & 30TH

DATA REFLECTION: WHAT DOES THIS DATA STIR UP IN ME?

<p>Self-Awareness (emotions/thoughts):</p>	<p>Resonates with Me:</p>
<p>New Information:</p>	<p>Questions:</p>

BSD POLICY NO. 0130 EQUITY AND ACCOUNTABILITY

SECTION 2.A PAGE 4 OF 7

We are working to ensure that all students, regardless of race, experience a supportive and barrier free learning environment. The District acknowledges the historic existence of institutionalized racism which has systematically limited the educational and societal advancement of people of color, including Black, Hispanic/LatinX, Native American, Asian, and Pacific Islander. The specific barriers of students and families of color exist within a larger, racial context. Historic and contemporary BSD data measuring student achievement, performance, and well-being demonstrate an obvious and predictable gap in outcomes, opportunities, and sense of belonging for students of color, most notably Black/African American and Hispanic/LatinX students, and also Native American, Pacific Islander, and Southeast Asian students.

District and other data sources show that there are many ways that students of color experience school differently. In particular, students of color experience forms of racism and unconscious bias that impact all aspects of their educational experience and that impede and limit how successful students of color can be. Additionally, when students are marginalized from participating fully with peers, all students lose valuable contributions to their learning. This policy aims to pro-actively promote a culture that supports students of all races and backgrounds, and to address both institutional practices and the behaviors of any individuals in the system that perpetuate any sort of biased actions or ambivalence that allows biased actions to inhibit students of color from accessing the opportunities of our District.

WHERE ARE YOU?

Racism is not the issue

Racism is the issue

Resistant to Learning about Racism

Ready to Learn about Racism

OUTCOMES

SHARED BELIEF

SHARED LANGUAGE

SHARED PURPOSE

SHARED ACTION



ALL ARE ANTI-RACIST LEADERS

SO

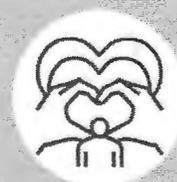
SHS CAN BE AN ANTIRACIST SCHOOL

An Anti-Racist School

IS A PLACE ...



THAT DISMANTLES INEQUITABLE SYSTEMS



WHERE STUDENTS OF COLOR THRIVE (LOVED, AFFIRMED, VALUED)



THAT TEACHES HISTORY THAT REPRESENTS IT'S STUDENTS' RACE POSITIVELY & ACCURATELY



FILLED WITH ADULTS THAT DISRUPT RACISM AND MODEL ANTI-RACIST LEADERSHIP

THE CYCLE OF SOCIALIZATION

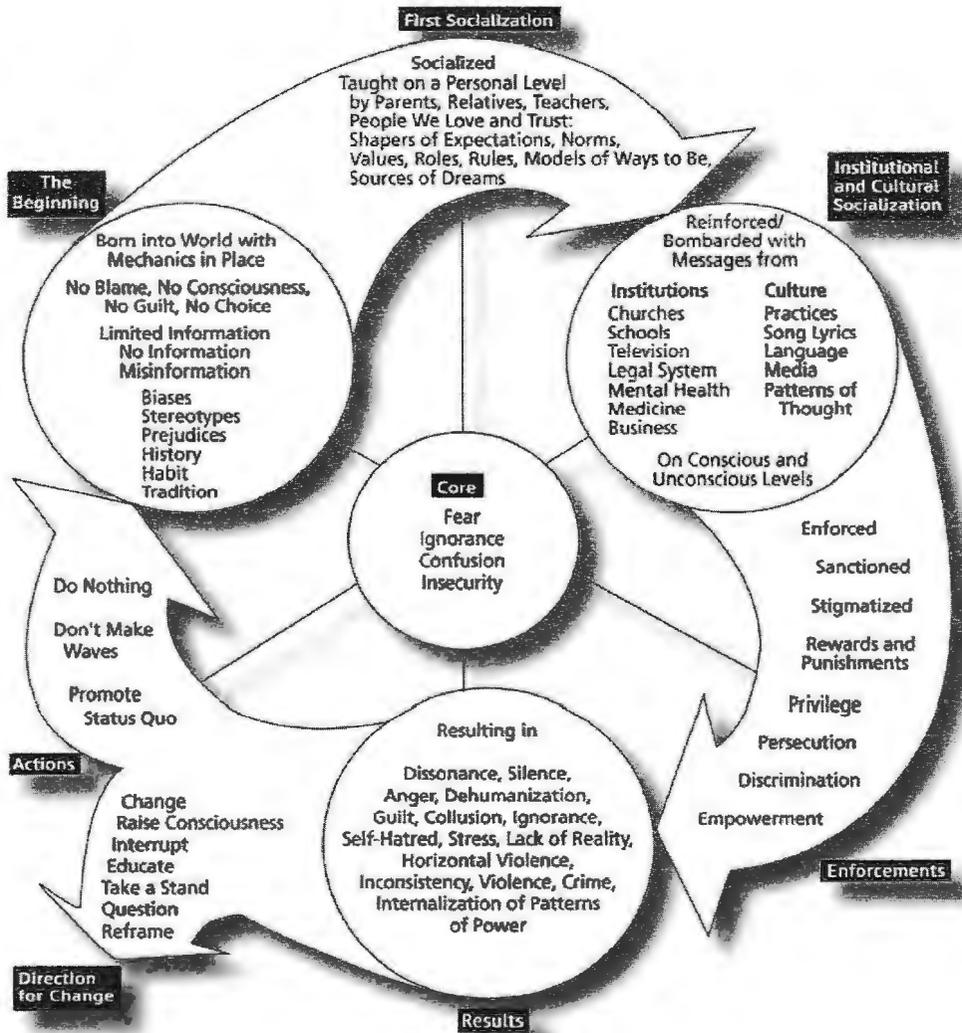
The Cycle of Socialization helps us understand the way in which we are socialized to play certain roles, how we are affected by issues of oppression, and how we help maintain an oppressive system based upon power. The Cycle is comprised of 3 arrows, 3 circles, and a core center.

Each of these components represents the following:

1. The beginning of the cycle, depicted by the 1st circle, represents the situation into which we were born. We have no control over this. We are also born without bias, assumptions, or questions. We are either "lucky" to be born into a privileged situation or "unlucky" to be born into an underprivileged situation.
2. The 1st arrow represents that fact that our socialization process begins immediately. We are given a pink blanket if we are a girl or a blue one if we are a boy. The rules and norms are already in place, and we subtly (and in many cases not so subtly) are made aware of the rewards of conforming and the consequences of rebelling.
3. The second circle represents the institutions that help shape our views and beliefs, and help instill within us prejudice or acceptance.
4. The second arrow represents the way in which the instilling of ideas, beliefs, and behaviors reinforce the cycle of oppression. Behaving differently is not as simple as most of us think. We are rewarded for good behavior – conforming to the norms and standards. By the same token, we are punished for bad behavior – questioning or rebelling against oppressive societal norms.
5. The third circle represents the devastating result upon all of us that this self-perpetuated cycle of oppression produces.
6. The final arrow represents a point at which we all arrive – the results of the cycle. We are forced to make a decision, even if that decision is to do nothing. Doing nothing is the easier choice, especially for those who benefit from the perpetuation of the cycle: we are all victims of the cycle and we are all hurt by it. Oppression hurts the oppressed and the oppressor.
7. And finally, it is the wheel that turns or enables any cycle. At the center or core of the cycle of socialization are fear, misunderstanding, insecurity, confusion, etc.

Source: Adams, M., Bell, L. A., Griffin, P. (1997) *Teaching for Diversity and Social Justice*, New York: Routledge.

THE CYCLE OF SOCIALIZATION



Source: Cycle of Socialization developed by Bobbie Harro © Readings for Diversity and Social Justice, Routledge 2000

DEBUNKING MYTHS – REFLECTION

These are the common myths white people tell about race, shared and explained by Robin D'Angelo. These also are myths shared with some people of color as well. Reflect on these myths and jot down what is coming up for you. Have you heard or said these before? Do these statements challenge or align with your beliefs? How do these statements prevent people from fighting racism? Are there any connections to your cycle of socialization?

I Don't See Color: _____

I have black friends: _____

Race has nothing to do with it. It's about class: _____

Focusing on race is what divides us: _____

DEFINING RACISM

INDIVIDUAL RACISM refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism in conscious and unconscious ways. The U.S. cultural narrative about racism typically focuses on individual racism and fails to recognize systemic racism.

INTERPERSONAL RACISM occurs between individuals. These are public expressions of racism, often involving slurs, biases, or hateful words or actions.

INSTITUTIONAL RACISM occurs in an organization. These are discriminatory treatments, unfair policies, or biased practices based on race that result in inequitable outcomes for whites over people of color and extend considerably beyond prejudice. These institutional policies often never mention any racial group, but the intent is to create advantages.

STRUCTURAL RACISM is the overarching system of racial bias across institutions and society. These systems give privileges to white people resulting in disadvantages to people of color.

Source: <https://nmaahc.si.edu/learn/talking-about-race/topics/being-antiracist>

UNPACKING THE INVISIBLE KNAPSACK

White Privilege: Unpacking the Invisible Knapsack	Y/N
1. I can if I wish arrange to be in the company of people of my race most of the time.	
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.	
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.	
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.	
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.	
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.	
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.	
8. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.	
9. I can arrange to protect my children most of the time from people who might not like them.	
10. I can do well in a challenging situation without being called a credit to my race.	
11. I am never asked to speak for all the people of my racial group.	
12. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.	
13. If a traffic cop pulls me over, I can be sure I haven't been singled out because of my race.	
14. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.	
15. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.	
16. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.	
17. I can be sure that if I need legal or medical help, my race will not work against me.	
18. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.	

For full article/questions -

Source: <<https://nationalseedproject.org/Key-SEED-Texts/white-privilege-unpacking-the-invisible-knapsack>>

THE SCHOOL CONNECTION

What does understanding white privilege, my own or that of others, have to do with my role as an educator?

MY K-12 SCHOOLING EXPERIENCE & RACE

During the following periods in school, were you the racial majority or racial minority? Provide in detail the racial makeup of your schools.

Elementary:

Middle School:

High School:

How many teachers did you have that reflected your race?

How many school leaders (administrators) did you have that reflected your race?

Do you recall office staff that reflected your race?

MY K-12 SCHOOLING EXPERIENCE & RACE

Did you learn about the contributions, culture, and history of peoples of your race? If so, did these lessons depict your race in positive and accurate ways?

Did you learn about leaders that look like you?

Did your school celebrate your race/culture (music, holidays, art, language, clothing, traditions, ways of being)? If so, how?

Did your school teach in your home language?

Did you read books from authors of your race?

Did you read books with protagonists of your race?

Was your race reflected in positive or negative ways in the building? Elaborate with details. Consider mascots, murals, signage.

MY K-12 SCHOOLING EXPERIENCE & RACE

Did you have negative experiences in school that you believe were because of your race? Elaborate. This can include from adults and/or peers.

Did you experience feeling “othered” from peer groups because of your race? In other words, did you struggle with fitting in because of your race? Please elaborate.

Were you encouraged to excel and succeed in your education by the adults in the school? If so, how?

Reflection: What have you learned from reflecting on your schooling experience through race and from listening to other perspectives?

WHAT DOES IT MEAN TO BE ANTI-RACIST?

The term “antiracist” refers to people who are actively seeking not only to raise their consciousness about race and racism, but also to take action when they see racial power inequities in everyday life. Being an antiracist is much different from just being “nonracist,” as Black antiracist Marlon James (2016) made clear. Being a nonracist means you can have beliefs against racism, but when it comes to events like the murders of Black men by police, “you can watch things at home unfolding on TV, but not do a thing about it.” According to James, being an antiracist means that you are developing a different moral code, one that pairs a commitment to not being racist (whether verbalized or not) with action to protest and end the racist things you see in the world. I would add that saying you aren’t a racist isn’t enough to start healing from racism. *You need the intentional mindset of Yep, this racism thing is everyone’s problem—including mine, and I’m going to do something about it.*

Source: Racial Healing Handbook: Practical Activities to Help You Challenge Privilege, Confront Systemic Racism, and Engage in Collective Healing by Anneliese A. Singh, PhD, LPC

WHAT DOES BEING ANTI-RACIST LOOK LIKE? BRAINSTORM AND CREATE A LIST WITH YOUR TABLE. DON'T FORGET – YOUR STUDENTS HAVE ALREADY PROVIDED SOME EXAMPLES.

OTHER PERSPECTIVES YOU HAVE GAINED ON WHAT ANTI-RACISM LOOKS LIKE:

WHITE SUPREMACY CULTURE CHARACTERISTICS & ANTIDOTES

"The invitation for this and every characteristic is to investigate how each and all characteristics and qualities lead to disconnection (from each other, ourselves, and all living things) and how the antidotes can support us to reconnect."

- Tema Okun, White Supremacy Culture – Still Here, May 2021

FEAR

White supremacy culture's number one strategy is to make us afraid. All of the characteristics listed here are driven by fear. We fear not being good enough, not being enough, not being lovable. When we are afraid, whatever the reason, especially when we don't have the skills to hold that fear, we are easily manipulated by any false yet powerful sense of safety. The promised safety is false because it is always based on the abuse and misuse of power that shows up as everything from microaggressions to deadly violence directed at whoever or whatever we are told to be afraid of. Often it is the racialized other. Often it is ourselves.

White supremacy, white supremacy culture, and racism are fear-based. White supremacy uses fear to disconnect us in multiple ways, to ...

- disconnect us from each other across racial identities,
- disconnect us from each other within our racial groups,
- disconnect us from ourselves,
- disconnect us from the earth, wind, and sky, and all the creatures that roam the earth,
- disconnect us from source, god, creativity ... or whatever you call the wisdom we carry inside us.

White supremacy, white supremacy culture, and racism use fear to divide and conquer, always in the service of profit and power for a few at the expense of the many.

ANTIDOTES TO FEAR

The antidotes to fear include first and foremost naming it when it arises, whether in a group or in us individually. We must collectively and individually develop skills to meet our fear, sit with our fear, name our fear, and work to avoid letting fear drive our beliefs, actions, and decisions. I am so excited by the growing understanding of somatics in navigating fear and trauma, which is one of the ways we can begin to change our relationship to the fears that we hold in our collective and individual bodies. Meditation, silence, music, dancing, poetry, drawing, singing, resting, brainstorming, compassion ... we have lots of options for how to meet and sit with our fear.

WHITE SUPREMACY CULTURE CHARACTERISTICS & ANTIDOTES

RIGHT TO COMFORT, FEAR OF OPEN CONFLICT, & POWER HOARDING

These characteristics focus on our cultural assumption that I or we (or the ones in formal and informal power) have a right to comfort, which means we cannot tolerate conflict, particularly open conflict. This assumption supports the tendency to blame the person or group causing discomfort or conflict rather than addressing the issues being named.

RIGHT TO COMFORT shows up as:

- the belief that those with power have a right to emotional and psychological comfort (another aspect of valuing 'logic' over emotion);
- scapegoating those who cause discomfort, for example, targeting and isolating those who name racism rather than addressing the actual racism that is being named;
- demanding, requiring, expecting apologies or other forms of "I didn't mean it" when faced with accusations of colluding with racism;
- feeling entitled to name what is and isn't racism;
- white people (or those with dominant identities) equating individual acts of unfairness with systemic racism (or other forms of oppression).

ANTIDOTES TO RIGHT TO COMFORT

- understand that discomfort is at the root of all growth and learning;
- welcome discomfort and learn to sit with discomfort before responding or acting;
- deepen your political analysis of racism and oppression so you have a strong understanding of how your personal experience and feelings fit into a larger picture;
- avoid taking take everything personally;
- welcome honest and hard feedback as the gift it is, knowing that people could so easily choose to stay silent and talk about you behind your back rather than gift you with their truth about how your attitudes and/or behavior are causing a problem;
- when you have a different point of view, seek to understand what you're being told and assume there is a good reason for what is being said; seek to find and understand that good reason (without labeling the other person);
- remember that feedback and criticism may be skillful or unskillful and either way, it will not kill you;
- remember that critical feedback can help you see your conditioning as you learn to separate your conditioning from who you actually are; you need to know your conditioning if you are going to be free; while your conditioning is hazardous, you are not.

WHITE SUPREMACY CULTURE CHARACTERISTICS & ANTIDOTES

FEAR OF (OPEN) CONFLICT shows up as:

- people in power are scared of expressed conflict and try to ignore it or run from it;
- when someone raises an issue that causes discomfort, the response is to blame the person for raising the issue rather than to look at the issue which is actually causing the problem;
- emphasis or insistence on being polite; setting the rules for how ideas or information or differences of opinion need to be shared in order to be heard (in other words, requiring that people “calm down” if they are angry when anger often contains deep wisdom about where the underlying hurt and harm lies);
- equating the raising of difficult issues with being impolite, rude, or out of line; punishing people either overtly or subtly for speaking out about their truth and/or experience;
- labeling emotion as “irrational” or anti-intellectual or inferior, which means failing to recognize the importance of emotional intelligence;
- pretending or insisting that our point of view is grounded in the “rational” or the intellectual when we are in fact masking our emotions with what appear to be rational or intellectual arguments.

ANTIDOTES TO FEAR OF (OPEN) CONFLICT

- role play or discuss or plan for ways to handle conflict before conflict happens;
- distinguish between being polite and raising hard issues;
- don't require those who raise hard issues to raise them in 'acceptable' ways, especially if you are using the ways in which issues are raised as an excuse not to address them;
- develop your emotional intelligence so you can tell when you are hiding your emotions with the excuse that you are being “rational;”
- be transparent about power, so that everyone understands who makes the final decision and/or how the final decision is made before you dive into the conflict;
- invite a third or “neutral” party to support exploration of the conflict;
- assume that everyone has a very good reason for their position and seek to lift those up to the light of day;
- once a conflict is resolved, take the opportunity to revisit it and see how it might have been handled differently.

WHITE SUPREMACY CULTURE CHARACTERISTICS & ANTIDOTES

POWER HOARDING shows up as:

- little, if any, value around sharing power;
- power seen as limited, only so much to go around;
- those with power feel threatened when anyone suggests changes in how things should be done in the organization, often feeling suggestions for change are a reflection on their leadership;
- those with power don't see themselves as hoarding power or as feeling threatened;
- those with power assume they have the best interests of the organization at heart and assume those wanting change are ill-informed (stupid), emotional, inexperienced; blaming the messenger rather than focusing on the message;
- clinging and other emotional constriction that clouds our field of vision and catapults us back into our small self with its insatiable sense of anxiety and threat.

ANTIDOTES TO POWER HOARDING

- include power sharing as an explicit organizational or community value;
- discuss and define what good leadership looks like and include how a good leader develops the power and skills of others;
- if you are a leader and/or hold power, understand that change is inevitable and challenges to your leadership are often healthy and productive; adopt the "tell me more" approach to challenges;
- if you are a leader and/or hold power, avoid taking challenges personally and return to the principle of collective thinking and action; ask for help with your leadership, particularly when feeling highly defensive;
- if you are a leader and/or hold power, realize your ability and responsibility to support others to hold power well and responsibly, to support others to be successful and to shine, to mentor and support others; realize your ability to support and help others grow reflects well on you (as opposed to attitudes and behaviors that stem from fear, desire to control and/or micro-manage);
- allow yourself to feel the joy in helping others grow, thrive, succeed, and even exceed (you);
- make sure the organization is focused on the vision, mission, and values rather than staying "in business" for the sake of staying in business;
- lean in to the racial equity principle of "know yourself" and develop strategies for making friends with your ego so that you are leading and/or acting from a place of integrity rather than fear or anxiety about your importance.

*For the full list of characteristics & antidotes -
Source: <https://www.whitesupremacyculture.info/>*

WHITE SUPREMACY CULTURE CHARACTERISTICS & ANTIDOTES

NOTES:

BREAKING BARRIERS TO BEING ANTI-RACIST

Now that you have had time to explore the impacts of racism on yourself, on others, and within your organization, let's address what specifically prevents you from interrupting and acting against racism.

What has your engagement with anti-racism been in the past year? Where do you need to improve? What do you want to be different?

What self-talk (stories) do you tell yourself that has kept you from taking action or being the leader you want to be? (Ex. I don't know enough, I can't because...)

Where else in your life are these stories operating? Is it with specific people (authority figures, race, gender, colleagues)? Is it in specific places (work, home, in public)?

BREAKING BARRIERS TO BEING ANTI-RACIST

What are the emotions you feel when you listen to these stories?

What meaning about yourself have you made from these stories and experiences? This is an "I am" statement.

What fears are driving these stories? What are you afraid of losing? (Especially consider the loss of looking good, belonging/relationships, position/status, and credibility)

BREAKING BARRIERS TO BEING ANTI-RACIST

How have these fears been re-enforced? By society, by others, by family?

What are the real consequences to listening to these fears, for your and for others? For White people? For Black, Indigenous, People of Color?

Have you had enough? Get really clear on what you're not okay with. This is about YOUR actions and interactions. Ex. I've had enough with being stuck when witnessing racism. I've had enough with only talking about data and not talking about solutions.

BREAKING BARRIERS TO BEING ANTI-RACIST

Let's flip it! Take your fears and the self-talk (stories) that you have identified, reverse it, and write down your new "I" statement. Ex. I don't know enough (self-talk/story) becomes I know enough. I fear losing my job (fear) becomes I don't fear losing my job. I'm not worthy becomes I am worthy.

**THIS IS THE PLACE YOU LEAD FROM NOW!
FROM THIS PLACE, TRANSFORMATION OF SELF AND OF
COMMUNITY IS POSSIBLE.
THIS DOES NOT REMOVE REAL FEARS AND
CONSEQUENCES, BUT BY YOUR CHOICE, YOU CAN SHOW
UP FROM THIS PLACE INSTEAD OF FROM A PLACE OF FEAR
AND INSECURITY.**

NEXT STEPS IN ANTI-RACIST JOURNEY

How can you continue your learning about your own racial identity?

How can you continue to face your insecurities and fears to avoid inaction?

Who will be your community and hold you lovingly accountable to this journey?

NOTES

THANK YOU

Thank you for your time.

Looking for more individual coaching?

Visit our website: www.middle-waters.com to learn more about one-on-one Anti-Racist Leadership Coaching and our other workshops:

Rooted in Self-Love: Liberation for Sustained Transformation

Humble & Brave: For White Anti-Racist Leaders

Also check us out on Facebook: @MiddleWatersLLC
& Instagram: middle_waters